

# TRUTH and TIDINGS



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**SUBSCRIPTIONS**

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**BOUND VOLUMES**

As in past years, we are preparing bound volumes which should be ready early in January. Postal orders for Two Dollars and fifty cents will send a volume of 1954 attractively bound and indexed, to any address, post paid. We make up a limited supply, order promptly and avoid disappointment.

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**TIDINGS**

**WESTBANK, B.C.**—Bren. Peacock and John Frith, (Venezuela) have been encouraged in Gospel meetings by seeing a number led to Christ.

**VANCOUVER, B.C.**—It is expected that Albert Ramsay will commence Gospel meetings in Woodland Drive, early in the New Year.

**DEER LAKE, ONT.**—B. Widdifield and E. Wickert (Cuba), have been cheered by seeing a number profess to be saved, and others are still concerned. Brother Wickert has returned to Ferndale after 3 months in the north country.

**GRAND BEND, ONT.**—Bert Dobson and Noah Gratton are preaching the Gospel and looking to God to give the increase.

**LINDSAY, ONT.**—For a considerable time, J. Meridew has been carrying on cottage meetings each Thursday evening, mostly for Christians. Local brethren from Toronto are exercised about a Gospel meeting Sundays.

## A CRITICISM OF TRUTH AND TIDINGS, AND OUR REPLY

A. W. Joyce

Very recently, the editor received a letter of criticism from far away India. As it is written in a kindlier tone than such like criticisms received in the past, we are taking the liberty of printing it (without the writer's name), and our reply. Our reason for doing so is that increasingly, innovations are being introduced among the people of God and into the assemblies, and it seems that the "stock in trade" question is, "where is the scripture for a Sunday school?" In other words, "Since you cannot produce chapter and verse for a Sunday school, you cannot oppose anything else we wish to introduce if you haven't chapter and verse for prohibiting it."

. . . . . India, 8-10-54.

Mr. A. W. Joyce,

Dear Brother in Christ:

Although I am not a subscriber to *Truth and Tidings*, I am living with folk who receive it regularly, and therefore usually have the opportunity of reading it each month. While much of it is helpful, there are a few things I have noted with which I cannot agree. Many of these matters are notable in the August issue, which is beside me as I write.

The first article, by yourself, is on "Consistency", and is helpful. But the latter part contains articles which could scarcely be called consistent with what you have written. There is, for instance, Mr. G. G. Johnston's remark (p. 146) that "to set up a temporary table" violates a "definite principle of Scripture". It is to be noted that he does not indicate WHERE this principle is to be found.

But that is not the most important matter. On page 152 you have an article on Sunday School teaching. In it the author says, "It is necessary that there should be Sunday School teachers." On page 155 there is (in an article entitled "Directed—or, Only Permitted"), a statement pressing the necessity of a "thus-saith-the-Lord" for any exercise we have, and implying that such things as broadcasts, summer camps, etc., are undesirable on the grounds that such scriptural support for them is lacking.

You will already possibly have observed the inconsistency between these two articles.

1. Where in *Scripture* is there any instruction that Assemblies should run Sunday Schools?
2. Can you show a *text* to prove that any of the apostles founded such Sunday Schools in association with the Assemblies that they planted?
3. Where, in short, is your "thus-saith-the-Lord" for saying that

it is *NECESSARY* that there should be Sunday School teachers?

The fact is, as you are aware, that a godly Christian saw the need of keeping children off the streets, and thus Sunday Schools came into existence *LONG AFTER* New Testament times. They have proved of value, and thus the churches with which you are associated, run them.

But, although you speak thus of the Sunday School, you *FREELY* attack other agencies that godly men have brought in to meet the current need. Our modern, complicated life means that, perhaps more so than our ancestors, we need every year a period of change and relaxation. And yet, because godly men have seen that such a change can be combined with Christian fellowship and ministry of the Word, you imply that Summer camps, where young people can spend their holidays in a Christian atmosphere, are unscriptural because there is no "Thus-saith-the-Lord" for them. If people who would never darken the door of a Gospel Hall are saved through hearing the Gospel over the radio, are we to condemn Gospel Broadcasts? or are we to do as Paul says and "by all means" seek to win some?

I write as one, who like yourself, has a genuine concern for the building up of real assemblies, who will make their supreme aim, single-eyed devotion to the Lord, and obedience to His will and Word. But I cannot join with you in attacking agencies raised up of the Lord in these latter days, and which He is pleased to use for His glory.

With cordial Christian greetings, Yours in Him,

P.S. Do not think that I am opposed to Sunday Schools — my aim is simply to show the apparent inconsistency in the reasoning of your paper.

### **OUR REPLY**

Dear Brother in Christ:

I received your letter of criticism, and thank you for the evidently kindly spirit in which you have written it. This is the more appreciated when contrasted with some of the caustic letters which at times we have received from those who wish to justify certain things by pointing out our "inconsistency" in regard to Sunday Schools.

The article in connection with the Sunday School was a reprint from the "*Christian Worker*" as you will no doubt have noticed. In such cases, one hesitates to alter the wording, unless it is absolutely necessary. However, I did not take out of the expression, "It is necessary that there should be Sunday School teachers," what you have evidently seen in it. I took the writer to mean rather, "to have a Sunday school, there must be teachers."

This raises the question, "Should there be Sunday Schools at all?" But why concentrate on the Sunday School? In your three questions, why could you not similarly have asked, to quote with a little alteration, (1) Where in Scripture is there any instruction that Assemblies should run (?) Gospel meetings each Sunday night? (2) Can you show a text to prove that any of the apostles founded such Gospel meetings in association with the assemblies that they planted? (3) Where, in short, is your "thus-saith-the-Lord" for saying that it is *NECESSARY* that there should be one or two brethren to preach the Gospel each Sunday.

In reply, you, and we would all quote Mark 16:15, "Go ye into all the world and preach the Gospel", and other similar commands of the Lord. We would all cite the Thessalonian assembly as a model of Gospel activity, "From you sounded out the word of the Lord," etc. Certainly the assembly that does not go in for soul-winning among young and old, is entirely out of fellowship with the great heart of the Shepherd Who went out after that which was lost.

Surely all would agree that *DETAILS* of Gospel work are not filled in, (no doubt designedly) in the New Testament. In Canada and the United States, the assemblies almost invariably carry on a Gospel testimony every Lord's day evening. We open with hymns and prayer. This is one way of carrying out Mark 16:15, etc., which has commended itself to God's people and has largely become, the "custom of the churches", this is in keeping with the Word and does not run contrary to its precepts. If, however, in Gospel meetings, singing is emphasized, and the preaching of the Cross is minimized, there is a departure from N.T. principles. A further step of departure is reached in the introduction of solos, duets, quartets, etc. What shall be said of the organ, the piano, the stringed instruments, the "converted fiddles", and the religious "movies"? thus going from step to step on the downward path of Babylonish mimicry, to make the "service" palatable to uncircumcised ears and eyes, to remove the "offence of the Cross" and thus lower the dignity and glory of the glorious Gospel of Christ! This, we unhesitatingly say, is entirely contrary to the principles and practices of the New Testament.

The Gospel meeting should be conducted in a becoming manner, to reach the hearts of sinners and lead them to conviction of sin and to faith in the Lord Jesus Christ. And if all other Gospel activity is similarly carried out, in "Sunday School" work to reach the young, in tract work to reach the neighbourhood, in open air-work to reach the passing public, in village work to reach the outlying parts, while none of these details are filled in, in the commission, yet all of these ways have been blest by God in carrying it out, and are consistent with the practices and precepts of the New Testament.

You then might rejoin, very well, let us put "summer camps" in the category of the "unfilled in details" of the commission, but speaking of the summer camps in Canada and the U.S.A., we cannot agree with this. Our experience has been that these camps do *not* promote godliness and the "building up of real assemblies", to quote the letter sent to us. The writer has never attended one of these camps, but surely it is not unjust to judge them from, (1) The pamphlets put out by the sponsors to attract visitors; (2) The reports which the sponsors make of the activities engaged in; (3) The testimony of some who have attended them; (4) The reports which have come out in the public press. As one preacher put it, "Everything is advertised except a boxing match." On some occasions, mock weddings have been arranged, thus making light of the divine institution of marriage. Other forms of folly which we do not care to mention have at times been indulged in, and then reported in a public paper, which makes one ashamed for such doings to be associated with professed assemblies.

No doubt some might say, "You cannot class all camps alike, there are some at which such doings would not be permitted." We would certainly hope so; but even so, we believe that the MIXTURE of sports, competitive games and Bible teaching, is a violation of Scriptural precept and example. How could a preacher head a sport team, and then, dropping the tools of sport, pick up the Holy Scriptures and speak, for instance, on "Love not the world, neither the things that are in the world." Can one imagine the apostle Paul so acting, and then arising to say, "Watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." It seems irreverent almost to ask, "Could we imagine the Lord Jesus Christ in the days of His flesh sporting so with His disciples. No, No, our God is not the God of MIXTURES, but the God of separation. All of this savours more of, "The people sat down to eat and drink, and rose up to play" (Ex. 32:6), than it does of Paul's example, "For our rejoicing is this, the testimony of our conscience, that in holiness and sincerity of God, . . . we behaved ourselves in the world" (2 Cor. 1:12, R.V.).

In regard to your remark about Mr. Johnston's statement on Page 152, on the setting up of a temporary table, just briefly, I might say that his reply likely would be, the first mention of the breaking of bread being carried out was in Acts 2 at the commencement of the first assembly. And every succeeding reference to the carrying out of this precious ordinance is in connection with the assemblies of God. We speak not of lonely missionaries and pioneers who, with the literal "two or three" have continuously carried out the ordinance.

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When for a few weeks in summer cottages and summer camps Christians set up a table, for their own convenience, where have they scriptural support for this? Might we not be asked next to carry the emblems to the sick and the dying? After all they cannot go to an assembly to remember the Lord! Thus another step would be taken in following Babylon with "the last rites of the church".

We cannot therefore join with you in saying that the Lord has raised up these agencies.

Regarding your question, "Are we to condemn Gospel broadcasts? I do not recall that on the pages of *Truth and Tidings* this has been done. We can thank God for souls being saved wherever they are saved. We do not, however agree with a rising trend of funnelling the assemblies' funds for Gospel work into radio work, and the meanwhile to neglect the scriptural and time-tested way of pioneers going into new places, spending their means to rent or obtain buildings and tents in which to preach, visiting from house to house, leading on young converts, seeing them baptized and gathered to the Name of the Lord. And we do not agree with able-bodied young preachers leaving this rough path for the easy one of sitting at home making recordings of sermons to be broadcasted. How many new assemblies will be planted by this method?

I have answered at some length because these and similar questions are being raised from time to time, and trust that the reply to them may be a help to young believers in these difficult times. Perhaps, also this reply may help you to see that we earnestly endeavour to be consistent in the ministry that is being printed in *Truth and Tidings*.

With Christian greetings,

Your brother by grace,

A. W. JOYCE.

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### BLESSING THE BREAD AND WINE

When the Lord Jesus blessed the loaves and fishes with which He miraculously fed the multitudes, He blessed them authoritatively. We cannot do this. When, however, the Lord blessed the bread at the institution of the supper and gave thanks for the cup, He did not miraculously change the memorials as Rome would teach. He blessed God for them, so also we read, "The cup of blessing which we bless." We do not bless the cup, but we bless God, because of the cup. We would not be justified in saying that the cup is called the cup of blessing only, because we utter blessing over it. It is presented to us by the Lord as a cup of blessing.

**LIKE ALL THE NATIONS***G. G. Johnston*

The clamour of the present day for conformity to others is certainly no new thing. It is according to nature to abhor separation, and rather to seek conformity. It is seen in the children. While very young, they strenuously object to wearing anything that might be criticized by their fellows, and request that they be provided with what is popular, however ridiculous it may seem. They expect to be allowed to go places and to do things only because others do them. Nor are they alone in this. Many of their elders will do all they can, and more than they can afford, just to be "like the Jones'."

This tendency has been with men since the beginning, fostered by the pride of the human heart. It has sadly effected the people of God in all ages, and from Israel we may learn a sad, though profitable, lesson. When they left Egypt, God gave them the Pillar Cloud of His presence to guide them through the trackless wilderness, and by it they were marked as a distinct and separate people. None of the nations around them had any such symbol to mark them. Other nations had kings at their head to guide them, but Israel had God. Others had the shout of a king to urge them forward: Israel had the word of the invisible God.

All went well with that redeemed people during their early years, but the day came when the heart of godly Samuel was saddened by their rejection of the Lord as their leader. "They refused to obey the voice of Samuel; and they said, 'Nay; but we will have a king over us; that we also may be like all the nations.'" (1 Samuel 8:19, 20).

It was God's will that they should be a dependent people, looking ever and always to Him to lead them on to victory. This was God's way, but they thought man's way was better — to have a king like all the nations.

"Whatsoever things were written aforetime were written for our learning." (Romans 15:4). Surely we can find a parallel to this sad step in Israel's experience in certain developments in the assemblies of saints today. In a very subtle way, and little by little, the tendency grows to imitate what is seen and what is approved in circles outside of the scriptural gathering. A few years ago, some of the things now too common among us would not have been suggested, but today the clamour is to be "like all the nations".

The majority of our sisters give joy, and adorn the doctrine of God our Saviour, but there seems to be a growing tendency to disregard the Word of the Lord, by having their hair shorn, just to be like others. Much ministry on this subject may have lacked point, by not making clear that the woman's *long* hair is a sign of her willingness to submit to the will of God, who has ordained that men



should be head over the woman. This godly order is an object lesson even to the angels. (1 Cor. 11:10), and surely no godly sister would wish to annul God's purpose in this. Some may have ministered about it in such a hard way as not to be heeded, but it is to be feared that the reason it is so little mentioned today is that the demand to be "like all the nations" has advanced like an avalanche and some of God's servants feel it is useless to say more.

Golden ornaments, pearls and costly array are contrasted in Scripture with the "ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Peter 3: 3, 4). The sister who is careful always to put on these latter ornaments, will seldom wear the former. Let us ever remember that we are constantly under the eye of God, and that our behaviour is either pleasing, or displeasing, to Him. Are we living as before God, or before men? How can we profess to gather to be occupied with our Lord, if by our dress and our comportment it is evident that we desire others to be occupied with us? Can we feel justified in spending what we do upon ourselves, while others perish in their sins for lack of the gospel?

Not only does this "Like-All-the-Nations" tendency affect our private lives, but it also tends to creep into our assemblies. It is too much for our pride that one with only an average education should occupy the platform, therefore something must be done to provide an educated ministry. No doubt Paul would preach more grammatically than Peter, the fisherman, but is there any hint that Peter should go to school to learn to do better, or that Paul, the more learned man, should leave his ministering to conduct a school to prepare Christian youth for the ministry? In the annals of the Church's early history we learn of the introduction of such schools to be "like all the nations", but it only produced a "clergy" to rule over the "laity", a brood of Nicolaitanes, whose deeds the Lord hates (Rev. 2:6). In spite of recovery from this evil in a past century, one finds an increasingly large number who seem once more enamoured with the idea of a seminary to prepare our youth for the ministry. It can only have baneful effect upon our assembly testimony.

What shall we say further regarding the tendency to be "like all the nations" in the architecture of our meeting rooms, boasting of spires and other unnecessary and costly array, while millions perish without the gospel. The simple "Gospel Hall" sign must be replaced by a more popular ". . . . Chapel," to avoid the stigma of being different.

The methods of popular evangelists and their mass evangelism are being copied in some cases, and the lust to report numerous conversions leads to the employment of "high pressure" tactics to obtain professions. Let us examine our hearts before God to see if we are

truly desirous of building up what will be to God's glory. Or, are we anxious over our own popularity as evangelists? Surely none can boast of freedom from impure motive, so let us keep the knife at the flesh in this, and avoid seeking to be "like all the nations". When we have become like unto the man-made systems around us, we shall surely find that we have fallen.

Time is a great tester. Let us hold fast to what we know to be of God, though it may not suit the worldly-wise. Better to build for God, and in God's way, than to aim at being "Like all the nations", only to suffer reproof from our Lord when He comes. The simple, scriptural assembly is God's place, though despised by man. Let us stay in it, build it up in God's way, and win His reward.

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### SOSTHENES OUR BROTHER

It has been suggested that some preachers have too much of the vitamin "I" in their systems. The Apostle Paul was the opposite of this. Paul was officially an apostle, and personally he was one who had laboured more abundantly than all the Apostles, but when writing the first epistle to the Corinthians, he associates the comparatively unknown name of Sosthenes with his own. Grace ever delights in widening the circle of blessing; seeking not to exclude others, but to comprehend them. It is not that Sosthenes was a co-writer of the epistle, for in the 4th verse where the epistle properly begins the apostle adopts the *first* person.

In our service, do we tend to include or exclude, reference to our fellow-labourers?

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Under His shadow—I dwell to-day,  
 Under His shadow—content to stay,  
 Under His shadow—my soul's abode,  
 Under His shadow—shut in with God.

Under His shadow—such perfect rest,  
 Under His shadow—divinely blest,  
 Under His shadow—sweet hidden life,  
 Under His shadow—how free from strife.

Under His shadow—I ask no more,  
 Under His shadow—till time is o'er,  
 Under His shadow—when earth is past,  
 Then face to face with my God at last.

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**YOUR NEW YEAR'S MOTTO***Mervyn PaPul*

Most of us talk too much . . . and admit it. So, if you would like to get an idea of the huge amount of really idle words you may be indulging, try the following experiment. Make a bargain with yourself to the effect that for one single day *you won't start to talk about anything unnecessary*. And when people talk to you, that you will say in reply whatever may be needful — but nothing more.

“Try it once,” as some of my friends say; then, unless you are of the quiet kind, you will discover that you have undertaken a really tough assignment! Almost surely you will nearly burst from an innermost urge to tell someone something you heard, did, saw or read. And the strange feature of it will be that neither you nor the other person will be benefitted in any way by talking about the matter. Instead, the result may be that your attention shall be diverted from something of importance, causing you to make a mistake later on; or you may be hindered in your work and so waste precious time; or you may say something unintended, and so cause harm. “Try it once,” as I have suggested — and as I myself have done — and see if what I have said is not true. The experiment is quite interesting.

“Oh, I'd go crazy if I had to keep quiet all the time,” one lady told me. (Albeit, since she was an accomplished “chatter-box”, I found it hard to imagine that any such disaster was likely to befall her on that account.) However, no suggestion had been made that she should “keep quiet all the time” — merely that much of our talking was useless. She was on the defensive; and it was clear that what she really meant was that she would go crazy *if she couldn't keep talking all the time*.

Now why do we feel it needful to talk so much? It is because that, for many of us, talking is a real pleasure. We love to talk; for, quite apart from it being a communion between soul and soul, it has an entertainment value . . . particularly when spiced with a bit of the unexpected, or perhaps the scandalous? The blunt truth is that some of us, like Noah's raven, seem to find a secret delight in feeding our souls on the carrion of sin-spoiled man's disobedience, folly and shame. So, as I have said, talking, even when it be of trifling things, is one of man's chiefest pleasures.

And the thing easily becomes a life-controlling, personality — changing habit. As a somewhat extreme example let me cite the case of a certain Christian woman and her son. The mother's chief character-defect was a trend toward being suspicious of other Christians and their motives — which, to the best of her ability, she kept under continuous scrutiny. Most likely this faculty gave her something of the same satisfaction that some folks find in solving knotty

problems. The problems present a sort of challenge to their thinking; and the finding of the answers gives them a boost in that they realize their brain-power was equal to the task. So it is that, like Alexander the Great, they figuratively set themselves down and sigh for more worlds to conquer when the problem-supply runs low.

In some such similar fashion this Christian mother and son sought to fathom what hidden meanings lay behind each look, gesture, or random word that came from this person or that. These deep mysteries were a constant challenge to their powers of detection. But now and then the supply dwindled, and they were reduced to re-hashing the old occurrences so that they might re-live their disgust with the cunning evils latent in the bosoms of their brethren and sisters. Naturally, in the re-telling of these stories a few fresh details crept in from time to time. Thus there seemed to be an ever-mounting sense of justification for their suspicions and motive-analyses; and, little by little, they walled themselves off from those who would have been their friends, fastening their criticisms and fears so securely to their warped lives that when their life-journeys were ended, they depart "unwept, unhonoured, and unsung". "Out of the abundance of the heart the mouth speaketh," said the Lord Jesus when He spoke concerning idle words: Matt. 12:33-37. Since they had kept their minds filled with their subjects it was inevitable that they should occupy a major place in their discussions. And while they talked chiefly only to one another, *it was the talking that kept their thinking going*, even as it was their thinking that altered their lives (Prov. 23:7)—a so-called "vicious circle", indeed.

We might go on to speak of such damaging things as slangy talk, or the telling of smutty stories. But the special angle that was brought to my attention lately was that of plain, unvarnished tale-bearing . . . where the telling was justified, it was thought, *because the story was true*. These dear ones would never stoop to tell anything about another person that wasn't true. Never! *But is that all that is needed in order to warrant our making a story of a Christian's downfall the let-me-tell-it-first theme of our conversation?*

Oh no, Beloved! "Tell it not in Gath", pleaded David, "lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph": 2 Sam. 1:20. And how often our irresponsible chatter — our eager, "Oh, did you hear about . . . ? — has gladdened unchristian hearts through their discovery of some unwary saints' mistake, folly or sin, and thus blighted the testimony to the Name of our Lord . . . just because the story was true.

Of course I'm not forgetting that some things require to be told to responsible persons, or to an assembly. This feature is not under discussion just now. Rather do I speak of that wholly unnecessary

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habit of talking about newsy items for no particular reason other than that we feel the urge to talk about something — items that can be harmful to the affected person, or persons, even if true. At the same time I remind my own heart of Prov. 10:19. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise"; and Prov. 17:28. "Even a fool when he holdeth his peace, is counted wise." Striking counsel from the Lord, indeed!

Perhaps, too, it might be a good thing if there were a revival of a custom practiced by some conscientious sisters of a past generation — the custom of having as a motto *on their kitchen walls* a text (sometimes crudely home-made) found in Lev. 19:16: "Thou shalt not go up and down as a talebearer among thy people."

So, what would you think of that as a New Year's motto? Many a time that passage has silenced mercifully the tongue of the writer!

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### ABRAHAM AND JACOB

Abraham and Jacob were alike heirs of the promises of God. They are both mentioned among the heroes of faith in Heb. 11. Yet, how different was the manner of their trust.

Abraham was one who waited upon God. Although quick and vigorous in action, when action was required, he was careful in his actings *to follow, not to go before*, God. From God he sought not only protection and deliverance, but also control and direction. Honour therefore and triumph, as well as protective power attended his steps, and he was called "the friend of God".

Far different was the course of Jacob. Although he too trod the path of faith, yet he trod it as one who desired to be, as far as possible the regulator of his own way. He confided in God, yet he confided also in his own abilities, and seemed to delight in exalting his own actings into a kind of co-equality with those of God. Without intending to separate himself from God, he showed his confidence in his own powers by acting first, and then expecting God to follow. Fond of planning and contriving, he not infrequently made his own way crooked, and then looked to God to rescue him from the difficulties and dangers in which he had involved himself. A faithful God did not abandon his servant, yet he caused him to know many sorrows. The trials of Jacob did not bring the same glory to God as did the trials of Abraham.

Which of these two men are we like?

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## PSALM EIGHTY-EIGHT

*William Williams*

This psalm is one of the most gloomy and disconsolate portions of the Word of God; yet this dark cloud is not without its silver lining. The student of Scripture will have noted how comparatively few expressions of the inward sorrow and mental agony of the Lord Jesus are found in the gospels. But in Psalms 22, 69 and 88 we have prophetically revealed those inner sorrows of the Man of Calvary. Of the eighteen verses, sixteen are the language of the loneliness and lassitude of the Son of God.

In Psalm 22 two questions are asked in verse one. The first was used verbatim by the Lord Jesus on the cross. There are no questions in Psalm 69, but in our psalm there are no less than eight questions. We will not seek to comment on the verses in detail, rather we will point out three outstanding truths —

1. The language of the cross, verses 7 and 16.
2. The loneliness of the cross, verses 8 and 18.
3. The longing of the cross, verse 2.

### THE LANGUAGE OF THE CROSS

The language of the cross reveals something of the unspeakable sufferings of Christ on the cross. The expression "for ever and ever" occurs twenty times in the Scriptures. **Sixteen times it is used in connection with God** — His character and attributes, once it is used in connection with the blessing of the just, and three times in connection with the punishment of the impenitent. We sometimes quote—

"One sin deserves a hell,  
A death that ne'er can die,  
Our sins as sands on ocean's shore  
In millions 'gainst us lie."

Now when we meditate on the accumulation of guilt and how the Lord "hath laid upon Him, the iniquity of us all," **Isa. 53:6, we can understand in part the words, "Thy wrath lieth hard upon me and Thou has afflicted me with all thy waves. Selah", and verse 16, "Thy fierce wrath goeth over me: thy terrors have cut me off." It was only as "The Mighty God" that the Son of Man could expiate the colossal debt of "us all" who have believed.**

### THE LONELINESS OF THE CROSS

"Thou hast put away mine acquaintance far from me: Thou hast made me an abomination unto them: I am shut up, and I cannot come forth," verse 8. "Lover and friend hast Thou put far from me, and mine acquaintance into darkness," verse 18, R.V. reads "are darkness" and J. N. D., "My familiar friends are darkness".

Our Lord was perfectly human as well as truly Divine. With what pathos He said: "Will ye also go away?" John 6:67. This He said during His life on earth. "I looked for some to take pity, but there was none; and for comforters, but I found none." Ps. 69:20. These expressions belong to the cross. As a man they all forsook Him and fled. Not one of His own was brave enough to heed that cry, "I thirst." David only expressed a longing for a drink from the well of Bethlehem (2 Sam. 23:15), and his mighty men broke through the enemy and got the cooling draught for him. But no one even spoke to our Lord on the cross. He spoke to John and to HIS mother, but they did not answer as far as it is recorded. He spoke to the dying thief and He spoke to God, but as He was lifted up on that cruel cross and looked over the seething, restless, blood-thirsty crowd, He looked in vain for a sympathetic look, no comforting word reached His ear.

Now there has been much speculation as to who the "lover" and "friend" were of v. 18. Possibly the words have no specific application, but we can hardly think that "mine acquaintance" refers to His relatives. We believe that the rendering "my familiar friends are darkness" explains that instead of friends and acquaintances being near to Him in that dread hour, darkness personified, darkness which Luke calls "a darkness" a darkness from God, blacker and more terrible than the Egyptian darkness that could be felt (Ex. 10:21) was His "familiar friend" in the last three hours of His earthly life. "Dumb darkness wrapt Thy soul a space — The darkness due to me."

How precious, practical and personal then, in this psalm for our meditation as we sit around His table. Rarely have we heard it read at the morning meeting without our heart going out to Him who said, "I am ready to die from my youth up."

#### THE LONGING OF THE CROSS

"Let my prayer come before Thee: incline thine ear unto my cry;" v. 2. In this verse is expressed the "longing of the cross". This expression is the silver lining to the dark cloud of sorrow, suffering and solitude revealed in the other sixteen verses of this prophetic psalm. Now we will leave others better fitted to discuss the rather apparently incongruous title of this psalm of dread darkness and desperate despair. How suitable it may have been for the sons of Korah we do not know, but the "Chief Musician" surely speaks of Him who hath in all things the pre-eminence — our blessed Lord Jesus Christ. Now we have in John 17, in a special sense, what could be called "my prayer". It was His language on the eve of the cross. It will be answered. Every petition will finally be fulfilled. He said, "Father, I will that they also whom Thou hast given me be with me where I am! that they may behold my glory which thou hast

given me." At that day He shall see of the travail of His soul and be satisfied. The joy was set before Him. The procuring of our reconciliation was the price. He endured the cross and sat down at the right hand of the Majesty on High. All is arranged according to the divine plan and Jude could say, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy". For our Lord the cross is past, the crown is ahead. The darkness of Ps. 88 is passed. The marriage of the Lamb and the fourfold alleluias of Rev. 19 are ahead. Will you be there?

### UNITY BY WAY OF THE BIBLE

(The following article, written in 1890, in "*The Believer's Pathway*," edited by the late A. J. Holiday, contains truth, as needed to-day as it was nearly sixty-five years ago when it was first published.—EDITOR'S NOTE.)

At the last annual meeting of the British and Foreign Bible Society, Mr. Spurgeon, who was one of the speakers, made use of the following notable words: "I want to give voice this morning to certain earnest hopes that are in my soul, that make me love the Bible Society. I hardly know whether I can speak it very loudly, but I will whisper it. I sometimes hope that it is by the way of the Bible, that all believers in Christ will come together. . . . There is nobody here that loves the divisions of Christendom. We would all end them if we could. How to do it I cannot tell. Unity I love; but attempts at unity always create fresh divisions. All the schemes I have ever seen have been but partly successful. When we shall all come to the Word of God, and each man shall say, 'There, I will retract everything I have said, if it is not in accordance with that Book; I will come down to the strict Word of Christ, and walk in the spirit of it to the utmost of my ability'; then shall we all come together."

These are surely very suggestive words, and it may not be unprofitable to consider some of the points to which they call attention. Mr. Spurgeon says he sometimes hopes that it is by the way of the Bible that all believers in Christ will come together. And he further seems to see that in order to such a coming together, by the way of the Bible, every man will need to bring all his words and ways to the test of Scripture, and to give up everything that is not in accordance with it. Most assuredly there can be no godly unity upon any other principle. But if this is what each one needs to do to bring about unity, then everyone is responsible to do it; not merely with the view to attaining to unity, but because this is the will of God for him. And this brings us to a very important principle, though one that is sadly overlooked.



A simple illustration may help to show what the principle is. A father, going away from home for the day, gives two instructions to his six children. One is that they are all to play together, and the other that they are not to go outside the grounds attached to the house. He lays especial stress on the first, reminding them how grieved he is when they quarrel and disagree, and entreating them to behave kindly to one another, as becomes brothers and sisters. He does not say much as to the second commandment, but simply tells them they are not to go beyond the grounds. After the father has been absent for a time, one of the children takes it into his head to go for a walk outside. The others remonstrate, but he will not listen. Presently he returns, with glowing accounts of the enjoyment he has been having, and succeeds in persuading two of the **others to go with him.** A little later two more join the three disobedient ones, and only one is left behind. Great effort is made by the five to induce this one to go with them. "Don't you remember," they urge, "how much father said about our all keeping together?" "Yes," he replies, "I know that; but he told us not to leave the grounds. I wish we were all together, for I am very sorry to be left alone; but we must be where father told us to be, if we are really to obey him." "Oh, but you forget," they answer, "how much he said about being together, and he only just once spoke of not going out of the grounds. We don't see that there can be much harm in going out so long as we all keep together, for that was certainly the thing that father cared most about." Now, will anyone be deceived by this kind of argument? If the question be asked, Who was the most obedient? the answer is plain. The one who remained at home was the only obedient one, and he was obedient to both commandments, though he was by himself. Obedient to both commandments, we say, for he was where his father told them to be, and was ready there to join happily and lovingly with the other five.

The principle, then, that we want to call attention to is, that God **claims our individual obedience to His commandments**, whether others obey or not; and that when any commandment is addressed to saints collectively for their united obedience, those who are ready to carry it out as God has commanded are truly obedient, though the refusal of others to unite with them may make it impossible actually to do the thing required. In Hosea's day it was as much the will of God that all the twelve tribes of Israel should go up to Jerusalem to worship, as it had been in the times of David and Solomon; but the ten tribes that had revolted under Jeroboam preferred to go to Dan and Bethel, and refused to join with Judah and Benjamin. Yet this in no way altered what God required of those who clave to His word. God had said that all were to be together, it is true, but they were to be to-

gether in the place that God had chosen to put His Name there; and to come together in any place of their own choosing was utter disobedience, while those who came to the place appointed by God, and were ready there to worship God in company with all who were similarly obedient, were fulfilling the commandment of God, whether the others came or whether they stayed away. Therefore it is that we find the prophet saying, "Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints" (Hos. 11:12).

But let us carry our little parable a step further. Suppose the sixth child to have followed the other five in their disobedience; and then that they have not even kept together, but have wandered off in pairs according to their various fancies—two to gather nuts in the wood, two to row on the river, and two to climb to the top of a steep hill. For a time they are too much absorbed with their newly-found pleasures to think about the wrong they were doing. But presently an uneasy feeling comes into their minds that all is not as it should be. The thing that chiefly presents itself to them is, that they are all separated instead of being together, and various proposals are made, each couple trying to persuade the others to come with them in what they are doing; and when that fails, an endeavour being made to find some new pursuit in which all can agree to join. At last it occurs to one of them that the only thing likely to bring them and keep them together is a simple obedience to what their father had commanded them.

This is the idea that has dimly formed itself in many a heart besides that of Mr. Spurgeon — unity by the way of the Bible. The child who sees this tries to persuade the others that the one thing for them all to do is to go back to their father's garden, and then the difficulty about all being together will be solved in the only possible way. They are not prepared for this, however, and now what is the one to do who sees the right way? Shall he stop where he is, or go back to the nut-wood with his brother, till all the rest shall be ready to say, "We must bring all we are doing to our father's word, and give up whatever is contrary to that"? Or shall he retrace his erring steps, and at once return home? Who can doubt that the latter is the only right course? But the others would stop him by arguing that he will only make another division. "There are three parties of us already," they say, "and now you are going to make a fourth, all by yourself; and you are the one that has been talking to us about unity." "That they all may be one," was the prayer of the Lord Jesus, and it is the will of God; for every prayer of the Son was in perfect harmony with the Father's will. But before He prayed thus, He had said, "I have given them Thy Word . . . Thy Word is truth.

... For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:14, 17, 19). The unity must be according to the truth.

If we are making the unity our first object, we may devise many schemes by way of attaining to it, and even with some appearance of success; but we are not walking in truth, and nothing that we accomplish belongs to the prayer of the Lord Jesus. On the other hand, those who are really being separated by the truth, though that separation be from the ways of their brethren that are not walking according to the Word, as well as from the world itself, are in harmony with the whole mind of God, as expressed in the prayer of John 17. Hence the same apostle, to whom it was given to record that prayer, wrote many years after to the elect lady: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments" (2 John 4-6).

### I THINK HE'S SAVED ALL RIGHT, BUT!

A.W.J.

Often we have heard Christians say, especially parents of their children, I think he, or she, is saved all right, but they are not living as they should. One can understand a father or mother in love for their children hoping that all is well with them for eternity and one should sympathize with them. It is also perfectly true that a real Christian can get away from God and wander far away. It is well, however, to remember that if a person is contradicting daily by the life, what they are professing by the lip, the *Word of God gives them no encouragement whatever* to think that they are saved.

"By their fruits ye shall know them" (Matt. 7:20), said the Lord Jesus to His disciples. If the fruits are lacking, we cannot know them. One might object, "I remember when they professed and were 'clear as a bell.'" That means nothing, if the good fruits have not followed. "But they went on well for a time," says another. But said the Lord of the stony ground hearer, "The same is he that heareth the Word, and anon with joy receiveth it; yet hath he not root in himself, *but dureth for a while*" (Matt. 13:20-21).

There are three main reasons why we should not give an inconsistent professor the place of a true Christian. (1) It affects the honour of the Lord Jesus to associate His Name with a sinful life, as if He Who has power to save, has no power to keep. (2) It may help to keep an unconverted professor asleep in his sins, to finally

wake up in Hell, if we convey the impression that we believe they are saved. (3) It may stumble sinners who are careful living, to learn that Christians think that people are saved who live worse lives than those who make no profession at all.

It is therefore a safe rule never to encourage anyone who is living the life of the sinner to suppose that the people of God think they may be saved. "The Lord knoweth them that are His," is the divine side, "Let every one that nameth the Name of Christ depart from iniquity" (2 Tim. 2:19), is the side of human responsibility.

### NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

"No bone of Thee was broken,  
Thou spotless, paschal Lamb!  
Of life and peace a token  
To us who know Thy Name;  
The Head, for all the members,  
The curse, the vengeance bore,  
And God, our God, remembers  
His peoples' sins no more."

The name of Robert Cleaver Chapman seldom appears in the lists of famous hymn writers, but it well deserves a place there, for all of them are rich in thought and expression. Eight hymns in our "Believers' Hymn Book" come from the pen of this good man, who was known as "the patriarch of Barnstaple". How often, while sitting at the Table of the Lord, we have been led to sing;

"The Lamb of God to slaughter led,  
The King of Glory see!  
The crown of thorns upon His head,  
They nail Him to the tree!

and also:

"O our Saviour crucified!  
Near Thy cross would we abide,  
There to look with steadfast eye  
On Thy dying agony."

Besides these, Mr. Chapman wrote "Jesus in His heavenly temple"; "My soul amid this stormy world"; "No condemnation! O my soul"; "The Lord of glory; Who is He?"; and "With Jesus in our midst."

R. C. Chapman was born in Denmark, where his parents had gone to live, on Jan. 4, 1803. He had the great privilege, like Timothy of old, of having a very godly mother who diligently taught him from childhood, the Holy Scriptures; and at twenty years of age he

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was brought to a saving knowledge of the Truth, under the preaching of James Harrington Evans, a gifted servant of the Lord. When about ten years of age, Robert was sent to England to complete his education; he chose to study law, and attained a good position in that profession. After his conversion, the great spiritual change wrought in him was seen by all, and soon he felt called of God to give up his practice of law, and give his time and talent entirely to preaching and the ministry of the Word. A number of his friends advised him to reconsider his decision, and some went as far as to tell him he would never make a preacher. His reply was, "There are many who preach Christ, but not so many who live Christ; my aim will be to live Christ." This he did above many, during a long life of nearly one hundred years. Mr. Chapman was amongst the first to gather outside the camp to the Name of our Lord Jesus Christ alone.

In 1837 he published a hymn book entitled "Hymns for use in the Church of Christ"; his writings numbered almost one hundred and seventy, many of them are almost exclusively used in the various assemblies of God's people. But perhaps R. C. Chapman is better known as a minister of the Word than as a hymn writer. Mr. J. Denham Smith once suggested to Mr. Chapman that he write his biography. The reply was, "It is all written, dear brother, and will be published in the morning." That is true concerning each one of us, our biographies are all being written by an unerring hand, and will be published on the resurrection morning.

Mr. Chapman fell asleep in Jesus on the evening of June 12th, 1902, in his one hundredth year; a true and valued witness for God, throughout a long and very useful life.

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## QUESTIONS AND ANSWERS

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

*Question.* Why were the fruits of the ground an offering that God could not accept from Cain, in Gen. 4:3-5, when He afterwards commanded the children of Israel to offer of their firstfruits to Him, Lev. 2:12, etc.?

*Answer.* The answer to this question is very clear and plain. The cases of Israel and of Cain are altogether different. The children of Israel, as a nation, had been redeemed by the blood of the Passover lamb, (See Exodus 12) and so they had a standing before God. This gave them the privilege (as well as the responsibility) of giving to God a portion of that with which He had blessed them. But in

the case of Cain it was a question of an unredeemed sinner's acceptance. Cain should have known better than to bring to a holy God the fruit of a cursed ground. (Gen. 3:17.) He should have learned that the only ground of his acceptance and standing before God, was through the shedding of blood. His parents had made themselves girdles (R.V.) of fig leaves sewed together (Gen. 3:7); but God made for them coats of skin, and clothed them (v. 21). This difference is clearly taught in the New Testament. For the sinner — "Without shedding of blood is no remission." (Heb. 9:22.) For the child of God — "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) From a redeemed people God expects and looks for that which would be presumption on the part of an unsaved person to offer. The sacrifice referred to in Hebrews 9:22 must be accepted by the sinner, before the sacrifice of Romans 12:1 can be acceptable to God.

—H.A.

*Question.* Is it right to have the body of a Christian cremated? Does the Bible say anything for or against cremation; and does it anywhere say that the body should or must be buried?

*Answer.* Nowhere in the Bible do we find cremation of the body endorsed by God; but the practice of burying the body is frequently recorded both in the Old and in the New Testaments. God buried Moses in a valley in the land of Moab (Deut. 34:6). Abraham bought a burying place, the cave of Machpelah, in which to bury his wife, Sarah (Gen. 23:8, 9). Deborah was buried under an oak, near Bethel (Gen. 35:8), and in the same chapter we read of Jacob burying his wife, Rachel, in "the way to Ephrath". Eleazar was buried in a hill in mount Ephraim (Joshua 24:33). In the New Testament we have recorded the burial of our Lord in Joseph's new tomb (Matt. 27:59, 60). "He was buried . . . according to the Scriptures" (1 Cor. 15:4). And of John the Baptist we read, "And his disciples came and took up the body, and buried it" (Matt. 14:12). "Devout men carried Stephen to his burial" (Acts 8:2).

Perhaps the only account of cremation of the body, in the Scriptures, is found in Amos 6:10; but certainly it is not commended, for in that very verse we read, "Hold thy tongue: for we may not make mention of the Name of the Lord." We have read and heard of some who practised cremation in defiance of resurrection; but we know that "it", the body "shall come forth" at the voice of the Son of God." John 5:28, 29. It seems to me that cremation of the body is an unscriptural practice, copied, not from the Word of God, but from paganism.—H.A.

**OAKVILLE, ONT.**—F. Pearcey and A. W. Joyce continue in a portable hall. A R.C. man professed to be saved also a young woman. They have found it hard to get an interest among the children at this time of the year.

**TORONTO, ONT.**—Mervyn Paul had well attended meetings for Christians in the Pape Ave. Hall. J. Gray and J. Clark saw some blessing in the Gospel ere closing in Highfield Rd.

**COLLINGWOOD, ONT.**—Brother Wm. Williams, Venezuela, writes, "We have appreciated very much the Lord's goodness in giving us journeying mercies by air, road and rail, over so many thousands of miles. Our hearts have been refreshed by the lovingkindness of the Lord's people." He and Mrs. Williams expect to sail on Dec. 17th, due in Puerto Cabello on the 23rd. His address will be, Apartado 38, Puerto Cabello, Venezuela.

Miss Alice Broadhead is accompanying Mr. and Mrs. Williams to Venezuela to join Miss Gulston in the care and nursing of the aged. She leaves with the hearty fellowship of three of the assemblies on the coast. Her address will be c/o Mr. Wm. Williams.

**TORONTO, ONT.**—Our esteemed brother and fellow-labourer, G. G. Johnston expects, D.V., to go to Italy in January to serve the Lord for an extended period of perhaps a year. Remember him in prayer.

**GIRARDVILLE, QUE.**—J. Spreeman has returned here. He had 'flu and pneumonia but is feeling better.

**QUEBEC CITY**—A Sunday school has been started, and in the unfinished upper part of the hall a baptistry is being installed. Brother Harry McCreedy's address is now, 55 Ave. Des Talus, Ste. Foye, Que.

**THETFORD MINES, QUE.**—B. Grainger paid an appreciated visit recently. He reports trouble from 7th day Adventists.

**THURSO, QUE.**—V. Davey had meetings here and at Ste. Honore.

**ROLLET, QUE.**—Brother Smith of Niagara Falls has arrived with his family, to learn French and labour among French Canadians.

**SHAWINIGAN FALLS, QUE.**—J. Darling reports work on the hall is progressing, and there is some interest in the Gospel.

**SPRINGFIELD, P.E.I.**—Robert McIlwaine has moved his family to Tryon, P.E.I., and expects to start meetings in Springfield.

**VICTORIA, P.E.I.**—Bert Joyce, who has located here, returned for a visit to Ontario after an absence of over two years, mostly spent in the work in Newfoundland.

**CLEMENTSVALE, N.S.**—L. K. McIlwaine and J. McCracken closed meetings and took down the portable hall.

**BADDECK, N.S.**—As a result of the labours of Andy Aiken and others, a new assembly was formed on October 31.

**CLEMENTSVALE, N.S.**—F. Holder continues with blessing. He is now using an Egypt to Canaan chart.

**MIDDLETON, N.S.**—L. Potter and S. Eadie rented a hall and hope to try Gospel work among the coloured folk.

## U.S.A.

**GARNAVILLO, IA.**—The Lord helped in the ministry of the Word at Thanksgiving. S. Hamilton and L. Brandt were on the 5th week of meetings at time of writing. Some young people have professed to be saved.

**MANCHESTER, CONN.**—Meetings by Hector Alves are well attended with visitors from surrounding parts. He is speaking on the Tabernacle.

**DETROIT, MICH.**—The conference in West Chicago Blvd. Hall was a season of blessing. Ministry given was felt to be practical, profitable and encouraging to the saints, with large attendance at the meetings.

**WILLIAMSTON, MICH.**—John Adams had a couple of meetings in Jackson after the Detroit conference, then went on to Williamston.

**LONGPORT, N.J.**—W. H. Ferguson had some meetings, and then went to Ferndale, Mich. He is exercised about cottage meetings some 30 miles from Detroit.

**EAST BOSTON, MASS.**—The conference was a time of profit and blessing, with a number of assemblies represented. G. McCullough was expected for a few meetings.

**CAMDEN, N.J.**—J. Blackwood visited Camden after the Bryn Mawr conference, also Hatboro and 73rd St., New York.

**DECKERVILLE, MICH.**—A. T. Stewart and J. Lipke had four weeks' meetings, with good attendance, interest, and blessing in the Gospel.

## WITH CHRIST

**PINE CREEK, MAN.**—Brother Norman McRae went home to be with Christ on October 30th. He was saved in 1932 at meetings held by Bren. R. W. McCracken and Herb Harris, and since that time has gone on quietly and consistently. Brother S. Rey preached the Word at the funeral.

**HITESVILLE, IA.**—Mrs. Dick Lindaman went home at the age of 71. C. Smith and P. Elliott spoke to a large company gathered for the funeral. She leaves eight children, the most of whom are unsaved. Pray for them.

**CREEMORE, ONT.**—Mrs. Joe Ferguson passed away on Nov. 17 aged 64. She had been in fellowship for quite a few years. John Adams preached the Word at the hall and G. Clark at the grave.

**VANCOUVER, B.C.**—A wire has just been received telling of the sudden home call of our dear brother and veteran servant of the Lord, Mr. David R. Scott, who passed peacefully into the Lord's presence on Dec. 12, Lord's Day afternoon, while reading. He was about 86 years of age. Particulars (D.V.) next month.

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# TRUTH and TIDINGS



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U.S.A.

**MIDLAND PARK, N.J.** — Bro. Wm. Williams, while enroute to Venezuela, wrote of a profitable visit to Midland Park for about a week before sailing.

**LORAIN, OHIO**—At the thanksgiving conference the saints were blessed and helped by the ministry of F. G. Watson and G. G. Johnston.

**EAST BOSTON, MASS.**—C. Fite was with us, also G. McCullough, giving helpful ministry.

**DETROIT, MICH.**—F. W. Mehl writes of labouring during the past year mostly in Mesick, Mich., in a tent and a portable hall, and an assembly has been formed. The correspondent is Charles Marvin, Rt. 2, Cadillac, Mich.

**CHICAGO, ILL.**—T. Williams Sr. has been helping with ministry using an "Egypt to Canaan" chart. He expects soon to leave for the "deep south" with the Gospel.

**LOS ANGELES, CAL.**—The conference at Jefferson St. Hall was one of the best we have had. Many came from assemblies in California and neighboring states to enjoy the ministry. Bre.n A. Douglas, S. Maxwell, W. F. Hunter, E. B. Jamison, F. L. Pearson and Hector Alves preached the Word. E. B. Jamison remained for Gospel meetings.

**SEATTLE, WASH.**—D. L. Adams called for a few nights. Accounts of the Lord's doings in Cuba were most interesting.

NORTH IRELAND

**LIMAVADY, CO. DERRY**—T. W. Ball and J. Thomson have had about five months' fruitful meetings. A. McShane and J. Turkington (Venezuela), are preaching the Gospel at the Birches and seeing souls to Christ.

**DAVID ROBERT SCOTT — 1867 - 1954**

Another link with a past generation of the Lord's servants and the early work of the Lord in Canada and the United States has been broken with the home call of our esteemed brother, Mr. D. R. Scott. He passed peacefully into the presence of the Lord, in his home in North Vancouver, on Lord's Day afternoon, December 12th. He was in his 88th year; 73 years in Christ, and 65 years in the work of the Lord.

David Scott was born in Co. Tyrone, Ireland, August 6, 1867, and was saved at the age of 14, while attending Tent meetings being held by James Campbell and William Matthews. In 1889, while living in Boston, he became exercised about giving his time to preaching the Gospel. His first meetings were held in a little place called Coates Mills in New Brunswick; with fruit in conversions. In 1891 he and Mr. B. Bradford pitched a tent in Springhill, N.S. These two young men were sorely tried and tested at that time, and picked wild berries for their daily sustenance. Bro. Scott's fellowlabourers in his early days were, John Blair, James Campbell, and W. D. Brown. He preached in Ireland, in the vicinity of Boston, (when the assembly at Fall River, Mass., was formed); in the Muskoka country of Ontario, and in Tennessee; and from 1902 to 1909 he endured the rigours of pioneering in Nova Scotia. Many parts of the Maritime Provinces were covered with horse and buggy, and meetings were held in school houses in P. E. I., New Brunswick and Nova Scotia. In the latter province he saw much fruit in the Gospel. Through the instrumentality of Brother Scott, three fellow-labourers were led forth to preach the gospel in the Maritime provinces; A. Goodwin, W. N. Brennen, and Robt. Milnes.

In 1910, Mr. Scott with his family, moved to Vancouver, B.C., and for a number of years he preached the Gospel in a wooden tent in the city and its suburbs. Also through those years our brother was found on the Canadian Prairies, visiting and preaching in isolated places, which was a work that he loved. When 64 years of age, he went alone into the Peace River country and pioneered in the Gospel. At 67 he was with the writer holding meetings in a school house in Northern Saskatchewan, during weeks of 40 below zero weather.

At the funeral a large number were present, although as Mr. Scott used to remark, "I now have more friends in Heaven than I have on earth, most of my contemporaries have gone on before me." Robert Peacock read and spoke of some of the "mornings" in the Scriptures, finishing with Psalm 30:5, "Joy cometh in the morning". Hector Alves read Acts 13:36, "David, after he had served his own generation by the will of God fell on sleep," Psalm 72:20, "The prayers of David . . . are ended," and 1 Chron. 29:29, "Now the acts of David . . . first and last, behold they are written in the book," applying these things to brother Scott. B. B. Goff read 2 Tim. 2:7-8 at the graveside.

Our brother is survived by his five daughters who are all in assembly fellowship, as well as seven of his eleven grandchildren.

*Hector Alves*

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**ME AND MY HOUSE***A. W. Joyce*

Those were noble words indeed of Joshua 24:15, "But as for me and my house, we will serve the Lord." Well would it be for every Christian head of a household, if at the early part of a new year, this decided confession were to come not only from the lips, but sincerely from the heart. Because of the wrong or forced application of the "household", introducing "household baptism," etc., we are liable to miss the importance of the teaching of the Scripture in regard to the households of believers. When a brother is married and with his bride sets up a Christian household for the first time, he is assuming responsibilities, as well as entering into privileges, which will result in much spiritual blessing and joy, if the Word of God and the Spirit of God becomes his guide. His reward at the judgment seat of Christ will be affected by the regulation of the household and, if the Lord be not come, unborn generations may be affected for all time and even for eternity.

The circumstances under which the words, "As for me and my house, we will serve the Lord," were spoken must have been most impressive. In the preceding chapter Joshua had said, "I am old and stricken in age . . . and, behold, this day I am going the way of all the earth." The listeners would realize that the godly man who had been with them so long and who had led them so well from the time Moses' mantle of leadership fell upon him was about to leave them by the way of death. They were listening to his last words. What a company was gathered to hear them; "all the tribes of Israel," the leaders of Israel, their heads, their judges, their officers, "presented themselves before God" (Josh. 24:1).

Joshua recounted to the vast audience the faithfulness of God to His people from the call of Abraham from idolatry. He reminded them of their deliverance from the bondage of Egypt, of the triumphant overthrow of the Egyptians in the waters of the Red Sea, of His care over them in the wilderness, of the victories obtained over the Amorites, Moabites and the inhabitants of Canaan. Following this in verse 14 he gives them

**EXHORTATION**

- (1) Fear the Lord.
- (2) Serve Him in sincerity and truth.
- (3) Put away the gods which your fathers served.
- (4) Serve ye the Lord."

How up-to-date is this four-fold exhortation! It was spoken *TO* Israel, it is written *FOR* us. First, we have the *SANCTITY* which should characterize our attitude before the Lord. Second, we have

our SERVICE, and the manner in which it should be rendered, "in sincerity and truth". Third, we have our SEPARATION from spiritual idolatry. "Little children, keep yourselves from idols" (1 John 5:21). Lastly, we have emphasized the One to whom our SERVICE should be rendered, "Serve ye the Lord". Then in verse 15 we have

#### THE CHOICE

"Choose you this day whom you will serve." For the people of Israel there was no middle path, it was a definite choice between the Lord and idolatry. In a later day, Elijah the prophet presented a similar choice, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him" (1 Kings 18:21). It was not a question of serving Baal less and serving God more, but it was one thing or the other. Just so to-day, to every child of God is presented a definite choice, shall I acknowledge Christ as Lord of my life, and follow Him? or shall I acknowledge and bow to the claims of the WORLD, by adopting its maxims, by following its fashions, by joining with its movements, by using its methods, by imitating its religious worship? The Lord Jesus said, "No servant can serve two masters" (Luke 16:13). Joshua did not wait to hear the people's choice before making his own. He exclaims, so to speak, "Whatever your decision may be, this is mine!" This brings us to

#### THE CONFESSION

"As for me and my house, we will serve the Lord." Before looking further at this noble confession we might notice THE RESULT upon others. The people were swayed by Joshua's example and said, "Nay; but we will serve the Lord", (verse 21), and entered into a covenant that day. How well it would have been for Israel had they followed faithfully the wise counsel of Joshua! It would have saved all the sorrowful tale of the book of Judges with its defects, bondage, misery and sins, recorded against them.

Thrice happy is the household in which all its members are saved by God's grace and are living for His glory. The first recorded convert in Europe was Lydia in Acts 16. Previous to her conversion it is evident that like Cornelius in Acts 10, she feared the Lord and was seeking for light. It is recorded that she worshipped God and as soon as the Gospel reached Philippi, her heart opened to the message. But she was not saved alone, for the grace of God reached her household. "And when she was baptized and her household", she opened her house to the servants of the Lord. Among her household were men (presumably servants as she was a business woman) for at the close of the chapter, from prison Paul and Silas went to her house, "and when they had seen the brethren, they comforted them, and departed" (Acts 16:40).

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In verses 16 to 34 of the same chapter we have recorded the salvation of the jailor and all his house. We have the house mentioned four times in three verses. It might be remarked in passing, whatever ages were included in the jailor's household, they were old enough to hear the Word, verse 32, to believe the Word, verse 34, and to rejoice, and they were all baptized. No sooner was the jailor saved, but like Lydia, he brought the servants of the Lord into his house and entertained them at his table. Thus we have an example of hospitality in both these households which were won for Christ. Hospitality to the people of God, and especially to the servants of the Lord who are preaching the Gospel, is a mark of a Christian household.

Sober reflection could not do otherwise than convince every Christian parent that the salvation of their sons and daughters is of paramount importance. Better not to have seen them born at all, than to see them die without being born again! No matter what earthly ambition is attained, no matter what worldly gain is secured, if they miss the salvation of their souls, they lose everything worth while. To die and go down to Hell from a Christian home will surely result in the remorseful cry, "I have played the fool, and have erred exceedingly." All this seems to be so self-evident that one may ask, "Why the necessity of emphasizing it?" Sad to say there are many Christian homes where the foregoing truth seems to be either forgotten or shelved. The pleasure of the child is considered rather than the soul of the child. The prospects of the child in this world are planned, rather than the preparation of the child for eternity. But again the objection may be raised, "We cannot save our children." Others may say, "The very subject upon which you are writing gives me great comfort, 'thee and thy house'." Certainly this truth, rightly held, should indeed be a comfort to the exercised parent in the intervening time till the soul of the child is saved. Salvation is of the Lord, when God saves it is entirely on the ground of His free, sovereign grace; nevertheless God does hold us responsible to carry out His Word in the home, so to live and act before the family that the soil of the young hearts shall be prepared for the reception of the Gospel seed.

We will have to reserve for a future paper some of the detailed instruction of the Word regarding the Christian household.

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"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, Jesus Christ the same yesterday, and to-day, and forever" (Heb. 13:7-8).

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**BONDAGE AND DEATH***G. G. Johnston*

Among the erroneous theories which plagued the early churches of God, two are mentioned as being particularly mischievous, and we are allowed to profit from the bold efforts of the apostles of our Lord, as they wrote to different churches, by divine inspiration, endeavouring to offset their effect among the believers.

The one might be termed "Libertinism", under the guise of Christian liberty. The other could be spoken of as "Bondage to the Law", as necessary to salvation, in addition to the sacrifice of Christ.

A careful study of the epistles of Paul to the Romans and to the Galatians, will enlighten the student regarding the apostle's reaction to these evil theories, and enable him to see how such reasonings would effect the whole structure of gospel doctrine; in fact, they would undermine it completely.

Because error is slow to die, repeatedly rearing its wicked head, under one guise or another, it has pleased the Lord to preserve to us this divine record, and it is important that we also should be warned, and thereby prepared to meet such human reasonings.

A faction, known to take a wrong view of the abounding grace of God to guilty sinners, had risen up claiming that salvation by grace meant that the believer could continue sinning: that the more sin was committed the more God's grace was extolled in covering it. Thus we have the question raised in Romans 6:1, "Shall we continue in sin that grace may abound?" Guided by the Spirit of God, we find that apostle answering with the argument of "Bondage and Death".

Sin is here considered as a taskmaster, and the sinner as his slave. Surely all of us have felt the cruelty of his bondage and the sting of his lash (some more than others), as we were driven on without mercy. But, says Paul, there came a day when we died. And what more can the old taskmaster say? We are no longer his property—we can work no longer in his service. We have been freed from sin.

But we did not actually die, except representatively. Christ, our substitute, died, therefore we are reckoned as having died. Not only so, our representative rose again, and we are reckoned as having risen in Him. He died once for all, was buried and rose again, and lives unto God. We must reckon ourselves dead indeed unto sin, but alive unto God through Him.

The vile theory that we may still freely sin overlooks the attitude of God toward sin at Calvary. There He dealt so drastically with it, causing His holy Son to suffer beyond human concept, that He might strike such a blow at this monster which had so ravaged His throne



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establish the fact that He is a righteous, holy God, hating sin and loving righteousness. In this, He is quite different from the gods of the heathen, some of whom are themselves reputed to be monsters in sinning.

This base theory also overlooks the doctrine of repentance from sin, which has been, and is, the special work of the Holy Spirit of God. He has come from God to "convict the world of sin", surely not to continue in it, but to hate it, to abhor it, and that Christianity might be known in all the world as a holy thing.

Now, says someone, my trouble is not what you state. It is that I am so often overtaken by sin, and though I know that Christ died for my sins upon Calvary, yet I am unhappy, because I am overcome in my fight against it. What am I to do? The very thing which I hate, that I do. Brother, sister, this is encouraging information. Evidently you are not of the "more sin more grace" family. But what saith the Scriptures? Are we to set our face against sin and fight it with might and main? That might seem logical, but the result would only be defeat. God's way is to "reckon", to "yield", to "present". First, we are asked to reckon ourselves as having "died to sin". That slave-driving master has no rightful claim upon us now. But does that leave us without control? No, we are also to reckon ourselves to be "alive unto God". The reins of control are now to be placed in the hands of a new Master. Sin, as an evil principle, has no further right to control us, though it remains in each of us, and always will through life.

Our new Master, God himself, now expects our loving service, and it is our privilege to "yield ourselves unto God as those that are alive from the dead." Disowning sin's dominion over us, we must put ourselves, by an act of our will, into the service of our good God. This service we can perform only because of the new life He has imparted to us upon believing. We receive the strength of a new life because we are united to the source of life, our blessed Lord. Should we endeavour to campaign against sin in our own strength, we would certainly be overcome, however determinedly we should battle. Just as God's grace has saved us, so it alone can keep us. We cannot keep ourselves. We shall never be free from the presence of sin while in mortal flesh, but we may enjoy liberty from the dominion of sin day by day, as we yield ourselves to do the will of God.

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We have fallen upon an evil time, if we are found glorying in Christ's cross *for us*, while we shrink from taking up our cross *for Him*.

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**BEWARE LEST THOU FORGET THE LORD THY GOD***D. R. Scott*

"And it shall be when the Lord thy God hath brought thee into the land which He swore unto thy fathers . . . to give thee great and goodly cities, which thou buildest not, and houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive trees which thou plantedst not; when thou shalt have eaten and be full. Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." Deut. 6:10-12.

That such a warning should be needed is surely a clear proof that "The heart is deceitful above all things and desperately wicked: who can know it?" Jer. 17:9. God knew all about it and foresaw the need of this solemn warning. When in the good land enjoying all these good things the language of their hearts ought to have been, "Bless the Lord O my soul and forget not all His benefits." Ps. 103:2. But, alas, they forgot God.

In beautiful contrast to their ingratitude is David's behaviour as he sat in his house and thought upon all God's goodness to him. He said, "Lo I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains." I. Chron. 17:1. And it came into his heart to build God an house. God did not allow him to do this, but He gave him the privilege of preparing for it, and spoke good concerning David and his seed. Having listened to the gracious message he was more than ever overcome with an overwhelming sense of God's goodness to him. He sat before the Lord and said, "Who am I, O Lord God, and what is mine house that thou has brought me hitherto? And yet this was a small thing in thine eyes, O Lord, for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God." He broke his box of ointment and the odor filled the house, and no doubt the sweet fragrance of it is treasured up in the heart of Jehovah still. God is not unrighteous to forget such gratitude. It is really refreshing to find such green spots, where the heart of God has been made glad, in a world like this where sin abounds.

The people forgot God when they had eaten and were full. Yes, "My people have forgotten me days without number." Jer. 2:32. "Jeshurun waxed fat and kicked. Then he forsook God that made him, and lightly esteemed the rock of his salvation." But it never pays to kick at God or His ways. It was a sorry business for poor Eli when he kicked; "Wherefore kick ye at my sacrifice, and at my offering which I have commanded in my habitation, and honorest thy sons above me to make yourselves fat with the chiefest of all the offerings of Israel, my people?" I. Sam. 2:29. Eli would never have called

his doings "kicking against God" but this is what God calls all disobedience to His Word. For his disobedience Eli lost his life; but the results of the "kicking" were by no means all past when poor Eli fell back off his seat and broke his neck; "Therefore I have sworn unto the house of Eli that the iniquity of Eli's house shall not be purged with sacrifices nor offerings forever." To many, Eli's sin was not so great, for he did speak to his sons about their ways, yet God held him responsible to do more than to speak to them. He was responsible for the carrying out of the Word of God.

How many there are today who are kicking at God's Word and ways! Vainly thinking that they are doing many wonderful works in His Name, they go on in their own ways, doing their own wills. How little trembling there seems to be at the Word of God! "Thus saith the Lord, What iniquity have your fathers found in me that they are gone far from me? . . . I brought you into a plentiful country to eat the fruit thereof and the goodness thereof; but when ye entered ye defiled my land, and made mine heritage an abomination." Jer. 2:5-7.

Whether in the wilderness or in the land, their failure is intended to be a warning to us. The apostle enumerates many of their sad failures, and the consequent judgments of God, and then says, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the age are come, wherefore let him that thinketh he standeth take heed lest he fall." I Cor. 10:11-12.

We may well ask, what about ourselves? What is our aim in life? Is it to please God? Or is it to lay up treasure upon earth? Is it to live for self? It ill becomes us to forget Him and the bounties that we have received through His pierced hands. He desires to be had in grateful remembrance. During the last interview that our blessed Lord had with His beloved disciples He made this a very special request. "The same night in which He was betrayed He took bread, and when He had given thanks He brake it, and said, Take eat, this is my body which is broken for you: this do for a remembrance of me." I. Cor. 11:23-24.

"Gethsemane can I forget, or there thy conflict see,  
Thine agony and blood-like sweat, and not remember thee?  
When to the cross I turn mine eyes, and rest on Calvary,  
O Lamb of God my sacrifice, I must remember thee."

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Crosses are wings to Heaven. While we sink, we soar, and nearest to the throne will be the footstool of humility.

### LOWERING THE STANDARD

When a servant of Christ leaves the path of implicit subjection to the Word of God, either in the sphere or manner of his service, and adopts some of the many human devices that abound, he soon begins to lower the standard. The next thing he is liable to do is, to justify his conduct by appealing to Scripture to support it. But as is, alas! too evident, to all who have spiritual discernment, he does not go to the Word of the Lord to seek His way in the matter, but rather to find something that will establish his own. Is it any wonder that the Scriptures become perverted in his hand, and that the light he once had, but trifled with or disobeyed, becomes darkness in his eyes?

The perversions of God's sacred Word that so abound in our day, even among true children of God, the variety of "opinions" and multiplicity of "views" on what was once as clear as daylight to all who, walking in the simplicity of faith in God's revelation, spoke the same thing, and strove together for the faith once delivered to the saints, is largely, if not wholly, due to trifling with light which God has imparted, and the surrendering of truth which God had taught, in order to appear charitable, and be on good terms with those who have no love for, and no desire to obey the truth of God. To stand well with carnal Christians, and to be able to go in with their ways, it is necessary to lower the standard, and this leads to the Word of God losing its hold on the conscience. Then it ceases to be a force to control the ways of the believer, and when once this "downgrade" course is begun, none can tell how far the feet may pursue it.

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### UNCHANGING IN THE MIDST OF CHANGE

*Hector Alves*

To all of us 1954 brought many changes; to some in the home, to others in the assembly, and to others in business. To some of us, the changes have had far reaching effects; loved ones have been taken away from the family circle; and leaders have been removed from the assembly. They are now with Christ, and their day of service over. The world is changing, conditions change, men change, and, alas assemblies are changing. What comfort is found when we consider that which is unchanging and unchangeable. The contrast between the changing and the unchanging is brought out in Hebrews chapter 1, verses 10-12. "And, Thou, Lord, in the beginning has laid the foundation of the earth; and the heavens are the works of Thine hands. They shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail."

## (1) AN UNCHANGING GOD

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

These words were uttered by one whose name means, "My messenger." They were spoken in a day of declension and departure from the right ways of the Lord. They came at the end of the dispensation; they were words of encouragement. They are addressed to "ye sons of Jacob", not to "ye sons of Israel", nor to "the seed of Abraham," nor "of Isaac", but to ye sons of Jacob", Jacob who was a schemer and a supplanter. It was an encouragement to those who had been unfaithful, and who had failed. It was with Jacob that many of the promises were linked up; God had not forgotten, nor was He going to change because the sons of Jacob had failed in their responsibilities. He had brought them back from Babylon because He is the "I am" (the Lord) and therefore He changes not in His promises and in His purposes. They had changed — "Ye are gone away from mine ordinances, and have not kept them" (v. 7). But He says, "I change not, therefore ye . . . are not consumed."

## (2) AN UNCHANGING LORD AND SAVIOUR

"Jesus Christ the same yesterday, and today, and for ever."

—Heb. 13:8.

"Yesterday" — the past ages; "today" — this present time; "for ever" — in the ages to come. At first glance this verse might seem to be altogether independent of the context. But it is not, it fits in well with what goes before and also with what follows. In the verse preceding this one, the exhortation is, "Remember them that had the rule over you, which spake unto you the word of God; whose faith follow; and considering the issue of their life." (R.V.). Notice, this is in the past tense, those referred to had already finished their course here on earth. Then in the verse following, "Be not carried about with divers and strange doctrines." etc. Here we have the danger of change. Between these two exhortations we have the unchanging one — "Jesus Christ, the same yesterday, and today, and for ever." In this Epistle the commonly used name is "Jesus", but here it is "Jesus Christ"; the revelation of "all the counsel of God". The unchangeableness of Christ is given as a reason for not being carried away with every wind of strange doctrine or teaching. So, let us remember, He is the "very same Jesus, as when He raised the widow's son"; and He is still "touched with the feeling of our infirmities." And "this same Jesus . . . shall so come in like manner," (Acts 1:11) and "we shall see Him as He is" (1 John 3:2).

## (3) AN UNCHANGING WORD

"The grass withereth, and the flower thereof fadeth away, but the Word of the Lord endureth forever" (1 Peter 1:24, 25).

The Word of God is both changeless and deathless; it is inviolate and eternal. Many attempts have been made to alter it: and down through the ages men have tried to burn it, destroy it, and blot it out. But all in vain; it has been preserved to us just as it came to us from its Divine Author, by the mouth and pen of holy men of old. It shall stand unchanged and unaltered, in the midst of change and changes. Like the Living Word, the written Word is eternal and everlasting.

#### (4) AN UNCHANGING INHERITANCE

"To an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:4).

We have an unchanging God, an unchanging Lord and Saviour, an unchanging Bible, and also an unchanging inheritance. This inheritance is said to be incorruptible; it cannot perish, there are no seeds of decay in it. It is also undefiled; in no way is it tainted with sin, or by sin. It fadeth not away; someone has called this inheritance, "one of God's unwithering flowers of paradise" (paradise means garden). "Reserved in heaven for you, who are kept by the power of God." The inheritance is being kept for us, and we are being kept for the inheritance. Neither moth, rust, thief nor any other destructive force can in any way injure this inheritance. It will never lose anything through age, nor suffer damage in any way; it is safeguarded for us. Many an earthly inheritance has undergone change; and also has been lessened and divided by the order of the courts, etc. But the Man who has obtained this inheritance for us, by His death; now lives again to see that we will get it, and enter into it in full.

"Change and decay in all around I see;  
Oh, Thou who changest not;  
Abide with me."

### THE MODEL PRAYER

#### OUR FATHER WHICH ART IN HEAVEN

J.N.C.

We consider this Christ-taught prayer to be a *pattern*, not a *form*. A form of prayer would be quite out of keeping with the character of this age; for is not this the dispensation of the Spirit? It will be observed that the prayer was given on two wholly different occasions: first, in what is called "the Sermon on the Mount", and again about the middle or toward the close of our Lord's earthly ministry, when a certain disciple requested Him, "Lord, teach us to pray, even as John also taught His disciples" (Luke 11:1). In both cases it is the same in substance and order, though there are slight verbal changes. Yet these changes are sufficient to prove that it was not intended as a *form* of prayer, but as a *model*: a form would have been word for word the same.

In the Hebrews or Acts we have no hint of its being used as a form by the original followers of Christ and those blessed through them. When the great Apostle of the Gentiles feels and confesses the infirmities of children of God in the matter of prayer, he encourages them by casting them on the in-dwelling Holy Spirit and not on a form of prayer, however beautiful and complete (Rom. 8:26, 27). Under the law when, if at any time, we might have looked for forms of prayer we note that they are conspicuous by their absence. The priests and people were allowed to utter their confessions and prayers before Jehovah in the language the occasion called forth. (The only exceptions to this that occur to me are Numbers 6:22-27; Deuteronomy 26:3-11, and these do not touch the principle). Yet, how sadly has this blessed prayer been abused. Every week tens of thousands of unregenerate men take these words on their lips but, not knowing their own vileness or the power of the Cross of Christ in so doing, they mock rather than worship.

We learn that one great purpose in the giving of this prayer was to teach men to

#### AVOID THE USE OF VAIN REPETITIONS

yet those of us who are practically acquainted with Episcopalianism will remember how this prayer has been turned into a form, how it is repeated again and again in one service; thus it is perverted, by the ingenuity of man, to perpetuate the very abuse it was given to remedy.

In the face of this, many well-instructed Christians have gone to the other extreme. They tell us it is not a prayer for this age at all, and that Christians cannot properly use it. They point out that there is no mention of the Atonement or of the name of Christ in it; and, further, that it cannot be for the use of those who bask in the full blaze of this Gospel day, for the users of it are taught to ask to be forgiven as they forgive others.

It may be well to briefly examine these objections, for I am persuaded they arise from a one-sided view of the whole subject. It is to be remembered that the prayer was taught by our Lord in view of His death, resurrection, exaltation at the right hand of God, and the sending forth of the Comforter. And it is the Holy Spirit who truly enables men to pray in Christ's name, and call God Father (John xvi. 23-27; Rom. 8:15-17). As a matter of fact this is prayer in Christ's name in the fullest sense of the word. To ask in Christ's name is not merely to ask for His sake; it is also to *pray for such things as He teaches me I need, and bids me ask of the Father*. And in the wide field of Scripture where have we a portion that so blissfully fulfils these terms?

But really we have

## CHRIST IN EVERY PETITION

and word of the prayer. It is only in Christ and by the Spirit that we know God as our Father in heaven. By whom was the name of God so hallowed as by His Son, Jesus Christ? The petition, "Thy kingdom come," reminds us that the once despised Teacher of Nazareth and Sacrifice of Calvary is God's predestined King and Ruler of all earth's kingdoms. He is the only One who ever did God's will on earth as it is done in heaven; and it is only in Him that we in our feeble measure aim to do the same. The request for "daily bread" centres our mind on Him who in all things, even the slightest, *depended on the Father*, and refused to seek for or take anything save from Him. And it tells, too, of Him who Himself is the Bread of God **which came down from heaven to give life unto the world.** In using the words, "and forgive us our trespasses," we cannot but think of such a word as "In whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." The cry, "lead us not into temptation," brings before us the One who was in all points tempted like as we are, yet without sin. "Deliver us from evil," in this we have Christ as the great Victor over Satan and all the hosts of darkness. And the last word, the "Amen", is one of His very titles.

This portion could not have been intended simply for the use of the disciples before Pentecost, for the Holy Spirit causes it to be twice written many years after that event. "Oh," the reply is, "it is for the use of the Jewish remnant after the calling away of the Church." In old days the preacher unblushingly robbed the poor Jew of his Old Testament promises to give them to the Christian. In the present time many seem to take away much of the New Testament from the Christian to give it to the Jew. I fear thousands of Christians are constantly turning away the edge of the Word of God with the flippant remark, "Oh, that is Jewish!" It is necessary that we be not wise above what is written. At the most it is but *an inference* that the future Jewish Remnant will ever use this prayer; and yet it is taught by many as if it was as plainly revealed as that Christ died and rose again. We must distinguish between God's clearly taught facts, and man's finely-spun inferences. Personally I judge that the prayer will be used by the Jews by-and-by; it will blessedly fit into their condition. Further, I believe it will live and be used as long as there is a man on earth who by sovereign grace can truly address God as his Father. And yet, granting all this, I question if God has ever had, if He ever will have, a people who can more fittingly use this prayer than the saints of this dispensation.

It is often said that this is not the Lord's prayer, but that John 17 is truly the Lord's prayer. This is one of the half-truths that are always



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so common and dangerous. It is not the Lord's prayer in the sense that He Himself prayed it. That is certain. There is at least one petition in it that the spotless Son of God never needed to offer. Yet it is "the Lord's Prayer" in the sense that it originated in His mind and heart, and the petitions were among the most important of these "gracious words" that proceeded out of His mouth. In a word

#### IT IS THE LORD'S PRAYER

to the same extent that the decalogue is the law of Jehovah.

It is to be remembered that this model prayer is recorded in the Gospel by Luke as well as in that by Matthew. There will probably be but few readers of this who have not observed that the four Gospels present us with a four-fold aspect of the Redeemer. In *Matthew*, we see Him as the true seed of Abraham and David, Israel's long-expected Messiah—their Prophet and King. In *Mark*, He appears as the Messenger of the Covenant, the ideal servant of Jehovah. *Luke* presents Him as the Son of Man, in His relationship to the whole race; while *John*, through the Spirit, takes the highest flight of all and sets Him forth as the Incarnate Word, the Revelation of the Father.

Had this prayer only been recorded in the first Gospel there might have been ground for looking upon it as specially if not exclusively Jewish. But we find it in Luke as well — in Luke with its world-wide Pauline view of truths. This prayer, too, is universal. It expresses the aspirations and the needs of God's children of all times, of all conditions, and of every stage of growth. The babes in Christ lovingly lisp it, the young men reverently utter it, and the fathers, down to their latest hour, still find in these precious sentences that through which they may converse with the One Father in heaven.

I believe our Lord intended us each one to receive help from this pattern-prayer. So let us not, through mistaken views, neglect or ignore it. And in laying our hearts open for the Spirit of God to guide us in prayer, let us not be surprised if at times He leads us to use the very words of this Christ-taught prayer. It may quickly degenerate into a mere form, as, alas! so many even of our unwritten prayers do. But used in the spirit the Lord gave it, I am sure it will be a great aid in the closet-devotions of each one of us. And if its spirit be truly entered into it will make us well-balanced Christians, earnest in prayer and earnest in service; zealous in speaking to man for God, because we are habitually speaking to God for man.

\* \* \* \*

Be courteous even to the troublesome individual who is always in your way. God sends him to you.

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## HAVE WE AUTHORITY FOR SUNDAY-SCHOOLS"?

Mervyn Paul

You will not find the terms "Gospel Meeting", or "Sunday school", in the Bible. Consequently some of the Lord's people like to argue that, since God has been pleased to make use of both forms of Gospel testimony, we do not require to look for direction from the Word respecting all our methods of proclaiming the Good News. They feel that, so long as any type of method may appear to be of use in reaching sinners, they should be at liberty to employ it — provided, of course, the Bible does not forbid it. In other words, "Is there anything in the Bible against it?" is, to them, fully acceptable as a means of deciding for or against.

May I tell you why I so much fear this fast-developing trend? It is because I, myself indulged in its use in earlier years. And now that my days are numbered, and more sober reflections have come to me, I realize most keenly the truth brought out in one of E. M. Bounds' books. As I remember it, he wrote: "The Holy Ghost does not come on machinery, but on men. He does not come on methods, but on men . . ."

(In the days of my youth sober-minded brethren sought to keep the brakes on "zeal without knowledge". But today we observe that, in some cases, it is the older brethren who are speeding up the pace. For myself, I am certain that large sections of my service will be burnt up at the Judgment Seat because, at those times, brain-waves directed my course . . . that is to say, the flesh was my prompter and guide. So now do you understand? I long with a very great longing that you young people may not make the blunders I have made, and so suffer the eternal losses that must be mine. I pray that, instead, you may learn early in your experience to turn away from self-direction and to rely, utterly, on the direction of the Holy Spirit through His Word. Am I wrong in coveting this for you?)

Authority for the Gospel-preaching meetings does not suffer serious question. We have several well-known examples that can be reckoned as guidance in the Acts. But the "Sunday School" is supposed to be in a different position. Moreover, some even say that the idea of Gospel-teaching classes originated in the movement begun by Robert Raikes in Gloucester, England, in 1780! (By the way, did you know that, "many Sunday schools anti-dated the Gloucester school, among them several in the United States originated as early as 1674, 1676 and 1680"?) But let me assure you that the example of the Raikes-stock school, no matter how estimable it may have been, never has been the authority for the building up of "Sunday school" work in the assemblies of God. Rather did it serve to stimulate the study

of the Scriptures respecting the Lord's mind relative to Gospel Witness among the young.

There will be no need at this time to remind our readers of such Old Testament passages as Ex. 12:25-27; Deut. 6:7, 20-25; 11:18-19, etc., these commands were to be carried out, primarily, in the home; but they also serve to underline God's interest in the children, plus His estimate of what they needed to be taught. We have, also, at least one clear instance of *public* teaching given to *all who were able to understand*: "Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding upon the first day of the seventh month"; Neh. 8:2 — an Old Testament first-day (our Sunday) "open school", if you will.

In the Gospels we have a number of references to the Lord Jesus when He was teaching, publicly, groups of persons in the outer-temple (Newberry); John 8:12; 10:22-39; Luke 19:47; etc. On these occasions, as Edersheim notes, the people congregated in the shelters called "porches", and sat down on the pavement to listen to Him, or to discuss what He taught, or to ask questions. Luke 19:46-47 with Matt. 21:12-16 shows that children were among those He taught at such times.

After the Assembly had been planted in Jerusalem by the Holy Ghost on the day of Pentecost there was great activity in spreading the Gospel. In Acts 5:42 we read: "And daily in the temple, and in every house, they ceased not to teach and preach (literally: 'announcing the glad tidings') Jesus Christ."

Here, then, we have notice of Gospel-teaching classes conducted in the Temple area (as did the Lord Jesus) and "in different houses" (Green's Greek Grammar) that children as well as adults were present, we cannot doubt. The teaching sessions were every-day-in-the-week activities conducted by men from the local assembly in Jerusalem — the Apostles.

From Acts 3:1, and a knowledge of the requirements of the ritual, we recognize that only the intervals between services could be used for teaching at the Temple. That there would be certain times, only, in "the different houses" when the "announcing of the glad tidings" would be possible is obvious, also. The point here is that these teaching sessions were adjusted to the convenience of the listeners. Thus, in this example of Gospel witnessing, **WE HAVE FULL SCRIPTURAL AUTHORITY FOR CONDUCTING GOSPEL-TEACHING CLASSES.** They can be held every day of the week. Such public instruction in the Word may serve "all that can hear with understanding". And conditions of convenience can be respected.

This last feature is of some importance because the customs of modern Gentiles make 7-days-a-week Gospel teaching classes difficult to carry on. I have held a few series of them in homes; but speaking generally, the holding of such gatherings is well nigh impossible for most witnesses. An effort in this direction, for them, must be limited to a certain time on Lord's days. Shall we abandon all effort because we cannot keep at it every day in the week? Or would the Lord have us to refuse to teach children because we cannot induce older people to let us teach them, also? Several principles from the Word might be cited at this point; but the Lord's commendation of Mary may be sufficient just now. "She hath done what she could," was what He said concerning her; Mark 14:8.

So it is that we insist that authority for conducting Gospel-Teaching classes is found in the Word, and not in Robt. Raikes' example. True enough, the expression, "Sunday school" is not found in the Bible. Abandon it if you so desire. But Gospel-teaching classes have Scriptural sanction — and most of the common "Sunday school" usages, I believe, as well. Let us be careful, then, not to accept statements to the contrary, especially if they should come from Christians who desire to bolster up their reliance for Authority to act on the question, "Is there anything in the Bible against it?" Every one is agreed that Judges 21:25 is one of the saddest verses found in the Word of God.

---

### NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

"Saviour, we remember Thee!  
 Thy deep woe and agony,  
 All Thy suffering on the tree:  
 Saviour, we adore Thee!

The writer of this excellent hymn is not widely known. Samuel Trevor Francis was born at Chestnut, Herts., England, November 19, 1834; and when a child he was taken to Hull. He writes, "One of my earliest recollections is going with my eldest brother into my mother's room, and being made to kneel with her, while she poured out her soul in earnest supplication that her boys might grow up to be God-fearing men."

"The family moved to London, and it was arranged that Samuel should go in for the medical profession. With this in view he studied for about a year, but on the death of his father, the plans for his future career had to be altered. It was about this time that he became deeply concerned about his soul's eternal welfare, and at times would

cry to God for pardon and peace. Coming in contact with a prominent business man, a faithful servant of God, who gave most of his spare time for the spiritual welfare of young men, young Francis felt the burden of sin increase more than ever. One winter's night, on his way home from work, there came the climax. Crossing a bridge to the south side of the Thames River, one stormy night, feeling lonely, he cried to God to have mercy on him. Standing for a moment, and gazing into the dark waters of the river, he was tempted to make an end to his misery. Then, drawing back, a message was born into his soul, and he exclaimed, "I do believe on the Lord Jesus Christ, and I put my whole trust in Him as my Saviour." Instantly there came the inward reply, "Then you are saved;" and with a thrill of joy he ran across the bridge, and pursued his way home, repeating "Then I am saved; then I am saved."

Trevor Francis early associated himself with believers gathered to the Name of the Lord Jesus Christ at Kennington, and went on in the service of the Lord. He wrote about ninety hymns; besides the above, there appears in the "Believers' Hymn Book —

"I am waiting for the dawning  
Of the bright and blessed day,  
When the darksome night of sorrow  
Shall have vanished far away;  
When forever with the Saviour,  
Far beyond this vale of tears,  
I shall swell the song of worship  
Through the everlasting years."

There is another hymn which ranks among his best, and is well worthy of a place in any hymn book,—

O the deep, deep love of Jesus,  
Vast, unmeasured, boundless, free;  
Rolling as a mighty ocean  
In its fullness over me!  
Underneath me, all around me,  
Is the current of Thy love,  
Leading onward, leading homeward,  
To my glorious rest above."

Mr. Francis departed to be with Christ in 1925, at the age of ninety-one years.

\* \* \* \*

I have a great need of Christ; but I have a great Christ for my need.

---

**QUESTIONS AND ANSWERS**

*Question:* If an assembly at "A" puts away from amongst themselves a "wicked person", according to 1 Cor. 5, and another assembly at "B", ten miles away, receives these persons who are put away, and they remain in fellowship at "B" to this day, should persons coming from "B" to "A" be received, even though they personally had nothing to do with receiving the persons put away? Does not the gathering at "B" become a "leavened lump" in spite of the innocence of some present? Also, what should be done with persons coming from gatherings who have fellowship with "B" and would even receive the persons originally put away from "A" with a letter of commendation from "B"?

*Answer:* If a person in an assembly, has been found guilty of any sin mentioned in 1 Cor. 5:10, 11, it is the duty of those in that assembly to "put away from amongst themselves, that wicked person", (v. 13) when the guilt has been definitely proven, or the offender has made confession thereof. Such a person is then outside of "The fellowship", or "without" (verses 12 and 13). This action, having "been bound on earth is bound in Heaven," (Matt. 18:18) when carried out in a scriptural manner. Such being the case, the erring one is "without" in relation to every scripturally gathered assembly of the saints. Should any other assembly or local church, one mile or one hundred miles distant receive such an one, knowingly, while under that discipline, and no sorrow of heart or restoration had been manifest during that time, then that would constitute a breach of fellowship on the part of the assembly receiving that one whom the scriptures designate as "a wicked person". And certainly receiving such an one would "leaven the whole lump" (v. 6). Then, any person coming from that assembly, or any assembly which as a whole had condoned that action, could not be given "the right hand of fellowship", for that would be tantamount to recognizing the wrong action taken in receiving into the fellowship one that had been put out of the fellowship. Should one come from such a place, who was ignorant of the whole matter, or one who had objected to the action, and so was not a partaker in the wrong doing, a difference should be made. (Jude 22).

Not knowing the merits and demerits of the case in particular, we can only give an answer in a general way. Suffice it to say, when discipline is scripturally carried out in one local church, it ought to be recognized and acknowledged as such, in every church.

\* \* \* \* \*

The thickest cloud brings the heaviest shower of blessings.

## SUBSCRIPTIONS

We thank the many who have already renewed their subscriptions for 1955. To those who have not yet done so, please renew as soon as possible. The requests of new subscribers for the year 1955 exceeded our estimate of requirements, so we regret that we cannot supply any more of the January issue. We will increase the number for February, and expect to be able to supply all orders for 1955 except January. We still have a limited number of Bound Volumes for 1954 on hand, and will fill the orders as they are received until the supply is exhausted. (\$2.50 post paid). It is advisable to type or print names and addresses, and it is also helpful when the writer mentions whether it is a new order or a renewal of the magazine.

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## TRUTH AND TIDINGS GOSPEL TRUST

Another year is over of service to the Lord's people and to His servants in many parts of the world, in forwarding gifts of fellowship. One advantage to the Lord's people is that our receipt has been accepted by the Income Tax Dept. for deduction. Since Brother G. G. Johnston is leaving for Italy and expects to be away some time, Mr. F. G. Watson will attend to this work in his absence. Please do not make out cheques or money orders to any individual, but to the TRUTH AND TIDINGS GOSPEL TRUST. This makes it easier, should the necessity arise, for another to attend to this work. A report of the year's business will shortly be published.

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## TIDINGS

**VANCOUVER, B.C.** — A number of unsaved are attending Gospel meetings in the Woodland Drive hall, commenced on Jan. 2 by A. Ramsay.

**KITCHENER, ONT.**—J. Gray had ministry meetings on practical lines in the early part of December. G. P. Taylor and Stanley Simms also called.

**ORILLIA, ONT.**—Russell Harris and E. Wickert, Cuba, have commenced Gospel meetings.

**OAKVILLE, ONT.** — Frank Pearcey and A. W. Joyce have commenced another series of Gospel meetings in the portable hall.

**PETERBORO, ONT.** — Wallace Cudmore is expected for Gospel meetings.

**ST. THOMAS, ONT.**—A. T. Stewart is preaching the Gospel with signs of interest.

**TORONTO, ONT.**—D. Leathem and Geo. Wilson commenced Gospel meetings in the West Toronto Hall. Harry McCready had an appreciated visit to Eglinton E.

**SPRINGFIELD, P.E.I.**—Robert McIlwaine is getting a nice interest at Springfield.

**CLEMENTSVALE, N.S.**—John McCracken joined F. Holder some weeks ago. There has been 18 weeks of meetings with blessing, and God seems to be working still.

**CAMBRIDGE, N.S.**—Eddie and L. Potter are preaching the Gospel.

**NEWFOUNDLAND**—Douglas Howard has taken his family over to St. John's, Nfld., where he expects to labour. H. Harris and Geo. Campbell continue to labour on.

## ITALY

Our esteemed brother and fellow-labourer, G. G. Johnston, left Toronto on January 6th, with the hearty fellowship of his home assembly, Pape Ave., to labour for some time in Italy. Our brother preaches in Italian as well as in Spanish and in English. He sails from New York on Jan. 20th for Genoa. His address will be in care of Mr. Frank Carboni. Mr. Carboni has just sent his new address to us which is, Piverone (Prov. Torino) Italy. Remember Brother Johnston in prayer.

## CHILI, S. AMERICA

The work in Talca prospers. Five were baptized at a recent baptism. One was a real trophy of grace who had been brought very low through drink. Many of the brethren go there to read the Bible and pray, from 6 until late at night. The work in Constitucion is slow but encouraging. Several have professed recently and three were baptized. Brother Wm. McBride uses his car with a loud speaker around the city, and gets a good hearing. He hopes to pitch his tent in Curico, a town some miles north of Talca, about the 9th of January. They have had a number of letters stolen from the mail. Please write Brother McBride if an expected reply has not been received from him.

## ASSEMBLY CORRESPONDENTS

Brethren from the Pall Mall assembly in London, Ontario, write that the correspondent for the assembly is Mr. Fred Burnside, 338 Clemens St., R.R. 6, London, Ont.

**SARNIA, ONT.**—The correspondent of the Sarnia assembly (at College and Davis) is now Mr. John Kember, 1148 Errol Rd. E., Sarnia, Ont.

## WITH CHRIST

**WINNIPEG, MAN.** — Our brother, Edward Snell, passed into the presence of the Lord on Jan. 5, aged 66, after a brief illness. He had been in fellowship in the West End Assembly since 1912. He was a good brother who will be much missed. S. M. Vanstone and John Hull spoke to a large company at the funeral.

**DETROIT, MICH.**—On Dec. 16, our sister, Florence C. McCullough, went to be with Christ, aged 68. She was saved in her teens, for many years a Sunday School teacher, and in fellowship in Central Hall. Brother F. W. Mehl preached the word and Brother Schwartz helped by prayer.

**CREEMORE, ONT.**—Our brother, Charles Howard, went home at the age of 70. He was for years in fellowship in Pape Ave. Assembly, Toronto. He later moved to Creemore where, though a very quiet man, he was a real help in the meetings and in the building of the new hall, and will be missed. G. G. Johnston and John Adams spoke the Word at the funeral.

**TORONTO, ONT.**—Our brother, John Ferrier, went suddenly to be with the Lord on December 12. He was saved in 1938 at meetings in the Highfield Rd. hall by Herb Harris and A. W. Joyce, and was gathered out in that assembly and in fellowship for years until recently when he came to Eglinton Ave. E. Hall. He had the joy of seeing a number of his family led to Christ. A. W. Joyce preached the Word at the funeral.

**LOS ANGELES, CAL.**—Our dear brother, Archie Muir, went home on Dec. 18. He was saved in Scotland many years ago, and lived for some time in New Mexico before coming to California with his wife, or 30 years he has been in fellowship in the Jefferson Blvd. assembly, where he was a faithful attender at all the assembly meetings.



# 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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MARCH, 1955

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**EXPIRY NOTICES**

Those whose subscriptions have expired will receive a 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 this notice. If you have renewed some time ago, please notify us and we will correct the date of expiration. We thank you for your co-operation. We have back numbers for those of our new subscribers who desire them, except for January, 1955.

**TIDINGS**

**EDMONTON, ALTA.**—Our brother, C. H. Willoughby, recently passed through a serious operation successfully. He is home from the hospital and is slowly recovering strength. Remember him in prayer.

**PORTAGE LA PRAIRIE, MAN.**—J. Adams and Bert Joyce continue with a fair interest. Jim Ronald has been sowing the seed in Manitoba, mostly in personal work lately; he returned to Portage to visit his father who is seriously ill.

**SILLSVILLE, ONT.**—G. P. Taylor and T. Kember are trying meetings in a rented hall.

**DEER LAKE, ONT.**—B. Widdifield, helped recently by local brethren, has been continuing the meetings twice a week, as the interest has been so sustained and souls are still being reached by the Gospel.

**ENGLEHART, ONT.**—S. Simms has had appreciated meetings here, also at Charlton, Kirkland Lake and Earleton.

**TORONTO, ONT.**—F. G. Watson commenced in Pape Ave. with the "Two Roads" chart on Feb. 6, and on the same date in the Eglinton hall, B. Dobson and S. Simms started Gospel meetings. One professed in the West Toronto meetings by D. Leatham and G. Wilson.

**SAULT STE MARIE, ONT.**—C. Patrizio had five weeks' good meetings in the new hall among the Italians with interest and blessing in the Gospel. He had a night in Highfield Rd., Toronto, which was appreciated.

**OAKVILLE, ONT.**—A. W. Joyce continues two nights weekly during the extreme weather, as the Portable hall is hard to heat in zero weather.

**LANSING, ONT.**—J. Gray had a week of ministry, also in the Birchcliff hall.

**ORILLIA, ONT.**—R. Harris and E. Wickert continue with some blessing in the Gospel.

**HAMILTON, ONT.**—L. E. McBain and N. Crawford are preaching the Gospel.

## ME AND MY HOUSE

### Part 2

*A. W. Joyce*

"As for me and my house, we will serve the Lord," should be the heart's desire of every Christian father. To be brought up in a godly home is a wonderful privilege indeed. Notice some conditions which are necessary to produce a godly family circle.

### Redemption of the Household

In Exodus 12, we have the birth of Israel as a nation and their redemption as a people for God, yet it is most significant the emphasis which God puts upon the household. There are about seven references in chapter 12 to the house, or household, of the Israelites.

1. **PROVISION**, There had to be "a lamb for an house" (verse 3).

2. **PROTECTION**, "None of you shall go out at the door of his house until the morning" (verse 22). All that night of judgment the obedient Israelites were safe behind the blood-sprinkled door.

3. **PRAISE**, "The people bowed the head and worshipped" when they were commanded to keep the passover in remembrance of the night when the Lord "smote the Egyptians and delivered our houses" (verse 27).

Surely it is the mind of God for His people to-day, that they should see all the members of the household redeemed by the precious blood of Christ, the **PROVISION** of God. Not only should they see them delivered from the wrath to come, but from the pleasures, allurements and sins of this godless world by His **PROTECTION**. Lastly, in consequence of all the goodness of God, there should issue from every Christian household a continual stream of **PRAISE**.

### Prominence of the Word of God in the Household

In Deut. 6, Moses reminds Israel that they had been brought forth from the house of bondage (verse 12); he tells them they are going into a land with "houses full of all good things" (verse 11); he exhorts them in verses 6-9, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up . . . And thou shalt write them upon the posts of thy house, and on thy gates." Brethren, do we even attempt to fulfill this? Do we even read one chapter daily with the family? May the Lord speak to our hearts!

The house of a godly Israelite would be sharply distinguished from the houses of the nations round about them. God intended that it should be so, and thus from the earliest recollection the children would be familiar with the distinguishing marks and the spiritual atmosphere of a godly home.

### **Discipline of the Household**

Abraham, the man of God and the father of the faithful, had a wonderful tribute paid to him by the Lord. "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." (Gen. 18:19). Because of Abraham's faithfulness in the household, God unfolded His mind to him, in verse 17 and foretold that all nations would be blessed in him in verse 18. How highly must God regard a household that is ordered for His glory! Here there is no thought of the children ordering the parents, or the parents being dragged into the world in the train of their children, nor yet the children being pushed into places of temptation to enable them to climb the ladder of success in the social world.

God holds every Christian father responsible for the behaviour of those in the household, and God holds every Christian father responsible for what is brought into the house. The Lord asked Hezekiah, "What have they seen in thine house?" (Isa. 39:4), after the visit of the ambassadors from Babylon. When the unconverted visit us, what do they see in our houses? — A text on the wall? or a Television set on the floor? The world is making an idol of the T.V. When God warned Israel of the danger of being snared by the idols of the nations He said, "Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing" (Deut. 7:26).

One of the qualifications mentioned for the overseer is, "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)" In regard to those who serve we read, "Let the deacons be the husbands of one wife, ruling their children and their own houses well" (1 Tim. 3:4-5 and v. 12).

### **Prayer in the Household**

We are all familiar with the faithfulness and prayerfulness of Daniel. He prayed in an emergency (Dan. 2:18), he prayed because of special exercise (Dan. 9:3), but we learn from Dan. 6:10 that Daniel's regular custom was to pray in his house, three times a day. He was a godly man in the house, therefore he was a godly man in public, causing his enemies to pay the striking tribute to him, "We

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shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

Private prayer, as enjoined by the Lord in Matt. 6:6, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father," will help greatly to keep our souls fresh and happy in the Lord. Prayer in the household with the children, after the reading of the Word of God with them, will help greatly to lay a foundation for the conversion of the unsaved children, and will help materially to lead on those who are saved, and keep them unspotted from the world.

### God's Blessing in the Household

"The Lord blessed Obed-Edom, and all his household (2 Sam. 6:11). Why did God bless them? Because Obed-Edom opened his house and welcomed the ark of the Lord when David was afraid to bring it into his own city. For three months the ark remained with Obed-Edom and God honoured the man who had honoured Him, thus fulfilling His own Word of promise, "Them that honour Me, I will honour." In the New Testament we read of occasions when the church met in a house. (Philemon 2). This is not as common to-day as in earlier pioneer days in this country, though even yet there are some to whom it could be written, "the church in thy house." If, however, we cannot entertain the assembly of God, with the Lord Jesus in the midst, we can entertain the servants of God and the people of God. How many of the younger married couples are looking onward to the Judgment seat of Christ, with the expectation of the Lord saying to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me?" (Matt. 25:40). Wholehearted hospitality is a grace that is certainly on the wane. We do not refer to entertaining "select" company, but the welcoming of the servants of God and the people of God for the sake of the Lord Jesus Christ and His Gospel.

Let us go in for the blessing of Obed-Edom, for "The blessing of the Lord, it maketh rich, and He added no sorrow with it" (Prov. 10:22). Let us go in for redeemed households, so that the circle will be unbroken when Jesus comes. Let us go in for establishing and maintaining godly households, so that God will be glorified, a testimony will be borne to the world, and the assembly of which we form a part will be strengthened and not weakened by our presence.

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Every murmuring thought is the child of unbelief, and makes God a liar.

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## NOTABLE CHARACTERS IN HOLY WRIT: Abram

*G. G. Johnston*

God's ways are not man's ways, yet God's ways in all ages follow similar lines. In His dealings with Abram, we see a foreshadowing of His grace to men of all ages.

### His Call

In the first place, we find this man in a heathen land — Ur of the Chaldees — and likely more or less one with his contemporaries in idolatry and its accompanying sins. But the time came when in some way, seemingly by direct revelation, God spoke to him and called upon him to leave that land for another that He would show him. This corresponds to conversion in New Testament language. Like Paul, Abram was not disobedient to the heavenly call. He arose and left the land of his forefathers, and went out "not knowing whither he went." (Heb. 11:8). We who are saved today are saved because of His distinguishing grace. We know of nothing in Abram that made him the object of God's grace, while his fellows remained in idolatry, nor was there any virtue in us to make us to differ from others. Let us not forget that we are what we are by the grace of God.

### His Consecration

It would seem that Abram's father Terah, and his nephew Lot, were hindrances to Abram in those early days of experience with God. Thus we find that, though they "went forth from Ur of the Chaldees to go into the land of Canaan" yet they only reached Haran and dwelt there. Have we been hindered in a wholehearted devotion to our Lord and a complete separation unto Him by some person or thing? Surely, if we are to serve our God wholly we should not stop short of a complete surrender to His will.

Some have considered the old man Terah as typical of the flesh. Until he died, there was no further progress toward the land of promise. We are slow to learn the lesson of "Death to the Flesh" and reckoning self as a dead man, but this may explain our lack of spiritual progress. Are we holding back from a path to which, in devotion to Him, God has called us just because of what our flesh would possibly have to suffer?

A Christian lady referred to the separation from relatives and friends experienced by those who go to spread the gospel in other lands. Said she, "I could never do that." The tone in which it was said seemed to indicate that she meant, 'I could never be so hard-hearted.' They are not the hard-hearted who do thus, but they feel that their Lord is worthy of this, and much more.

It was no spirit of adventure which moved Abram to leave kith and kin for an unknown destination, but devotion to His God. What

is the motive, brother, in the step you plan to take? Is it God's glory or self-pleasing? If God is not leading you, how can you count upon His presence with you?

But, as in the past so today, God does call and fit certain ones for certain work. Do we always heed His call? Is our heart devotion such that we could truthfully say, "Take my all, and let it be consecrated, Lord, to Thee?" Is our devotion such as will face difficulties without a murmur, counting that He is worthy whatever the trials? Or is it shallow and unreal?

Abram's devotion was soon to be tested and so shall ours. He was not long in the land of Canaan until a famine came. What should he do? There was no call to *go down* into Egypt, but we find him going there, where men were not dependent upon heaven to send rain, but where they could count upon man's resources, supplying irrigation from the river. This may have seemed a better way and, for the time being, it may have seemed to Abram as a providence. But a man of God can be ill at ease in this Egypt world. Abram fell into temptation and a lying behaviour, quite unworthy of one who knew the living God.

Thank God, we find Abram *went up* out of Egypt and returned to Bethel, where his tent had been at the beginning. Once more the tent and the altar marked his house. He was now in his true character as a pilgrim and a worshipper. What sweet communion he had experienced before he went down into Egypt! How sadly all was lacking while he was down there, out of God's path! How precious to have it now restored! Are you an unhappy Christian? Where did you lose your joy? Come back to where you lost the sense of God's presence. Confess your wanderings and your sin, and get into the sunshine of His presence again. Still better days awaited Abram than he had known before, and a richer blessing can be yours again, if you will humble yourself and return.

How many homes are today without a family altar? The Word of God is not read with the children and others in the home. The good seed is not sown in their hearts, and therefore cannot spring up and grow. Many lament that their children are unsaved. Usually those who have heard the Word of God from childhood, who have listened to a godly father pouring out his heart to God in fervent prayer, and have seen that father refuse to stoop to anything unrighteous even though he suffer loss thereby, will be saved sooner or later. But, how can we hope for such blessing if we have been ourselves unfaithful?

#### HIS COURAGE

While Abram maintained a quiet, separate testimony for God on the plain of Mamre with his tent and altar, Lot had withdrawn from him, gravitating toward the wicked city of Sodom. While there, he

was taken prisoner by the enemies of that place. He did not seem able to count on God or to do anything to escape from his plight. Abram, his uncle, was there on the plain, but what would he be able to do to help him? Nevertheless, we find Abram preparing for battle, and hastily overtaking those captors of his nephew. He feared not to attack them, though he had but three hundred and eighteen men against a multitude. This courage he had because he knew his God and could count upon Him indeed. God gave him a great victory, in which he recovered all from the enemy.

Why are we so weak and faint-hearted, and why do we fail to undertake great things today? Is it not because we have such a feeble knowledge of our God? Pioneer gospel work cannot be undertaken for lack of funds or only when, by one scheme or another, funds are raised. But numerous places could be found where simple beginnings could be made which would produce fruit with patience. The enemy sows his tares, a little here, a little there. They take root and multiply while we withhold the good seed. "He that withholdeth corn, the people shall curse him." (Proverbs 11:26).

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## PRIESTHOOD

*Walter Scott*

*FIRST*, the priesthood of the Blessed Lord is an integral part of Christianity, as the Aaronic priesthood was of the Levitical system. The Lord's present priestly service is founded on God's acceptance of the sacrifice and is exercised alone on behalf of those who *are* saved. The SPHERE of His priesthood is heaven. He could not be a priest on earth (Heb. 8:4). The earthly sanctuary could only be entered by the sons of Levi, but Christ, as to earthly descent, came from the royal tribe — Judah, "of which tribe Moses spake nothing concerning priesthood", and "of which no man gave attendance at the altar" (Heb. 7:11-14). Connect *royalty* with Judah and *priesthood* with Levi.

The ORDER of the Lord's priesthood is after that of Melchisedec (Heb. 5:6)—type of the Lord in the glory and dignity of His person (7:1-3). Thus, we have secured for us an "unchangeable priesthood". What strength this imparts to the tried and suffering saint! (verse 25). The Melchisedec character of priesthood is millennial and will be exercised by the Lord when "He shall be a priest upon His throne" (Zech. 6:13).

The PATTERN of the Lord's priesthood is after that of Aaron—type of the Lord in past and in present priestly grace. It is three-fold in character; *first*, making propitiation by blood in the heavenly Sanctuary (Heb. 2:17); *second*, succouring the tempted, sympathizing



with infirmity, and supplying strength and help in times of need (chaps 2:18, 4:14-16; *third*, in practically maintaining us all along the way — ever living to intercede for us — saving even to the “uttermost” of human need — taking account of our sorrows, difficulties, trials, exercises, and tears. His compassion and tenderness are boundless. He leads our worship, and in all things and at all times represents us before God in the Sanctuary above. His own special place there is on “the right hand of the throne of the majesty.” There He sits as our “*great High Priest*” — a title of dignity peculiar to our Lord. The Lord’s *priesthood*, as now exercised, applies to the practical difficulty and sorrow in the path of faith; while His *advocacy* applies to the sins and failures of God’s children. The priesthood of Christ is not to procure righteousness, but to help, bless, comfort and sustain a people made righteous through grace.

*Second*, as to the priesthood of all believers! All true Christians are priests to God (Rev. 1:5, 6); all have an equal title to draw near (Heb. 10:22). The Jewish priest and the Christian priest have each their sacrifice, sanctuary, and guide book as to worship. Leviticus was the guide book of the Jewish worshippers; while 1 Cor. 12-15, and Hebrews are the guide and directory to the Christian worshipper. Our sacrifices as priests are praise *to God* — the fruit of lips touched by the live coal of judgment — and of practical benevolence *to man* (Heb. 13:15-16). The former is referred to by Peter when he styles us as an “*holy priesthood*” (1 Peter 2:5, 9). It is interesting to observe that where the priesthood of all believers is directly referred to, the high priesthood of our Lord is not mentioned at all, as in 1 Peter and the Revelation. Judaism sent the worshipper of old to the priest, Christianity reveals direct approach to God by Him, i.e., the everlasting Priest.

Priesthood and ministry are totally distinct truths: the former is *towards God*, the latter is *towards men*.

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### THE FLESH

The flesh *in us*, is not a weak condition, but a sinful thing. The flesh in us *is sin*, and must not be allowed to reign (Rom. 6:12). Yet Rom. 7 does not describe a sinful state but a weak condition. Being in Christ we have died to sin, now *reckon* it to be so. Dominion over sin in us, is our present victory. Freed from the presence of sin in us, is our future triumph.

## JOY AND SORROW

D. R. Scott

"The heart knoweth its own bitterness, and a stranger doth not intermeddle with his joy." Proverbs 14-10.

"Joy and sorrow intermingled, love in all I see."

The roast lamb must be eaten with unleavened bread and with *bitter* herbs. Paul's experience was, "Sorrowful yet always rejoicing."

"I went unto the angel and said unto him, 'Give me the little book.' And he said unto me, 'Take it and eat it up; and it shall make thy belly bitter but it shall be in thy mouth sweet as honey.' And I took the little book out of the angel's hand and ate it up and it was in my mouth as honey. And as soon as I had eaten it my belly was bitter." Rev. 10-9.

Paul said, "I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Romans 9-1.

Paul had no such experience as this before he was saved.

We read concerning Hannah that she was in bitterness of soul and prayed unto the Lord and wept sore. I. Sam. 1-10. How true it was of her, "The heart knoweth its own bitterness." But we have in chapter 2 the other side, her joy. They that sow in tears are sure to reap in joy.

But what is meant by the saying, "A stranger shall not intermeddle in his joy"? The meaning of this word "intermeddle" is "mixing up self with something" (Young's Concordance). How quickly the devil is on hand to spoil the joy of the Lord in your soul by mixing up self with something, and thus robbing God of the glory and us of the joy. How willing self is to be mixed up with something! Self and something else mixed up with it to make it look as if it were not self, is bad. Self is certainly not mixed with faith.

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PHILIPPIANS is a precious unfolding of Christian experience, not apostolic experience, which latter is detailed in 2 Corinthians. The divisions are:

Chapter 1—Christ the life of the Christian and power of Christian motive.

Chapter 2—Christ the pattern of Christian walk, and beautiful flow of Christian feeling and unselfish consideration for others.

Chapter 3—Christ on high the energy of Christian life—Christ the mark *now* and the prize *then*.

Chapter 4—Christ the power by which one rises superior over all circumstances.

## ANY DAY: ANY TIME

*Franklin Ferguson*

That soul-thrilling promise in Isaiah 33:17 — “Thine eyes shall see the King in His beauty” — is nearing its fulfilment. The deepest longings of the ransomed ones will be fully met when at last their eyes see the King. We have waited long for that day, and often the heart-cry has been, “Make haste, my Beloved!” Blessed moment, when we shall rise to meet Him “in the air,” and in the “twinkling of an eye . . . changed,” and that wonderful Scripture fulfilled, viz., “Whom He did foreknow, He also did predestinate to be conformed to the image of His Son” (Rom. 8:29). Then shall be seen myriads of ransomed ones, all bearing the very image of Christ.

The King shall be seen in His beauty. “The Man of Sorrows and acquainted with grief,” will be seen no more as such. The sorrows of Calvary are over for ever, and the visage “once so marred more than any man” is marred no longer, but resplendent in beauty. He will be “altogether lovely” when we see Him as the “Chiefest among ten thousand” (S. of S. 5:10, 16). And what a thought that this glorious Being should have experienced the terrors of Jehovah on the Cross, forsaken of God, and despised and rejected of men. Surely we shall worship and adore Him when in brightest glory we behold Him!

How fully assured then shall we be, that Satan is definitely bruised under our feet (Rom. 16:20), together with all the powers of darkness. How we shall shout, “O death, where is thy sting? O grave, where is thy victory?” (1 Cor. 15:55). Who can conceive the mighty triumph of that hour!

When we see Him in His beauty, we shall be for ever with Him (1 Thess. 4:17), and like Him (1 John 3:2). Ten thousand years in His blessed presence will not bring us any nearer an end; for death will have been abolished, and the wonderful vista of age after age, in endless succession will meet our enraptured eyes!

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Pray much, perseveringly, and believingly. A habitually neglected closet is the sure index to a ruined, wasted life.

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Read the Scriptures daily for your soul's profit and spiritual intelligence. Read difficult portions on your knees, while availing yourself of all the helps possible.

## THE MODEL PRAYER

J.N.C.

II.—*Its Context and Construction*

We wish now to examine the setting of this jewel of divine truth. In Bible study it is always most important to look well at the context of any verse on which some new thing is built. Many a child of God would have been saved years of sorrow had they done this. If Satan meet us with an "it is written"—a Scripture wrested from its context to teach what God never intended—we must meet him with an "AGAIN it is written." But to do this we must daily search it as those who look for hidden treasure.

## The Context

The section of the Sermon on the Mount in which this prayer commences with chapter vi. 1. In verse 1 our Lord gives a general warning against parade in religion. He, then, as I understand, proceeds to give three examples in which this evil was rampant: viz., (1) In alms-giving; (2) In prayer; (3) In fasting. The term "righteousness" (see R.V.) includes the three, and the warning against ostentation applies to all. It has often been pointed out that alms-giving, prayer and fasting, comprise all the activities of the spiritual life. They include our relationship to *man*, active benevolence; to *God*, prayer; to *oneself*, self-discipline. These three phases of the life of faith correspond exactly to those given by the Apostle Paul (Titus 2:12).

It is clearly taught in the Word of God that we are saved through faith alone: yet it is as clearly taught that it is not through the faith which is alone. Such a faith is a *dead faith*; and that, in the sight of God, is as valueless as *dead works*. Many a company of Gospel-hearers need the searching words of James. "What can it profit . . . if a man say he hath faith, but have not works? Can THAT faith save him?" Nay, verily, it cannot. The faith of God's elect is a faith that works through love, it purifies the heart, it overcomes the world. It is a *living principle* — a *grain of mustard seed, not a grain of sand*.

## Almsgiving

In this portion the Master does not condemn alms-giving, but simply the kind of alms-giving indulged in by the hypocrites. It was manifest that they did it to be seen and praised of men, and they received the reward they aimed at. They were simply *hypocrites*—actors on a stage—going through a part that did not belong to them, to earn the applause of the on-lookers. We all need to guard against the spirit of the hypocrite; for we all like to make a fair show in the flesh, to appear more consecrated or spiritual than we are. Only reality will do with God; and nothing but the perpetual realization

that we have to do with Him will save us from the beginning of hypocrisy. The hypocrites trumpeted abroad their good deeds in order to attract attention and receive praise. In contrast to this the Lord says, in effect, do it *as privately as possible*,—"Let not thy left hand know what thy right hand doeth." This is more than privacy. It not only means "do not boast of it to others," but also, "*do not dwell much on it yourself*." To do so would lead to pride and backsliding. In spiritual matters *the motive* is the essential thing. We should question ourselves straight home, "*Is this truly for God's glory?*" Only such acts can receive His commendation. But while we judge *ourselves* unsparingly, we must not forget that we cannot judge the motives of another. We are not able, and Christ our Lord forbids it.

Our relationship to our fellow-men and their claims upon us we must not ignore. In becoming Christians we do not cease to be men. Our responsibilities toward them are not few or unimportant. And if they have a claim upon us to remember the necessities of the body, how much greater the claim to supply the needs of the soul. The church is a debtor to every person on the earth, to make known the good-news of salvation through the once crucified and now risen Redeemer. But this paper is too limited in its scope for us to further dwell on our responsibilities to our fellows. I simply remark that to each Christian this is a matter of the highest practical importance.

### Prayer

After this comes the section on *prayer*. Prayer, here, includes all the acts of the soul God-ward: communion, worship, confession, petition, intercession, are all included in the term. Our Lord first deals with prayer in secret, when the eye of God alone is on us. This, again, is contrasted with the hypocrites who said prayers not to be heard of God, but to be seen and praised of men. They chose conspicuous places, and went through *their private* — or what ought to have been private — *devotions in public*.... Verily, they had their reward. Private prayer is necessary to the child of God. We can no more omit it and prosper spiritually than we can do without fresh air and prosper physically. "But," says one, "can we not pray at all times and in any place?" Yes, thank God we can! This is one of the Christian's greatest privileges. It is what is termed *ejaculatory* prayer. This is a rather awkward word, but it is most suitable and suggestive. It is connected with the Latin word for *arrow*. It takes us back to the time when the bow and arrow was the great weapon in the battle and in the chase. It delivered from enemies and brought food for the body. Ejaculatory prayer is much like this in the spiritual realm. We are exposed to danger, or we need guidance, or have longings after conformity to Christ: — in a moment, like an arrow from its bow,

the petition flies up from the heart, Lord, help! Lord, guide! Lord, bless! Ah, it is one of our highest privileges, and one of the most helpful habits a Christian can form.

Yet this is not sufficient. There must be a daily dealing with God in private. Real prayer demands a determined concentration of the mind and spirit on God. To "pray in prayer" is no child's play. The most of us live too much before the eyes of others. Solitude in itself may be dangerous. I think it was Luther who said that at times he preferred to rush out to the pigs for company, rather than be alone with the Devil and his own heart. But to be alone with God is most blessed and necessary. Surely many of us feel like hypocrites when we sing that verse —

"Oh the pure delight of a *single hour*  
That before Thy throne I spend,  
When I kneel in prayer, and with Thee, my God,  
I commune as friend with friend."

Oh, that there were more of these hours spent alone with God! For private prayer there must be *regular hours*. This is most important. Oftentimes we do not feel "in the spirit of prayer," and Satan or our own heart suggests "put it off till another time!" Yet that is the very time we most need to pray. As the venerable R. Chapman says in his little book, "Choice Sayings" — a book worth its weight in gold, and not as well known as it might be—*If we have not the spirit of supplication and thanksgiving, let us begin with the spirit of confession.*" Yes, closet prayer must be regular and habitual. The cares and claims of life — business, family and church-life — are increasing on us. So we must make private devotions a matter of conscience. Many things we can do without, but not prayer and meditation in the Scriptures. But the most fully occupied child of God is oftentimes the most regular and earnest in private prayer. Think of Daniel. He was the Prime Minister over one of the greatest empires the world has ever seen, yet three times a day he was found in his room, "and prayed and gave thanks unto his God." With this before us, which of us can plead want of time? I fear it must be said of neglected prayer, as Mr. Chapman says of a neglected Bible — "It is not want of time, but want of heart, some idol taking the place of Christ." Brethren, Christ is coming quickly: then a neglected Bible, a neglected closet, a neglected prayer meeting, will mean loss eternal!

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Seek earnestly moral conformity to Christ; for this purpose read the Gospels and follow His steps. A holy consistent life at home and abroad is worth a cartload of *spoken* sermons. The life will preach a more effective sermon than the lips.

## IT CAN'T BE DONE

*T. W. Ball*

- 1—YOU CANNOT have light or understanding in spiritual matters unless you accept, and bow to, the infallible teaching of the Bible, which is the inspired Word of God. Ps. 119, 105; Jer. 8, 9; 2 Tim. 3, 16.
- 2—YOU CANNOT deny that, even though you may be honest, kind and industrious, yet you are a sinner in the sight of God and need Salvation to fit you to dwell in His presence. Matt. 18, 3; Rom. 3, 9-23.
- 3—YOU CANNOT obtain real satisfaction from riches, fame, travel or pleasure. The deep peace for which your heart longs can be found only in the Lord Jesus Christ. Isa. 55:1; 57:20; Ps. 107:9.
- 4—YOU CANNOT merit Divine approval by "doing the best you can." While you cherish the least confidence in your own endeavours, you are slighting Christ's Atonement. Col. 3:11-14; Heb. 10:29; Titus 3:5.
- 5—YOU CANNOT grow or gradually develop into a Christian however godly your upbringing. Conversion is such a definite experience that you should know HOW, WHEN AND WHERE it happened.—John 5:24; Acts 26:13; 1 Sam. 3.
- 6—YOU CANNOT justly claim to be a child of God if you relish the company of the unsaved, and hanker after the world's novels, songs and pleasures. The new birth always makes a radical change. Matt. 7:13-27; 2 Cor. 5:17; 1 John 3:6-9.
- 7—YOU CANNOT make religious ordinances and ceremonies stepping-stones to glory. Be you ever so devout and sincere, you haven't yet started for Heaven if you are not born again. John 3:3-7; 1 Peter 1:23.
- 8—YOU CANNOT safely shelter behind the sins of hypocrites or the flaws of true believers nor blame such for your Christless condition. You will have to answer for yourself alone. Rom. 14:12; Rev. 20:12.
- 9—YOU CANNOT be excused by saying, "If I was born to be saved I will be saved—if not, I'll be damned." What foolish, cowardly fatalism! As a free-will moral agent, you must either receive or reject the Son of God. John 3:14-20; 5:39 and 40.
- 10—YOU CANNOT accept (the Lord Jesus) Christ or truly believe on Him to the saving of the soul, until you discover—and acknowledge—that you are lost, helpless, and hell-deserving. Luke 15:21, 19:10.
- 11—YOU CANNOT lay hold of God's Salvation just when you take the notion. It is a deadly mistake to try to make a convenience

of God. The expectation of a death-bed conversion is the devil's hoax.—Prov. 1:24-30; Gen. 6:3.

- 12—**YOU CANNOT** obtain mercy in Eternity after ignoring God's gracious offers of it in time. There is no hope whatever beyond the grave. The punishment of the impenitent is everlasting. Matt. 25:41; Mark 9:44-48; Rom. 2:4.

### IN YOUR OWN INTEREST

#### DON'T BE SO FOOLISH AS TO

- forget that life is very brief and most uncertain.—James 4:14.
- imagine that death ends all.—Hebrews 9:27.
- try to make out that Hell is the grave.—Luke 16:23.
- maintain that you believe only in what you can see.
  - Rom. 1:20, Heb. 11:7.
- suppose that "giving your heart to the Lord" is the new birth.
  - John 1:12.
- allow anyone to tell you that you are saved. God alone can give you that assurance.—Rom. 8:16.
- despair of ever enjoying God's pardon and peace. Whilst His Spirit strives with you, there is hope.—Isa. 55:7.

### REMEMBER

- it is better to lose sleep—money—friends—business—home or health—than to lose your soul.
- If you go in for Salvation honestly with all your heart; you will soon experience the Grace of God, and you will live to manifest it.

### DISPENSATIONAL DISTINCTIONS

Due discrimination between the dispensations, or periods, of man's history, is of the first importance in reading the Scriptures. If we were to apply to the present condition of human life, the principles which were once true of man in Paradise, who would not instantly detect the falsehood? But the error is scarcely less, if we fail to discriminate between the condition of human life in the Millennium and its condition now. In the Millennium, Satan is bound, Christ and His truth supreme, the nations minutely regulated by the governmental power of Christ. To confound such a period with one that is carefully and designedly marked in the Word of God by characteristics the very opposite to these, is an error scarcely less delusive, than to suppose that man is now in paradise. Yet this mistake has been continually made in the exposition of Scripture.



## LIVING IN THE WRONG THOUGHT SPHERE?

*Mervyn Paul*

We live in two worlds, you and I — not merely in one! All around us we are in continuous contact with a *material world*, filled with people, forces and things, etc., without which we could not live. Yet there is a much more important sphere wherein we dwell, more vital to us than the material world. It is the *Thought World*, to which the material world is as a servant; for apart from consciousness it would be unknown, unknowable. Moreover, our thought world has numerous departments, is capable of many expressions, also. Especially, there are the basic subdivisions of the thoughts of men, and that of the thoughts of God: Isa. 55:8-9.

(Plow through, young Christian! Our discussion may seem a bit involved at this point, but I can promise you that we shall get back to less recondite matters after two or three paragraphs).

In God's Word we read a good deal about the heart as the conscious core of man's being. We read also of the mind, of thoughts, of the will, and of conscience; of acquisitions such as wisdom, knowledge, understanding, prudence, folly; of attitudes like belief or doubt, obedience, malice, guile, frowardness, patience, fainting; of various kinds of feelings (emotions) such as joy, happiness, sorrow, love, hate, fear, anger, courage, anxiety, care; of mental exercises like learning, reasoning, forming judgment (to mention a limited list of each)—all of which set before us *features that relate to our consciousness*, and which, for convenience sake, may be termed the thought world.

The vital importance of this sphere is emphasized when we remember that it is in the field of consciousness that the Holy Spirit operates, chiefly, when he deals with people. See, for example, John 14:26; 16:7-15. Furthermore, since Satan seeks to deceive, tempt, discourage, blind, etc., it is clear that his agencies work, principally, in the same realm. Also, in this connection, we recall the never-ending battles of the Church of Rome, of her daughters, and the Communist bloc to *gain control of the minds of men*, and so to dominate and govern them. The lust of the Flesh, and the principles, practices and allurements of the World, are mainly on the levels of consciousness, as well. Thus, if we only will pause a while to ponder these revealing facts, we shall see the force behind the statement, "Tell me what you think about, then I shall tell you what you are." Compare Prov. 23:7.

When we hear of a successful business man we at once think of a man who has given his mind, as we say, to his business. His thought world is bounded, largely, by the limits of his business interests. He lives in them, so that they become, eventually, part of his very being. Indeed, no one can become proficient in his, her, vocation unless interests, plus conscious effort, (which alone can bring success) is

focused thereon. Apart from so-called "luck", it just couldn't be otherwise: Prov. 22:29. Every form of conscious action, no matter how insignificant it may seem — the raising of an arm, or of an eye brow, as truly as the doing of some difficult task — begins either as an impulse of our feelings, or because we willed to do it. Clearly, then, only those whose "minds are on their work" can expect to do well. Rom. 12:11, first clause, teaches this exactly: "In diligence, not slothful."

Some dislike to think about it: but even the youngest 'teener knows that this is true. For example: ever hear a teacher, or a mother, complain because a certain young person was always day-dreaming? Day-dreamers are folks who persist in using time which should be devoted to their duties in thinking about other things. They are called "scatter-brained" because *their minds are charged with some dislike* for the business in hand. The result is *an unwillingness* to buckle down to the task. No wonder, then, if he, she, finds it hard to stick at it. "For," as we have read, "as he thinketh in his heart, so is he". So whether or not we are honest with ourselves, the blunt truth is that our own attitudes produce our behaviour. Blaming our circumstances (other than true incapacity), or other people (see Eph. 6:12a.) fools no one but ourselves . . . and pleases the Powers of Darkness. Mostly we CAN, if we WILL. Note Phil. 4:13; Ps. 27:1 — the verses that keep me going.

However, there is yet a more important side to this subject. As we have noted, it is the things we think about that shape and direct our lives. Therefore, in order that they may be formed in the best possible manner, our thoughts require to be moulded in the best possible fashion by the best possible authority, and in the best possible lines of thinking . . . Right?

Also, we simply must choose whether or not we shall live for the present . . . and eventually *lose everything* — . . . or for the ages to come. Col. 3:2 . . . Right?

Agree with me on these propositions, then it should be easy for you *to realize* that to live, move, and have one's being in the thought world of the Bible will be as far superior to the highest possible attainments of earth as heaven is superior to this world. The Living Word, when He tabernacled among men, literally lived in the Written Word. Psa. 1:2, with other passages, makes that plain. And 2 Tim. 3:16-17 declares the complete sufficiency thereof. Moreover, those Christians *who have lived long enough* to gain an insight into "other religions", and the cultural ideals, philosophical reasonings, and objectives of living postulated by modern thinkers, have discovered for themselves

the hopeless futility of the contradictory thinking produced by spoiled intelligences, and — sometimes too late! — have been driven into the recognition that earth has nothing comparable to the Written Word of God. So let's move into the Bible! Let's live there . . . **IN THE THOUGHT WORLD OF OUR GOD.** Then we shall be saved from the vain regrets that come from a belated realization that we have spent our strength for nought through living in the wrong thought sphere . . . Right?

**TRUTH AND TIDINGS GOSPEL TRUST  
RECEIPTS AND DISBURSEMENTS**

(From 1 January 1954 to 31 December 1954)

**RECEIPTS:**

Balance on hand 1 January 1954 .....	\$ 97.89	
Offerings for Lord's Work .....	6,329.78	
Offerings for Expense and U.S. Exchange .....	79.51	
	\$6,507.18	

**DISBURSEMENTS**

Remitted to Lord's Servants .....	\$6,443.63	
Bank Charges and Expenses .....	\$46.06	
Postage, Printing, etc. ....	39.35	
	\$85.41	
Less U.S. Exchange premiums .....	75.93	
	9.48	
	\$6,453.11	

Cash in Bank, November 31st, 1954 .....	\$ 54.07	
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I have examined the books and records of Truth and Tidings Gospel Trust for the year ending 31st December 1954, and find that the above Receipts and Disbursements Statement is in agreement therewith.

**JAMES B. BUCHAN**  
Accountant and Auditor.

Toronto, January 25th, 1955.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“Jesus, the Lord our Righteousness!  
 Our beauty Thou, our glorious dress;  
 ’Midst flaming worlds, whilst thus arrayed,  
 With joy shall we lift up our head.”

This beautiful hymn, rich in expression, originally had thirty verses, four of which appear in “The Believers’ Hymn Book”. The writer, Count Nicholas Ludwig von Zinzendorf, was born in Dresden, May 26, 1700. He wrote many beautiful hymns, more than two thousand in number, some of them very lengthy. Zinzendorf was blessed with a grandmother and mother who were conspicuous for their piety, the latter having been a writer of hymns herself. Early in life he used to gather children together to pray with him. In 1740, referring to his childhood days, he says, “It is more than thirty years since I received a deep impression of Divine grace through the preaching of the cross. The desire to bring souls to Christ took possession of me, and my heart became fixed on the Lamb.”

He travelled very extensively through Western Europe, seeking the acquaintance of the most godly men. Then he purchased an estate from his grandmother, and settled down with the purpose of preaching Christ to the peasantry in the neighbourhood. God blessed his efforts, and his converts were given the name of “Moravian Brethren.” They began to send out missionaries with the gospel to the West Indies in 1732, to Greenland in 1733, among the North American Indians in 1735. Zinzendorf visited most of these places himself, labouring among them for a time. In January 1737 he visited London, where the Wesleys were brought under his influence. With all his gifts and graces, his great wealth and high station in life, he was a very humble man. He said of himself, “I am a poor sinner, a captive of eternal love, and have no desire to be anything else as long as I live.” In 1752 a deep sorrow came into his life when he lost his only son whom he had hoped would take up the work of the Lord with him. Then three years later God took away his wife; however, he was able to say, “Not my will, but Thine be done.”

The 9th day of May, 1760, was his last day on earth. Before closing his eyes in sleep, he said, “I am going to the Saviour, I am ready. If He is no longer willing to make use of me here, I am ready to go to Him.” Just as his son-in-law closed in prayer with the words, “Lord, now lettest Thou Thy servant depart in peace,” Zinzendorf ceased to breathe. His coffin was borne to the tomb by thirty-two preachers and missionaries who happened to be there at the time. They were men whom he had trained for the Lord’s work;

and had come from the field of labour in Holland, England, Ireland, North America, and Greenland. The funeral procession was composed of over two thousand individuals. Well may one ask, "What monarch was ever honoured by a funeral like that?"

Another of Zinzendorf's hymns appearing in the "Believers' Hymn Book" is —

"O come Thou stricken Lamb of God!  
Who shed'st for us Thine own life-blood,  
And teach us all Thy love; then pain  
Were sweet, and life or death were gain."

### QUESTIONS AND ANSWERS

*Question.* In 1 John 1, verse 9, we read, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But what about unconfessed sin in a believer? Will that be brought up before us at the Judgment Seat of Christ?

*Answer.* It is not with sin, as such, that the Judgment Seat of Christ has to do. The Judgment Seat of Christ will not be a tribunal for sin, but rather, a place for the bestowing of rewards, "a bema". It is the place where each believer will be made manifest, and his works tried and tested of what sort they are. See 1 Cor. 3:12-15. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (That is, fire to consume.) From these verses it is plain to see that it is "works" not "sin" that will be reviewed. As sinners we were "condemned already", and the sentence was carried out upon the Person of our Lord Jesus Christ on the cross. As servants of God, our work will be reviewed and tested at the Judgment Seat of Christ; and there it will be either burned up or rewarded. The "things done in the body" are designated as "good or bad" (2 Cor. 5:10) and will be dealt with accordingly.

Sin confessed by the believer is put away; not by the confessing, but by the blood; "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7). Unconfessed sin will probably be followed by chastisement, sooner or later, in order to produce true repentance and confession. While chastisement has the thought of child training in it, yet there is also included the punitive element.

Unconfessed sin, we believe, will be dealt with in some way, during the life time of the believer; but we cannot see from the Scriptures that the question of sin or guilt will be raised at the Judgment Seat of Christ.—H.A.

*Question:* In my reading in Galatians, I noticed in chapter 1, verse 19, it says, James was the Lord's brother. But in Acts, chapter 1, verse 13, it says, "James the son of Alphaeus." How can you explain that? How many James' are there in the Bible?

*Answer.* To sort out the James' of the New Testament requires as much diligence as it does to differentiate between the several Marys mentioned. Some find three distinct James', others see four, and it may be there are five men in the New Testament bearing that name. It is quite clear that there are "James the son of Zebedee" "James the son of Alphaeus" and "James the Lord's brother." We also read of "James the less", and there is James who wrote the Epistle bearing that name. The James of Gal. 1:19 is most likely the James of Acts 12:17, 15:13, 21:18, and also of 1 Cor. 15:7, and the writer of the Epistle of James. The wording of Gal. 1:19, if looked at carefully, does not convey the fact that the James there was one of the twelve apostles. The R.V. makes this plain, "But other of the apostles saw I none, but only James the Lord's brother."

The following may help to sort out the James' of the New Testament —

1. The son of Zebedee—Matt. 4:21, etc. Also Acts 12:2.
2. The Lord's brother.—Matt. 13:55, etc. Gal. 1:19.  
Also perhaps the writer of the Epistle.
3. The son of Alphaeus—Matt. 10:3. One of the twelve.
4. The son of Mary. Matt. 27:56. Mark 15:40. Also called called "James the less".
5. Jude's brother.—Jude 1. Luke 6:16.

It may be that No. 2, the Lord's brother, and No. 4, the son of Mary, are identical, but one cannot be dogmatic.

—H.A.

Paul asked the Corinthians, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a revelation, hath an interpretation" (1 Cor. 14:26). In some assemblies it would be more in keeping to ask, "How is it when ye come together ye have no words of thanksgiving and praise, no exhortation to give, no Scripture to read?" What means this dumbness?

Every lock of sorrow has a key of promise to fit it.

**GRAND BEND, ONT.**—D. L. Adams had some appreciated meetings here and in the Lakeshore telling of the work in Cuba, and in ministry.

**SAINT JOHN, N.B.**—It was expected that the new hall would be opened with all day meetings on February 6th. Henry Fletcher purposed joining George Heidman in Gospel meetings following.

**CLEMENTSVALE, N.S.**—John McCracken is progressing favourably. Brother Fred Holder's car was involved in an "accident" in which brother McCracken was the most seriously injured and was in the hospital for some time. Brother L. K. McIlwaine and his wife are in Boston where our brother had two successful operations, from which he is recuperating.

**SPRINGFIELD, P.E.I.**—Robert McIlwaine is having a real good interest and attendance with blessing in the salvation of souls.

**RIVER DENYS, N.S.**—Brother David Macdonald writes of the joy they have had in the new assembly formed last July 4th, and of some blessing in the Gospel in A. Aiken's meetings since then. The work began nine years ago by the visit of a brother from Boston, followed by a visit by Brother Isaac McMullen when further blessing was seen, and a Gospel meeting was commenced and continued in the home of brother Macdonald.

#### U.S.A.

**HADDEN HEIGHTS, N.J.**—The New Year conference was the largest so far with visitors from far and near. Thirteen of the Lord's servants were present and the ministry was wholesome and practical.

**BRISTOL, CONN.**—F. Pizzulli is having Gospel meetings with interest.

**SAULT STE MARIE, MICH.**—John Govan and Jas. Clark are having Gospel meetings.

**AKRON, OHIO.**—Wm. Warke and J. Lipke are preaching the Gospel and looking to God for His blessing.

**SPARTA, WIS.**—S. Hamilton is trying Gospel meetings. Recently he had two weeks in Port Arthur, Ont., and also gave help in a visit to Duluth.

**BROADHEAD, WIS.**—R. Boyle is holding meetings, one recently professed.

**GRANDVIEW, Ia.**—L. Brandt and D. Hyde are seeking to help the young Christians who have professed there the past two years.

#### FRANCE

Brother W. V. Taylor of 147 Ave. M. Joffre, Argenteuil, (Set O), France, writes of welcoming a young brother from the U.S.A. Services from one of the assemblies. He wishes it to be known that young brethren from the Assemblies who have letters of commendation will be welcomed in the assembly in Argenteuil, which is only 15 minutes by electric train from the St. Lazare (Paris) railway station. Lord's Day, 10 a.m. and 5 p.m. The hall is next door to brother Taylor's home.

#### CONFERENCES

**MONCTON, N.B.**—Lord willing, we again purpose holding our conference at the Easter season, April 8th to the 10th, preceded by a prayer meeting on the evening of the 7th. Corr. N. L. MacNeil, 37 Bromley Ave., Moncton, N.B.

**McKEESPORT, PA.**—The annual Conference will be held (D.V.) Saturday, and Lord's Day, April 23 and 24, with a prayer meeting,

April 22 at 7 p.m. All meetings in the Gospel Hall, 1301 Soles St., McKeesport. The Lord's servants walking in the "old paths" will be welcome to minister the Word. Visitors please notify in advance, all will be freely entertained. Corr. Wm. H. Moore Sr., 2629 Hill St., McKeesport, Pa.

**MANCHESTER, CONN.**—The Conference is purposed on April 8, 9, 10, in the Masonic Temple at 10.30 a.m., 2.30 and 7 p.m. each day. Also on April 7, a prayer meeting will be held in the Gospel Hall, 415 Center St., at 7.30 p.m. Corr. William McBride, 98 Church St., Manchester, Conn.

**TORONTO, ONT.**—The 69th Annual Conference will be held, as formerly at the east and west sides of the city. Prayer meetings April 7 at 7.30 p.m., West Side in the Brock Ave. Hall, East Side in the Broadview Ave. Hall. April 8, 9, 10, West Side meetings will be held in the Central High School of Commerce, 570 Shaw St., East Side meetings in the Eastern High School of Commerce, 16 Phin Ave., Friday and Saturday at 10.30 a.m., 2.30 and 7.30 p.m. (except Saturday morning which will be a combined meeting at the West Side.) Lord's Day at 10 a.m., 2.30 and 7 p.m. Communications to—West Side, Mr. Wm. McClelland, 38 Laws St., Toronto 9. East Side, Mr. John Robertson, 43 Howard St., Toronto 5. "The ways of the Lord are right, and the just shall walk in them" (Hos. 14:9).

**VANCOUVER, B.C.**—The joint annual Conference of the North Vancouver and Hastings East Assemblies will be held, D.V., at the Lonsdale Hall, 22nd and Lonsdale Ave., North Vancouver on April 8, 9, 10, with a prayer meeting at 8 p.m. in the North Vancouver Gospel Hall only, 133 E. 4th Street. Corres. J. W. Dennis, 153 E. 12th Street, North Vancouver, B.C. R. Reid, 126 W. 48th Ave., Vancouver, B.C.

### WITH CHRIST

**TORONTO, ONT.**—Our brother, William Hamilton, who for many years was a "pillar" in the Highfield Rd. Assembly, was called home on January 21, at the age of 74. Though a quiet brother he will be greatly missed in the assembly. The esteem in which he was held was evidenced by the fact that 650 visited the funeral parlour, and the firm where he worked closed down for half a day to enable fellow workmen to attend the funeral. Brother Hamilton was saved fifty years ago in the Broadview Ave. hall during meetings held by Mr. John Moneyppenny, and, since that time, has gone on well, saw his family all saved, and has ended well. At the funeral, the building was packed, with people standing to the door. F. G. Watson and A. W. Joyce preached the Word to saved and unsaved.

**TORONTO, ONT.**—Our dear sister, Mrs. J. A. Hannah went home on January 26 at the ripe old age of 94 years. She was saved 70 years ago, and went on for the Lord quietly and consistently. For many years she was in fellowship in Broadview and for years, more recently, in Pape Ave. assembly. A. W. Joyce spoke the Word at the funeral.

**DETROIT, MICH.**—On January 18, our sister Miss Jean Johnson passed into the presence of the Lord. Never really robust, she suffered from a heart ailment for years, but kept cheery and keen. Her home-call completed the family circle in Heaven. The funeral was well attended, with many from the various departments where she had worked. John Govan spoke the Word at the services.

**VANCOUVER, B.C.**—Our dear sister, Mrs. H. Steele, Sr., was called home to be with the Lord on November 20, 1954. Born in Scotland in 1877, saved 59 years ago, she was in the Cedar Cottage assembly for many years. R. Carson and A. Dixon preached the Word at the funeral.



# 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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APRIL, 1955

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TIDINGS

CHANGE OF ADDRESS

George L. Shivas, Box 373, South River, Ont.

**EAST AURORA, N.Y.**—The new correspondent for the East Aurora assembly is Charles A. Boies, Boise Road, West Falls, N.Y., U.S.A.

**VANCOUVER, B.C.**—Oliver Smith and Albert Ramsay have been much encouraged in the Woodland Drive hall, by quite a number of precious souls professing to be saved.

**TAYLORSIDE, SASK.**—Jim Ronald is preaching the Word here.

**HAMILTON, ONT.**—L. E. McBain and N. Crawford have seen a good move in Kensington, with a number professing to be saved; one was a man of eighty years of age.

**TORONTO, ONT.**—The assembly at Pape Ave. was helped by the Word given by F. G. Watson using the "Two Roads" chart. In the Eglinton assembly B. Dobson and S. Simms had a series of Gospel meetings. Hector Alves is having good attendance in meetings on the Tabernacle in Highfield Rd.

**OAKVILLE, ONT.**—Meetings continue in a portable hall on Lord's day and two meetings Monday night for young and old. A. W. Joyce is finding it uphill work.

**NIAGARA FALLS, ONT.**—J. Gray continues with blessing in the Gospel. Some have professed and others show interest.

**SARNIA, ONT.**—D. L. Adams (Cuba), had a week's meetings with blessing.

**LONDON, ONT.**—A. T. Stewart had a week of ministry in the Pall Mall Hall.

**GIRARDVILLE, QUE.**—Along with regular meetings, I am trying to do a little visiting locally. J. Spreeman.

**QUEBEC CITY**—We have rented a large room suitable for meetings and continue to carry on. H. McCready.

**ROLLET, QUE.**—With brother Smith, am holding meetings in several scattered parts, with some interest among the unsaved. V. Davy.

**THETFORD MINES, QUE.**—An elderly lady, who has been reading the Scriptures for years, got saved this week end. N. Gratton.

## A NEGLECTED VINEYARD

A. W. Joyce

"They made me keeper of the vineyards; but mine own vineyard have I not kept (Song of Sol. 1:6). There is something more important than service among the people of God, more important than winning souls for Christ from a perishing world. This is a lesson we are slow to learn, and even when learned, it is a lesson that is quickly forgotten. What could be more important than the two things—service for God and soul winning for Christ. Most important of all is *the cultivation of one's own soul in the presence of God*. A wise observation along this line is well worth memorizing and meditation, "The work of God in our souls is more important than the work of God in our hands." Mine own vineyard to us simply means, my own soul's spiritual condition before the Lord. If this is wrong, all is wrong—communion with God is interrupted; power to influence saints in the right ways of the Lord is gone; power to represent Christ before the world is gone; power to stand for and witness to the truth of God is gone.

The bride of the Song of Solomon realized that if her vineyard were to be an acceptable place into which she could invite her bridegroom to enter and enjoy the beauty, fragrance and fruitfulness, it must be well kept and cared for. Earthly relationships, ("my mother's children" v. 7), had occupied her with the vineyards of others. She realizes that, in endeavouring to please them, she had neglected the "One thing needful" (Luke 10:42), and the one who had won her heart must have the **FIRST PLACE**.

The privileged vineyard of the O.T. is God's earthly people Israel. It is beautifully described in Isa. 5, "My beloved hath a vineyard in a very fruitful hill: and He fenced it, and gathered out the stones thereof, and planted it with the choicest vine," etc. What a contrast in verses 5 and 6: The wall is broken and down-trodden, the vineyard lies waste, unpruned, undigged or unhoed, bringing forth briers and thorns, with no rain from heaven falling upon it. The boar out of the wood, and the wild beast out of the field (Psalm 80:13), have done their work of destruction well. What brought Israel down to such depths of desolation? They ceased to bring forth fruit to God. They brought forth wild grapes. They mingled themselves with the nations around, learned their customs and served their gods. They covetously joined house to house and field to field, increasing their possessions while robbing God of His due. The privileged vineyard became the neglected vineyard.

Another example of a neglected vineyard is found in Prov. 24: 30-34, "I went by the field of the slothful, and by the vineyard of

the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man."

It is well for every Christian, every overseer, every preacher, every teacher, at some time or another to take a thorough spiritual inventory. It is remarkable how one can proceed on the momentum of past experience, former battles and triumphs—for a time. But unless there is from time to time a spiritual overhaul, there will be a spiritual breakdown. Recently, brethren said to the writer, concerning a brother, "He gave good scriptural ministry and exhortations, but he did not seem to take them home to himself, they were all for us." Little wonder that there has been a spiritual breakdown in the one to whom reference was made. It may be well to note here that a gifted brother does not lose his gift, even when he loses power with God. A leader among God's people does not lose his ability to lead others when he gets away from God. Gift and leadership under these conditions may become a serious menace. After Peter's fall and before his full restoration, he said, "I go a fishing," the other disciples said, "We also go with thee," and Peter the leader led the others back to the nets from which the Lord had called them. Little wonder that, "that night they caught nothing." How many since then have led God's people from the Lord's path when they got away from God in heart.

What is the present condition of our soul's garden? Is it flourishing or fading? Is it fruitless or fruitful? Is it dried up and desolate or is it enjoying the dew and the rain from Heaven? Is the wall of separation keeping the world out of the garden, or is the wall crumbling and the enemy encroaching and infiltrating preparatory to taking over the vineyard entirely? The writer of the epistle to the Hebrews wrote to professing Hebrew Christians, "How shall we escape, if we neglect so great salvation?" There is no escaping the consequences of neglect. A neglected garden soon becomes weed filled, like the garden of the slothful to which reference already has been made. Are we spiritually slothful, forgetting the exhortation, "Not slothful in business: fervent in spirit: serving the Lord" (Rom. 12:11)?

One may reply, "Whatever else may be said of me, I am not slothful, I am as busy as a bee." That may be true, but if the labour that should have been expended on "mine own vineyard" is used on the vineyards of others, the result will be just the same.

---

How can the weeds be eliminated from a garden? — only by labour and the constant use of the hoe. How can the spiritual weeds, thorns, thistles and briars of the world be kept out or removed from our souls? Only by the application of the sharp edge of the Word of God, producing conviction and leading to honest confession of sin. The old fashioned exhortation cannot be improved, "Keep short accounts with God." This leads us to the conclusion that there must be more time spent in the reading of the Word of God, not merely as a duty, a religious sinner does that. Not to get a message to preach to others, but for the nourishment and profit of our own souls. There must be more time spent in the presence of God in prayer, asking Him to search us, like the Psalmist in Psalm 139, and then to instruct, guide and feed us, and make us more like the Lord Jesus day by day.

According to world leaders, the world seems to be rushing at an ever accelerating pace toward a crisis which could obliterate civilization altogether. Men's hearts are failing them for fear. The general public are being kept in ignorance of the gravity of the dangers which confront us, apparently because to do otherwise might lead to panic and would not help matters. Whatever catastrophes are before the world, the child of God need not be driven into a panic. God is over all, and if these conditions but pave the way for the bursting of the Morning Star and the coming of the Lord, would we have it otherwise? But surely, in view of all this, we should be increasingly weaned from, and not wedded to, this passing guilty world. From the inner chamber of fellowship with God, we should go out with more zeal and love for souls to rescue them from the impending doom. We should more courageously maintain the banner of truth and banish thoughts of compromise. We should be an example to the saints that will strengthen the feeble knees, and will maintain the precious assembly truths inviolate, until our blessed Lord returns.

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### THE GREAT CONFLICT

The world is ever against the Father, the devil against Christ, and the flesh against the Spirit. There is thus a great and continual conflict going on between the powers of Heaven and the powers of darkness. We are involved in that conflict—every child of God is engaged in the struggle. We are *of the Father*; therefore the world is against us. We are *in Christ*; therefore Satan opposes us. We are *temples of the Holy Spirit*; therefore the flesh is our deadly foe.

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## NOTABLE CHARACTERS IN HOLY WRIT LOT, THE WORLDLY MAN

*G. G. Johnston*

“Whatsoever things were written aforetime were written for our learning.”—Romans 15:4.

Our first acquaintance with Lot is when he leaves his native land along with his uncle, Abraham (Genesis 12). There seems to have been little, if any, dealing with God, or the hearing of His voice, regarding the step, as in the case of Abraham. His experience at this point, seems to correspond with that of some in modern times, who have seemed more influenced by relatives, or others, than by the Lord Himself. Such persons are more likely to turn aside, and bear no permanent fruit, like the stony ground hearers. They are at times the result of the urging and pressure of those who surely mean well, but who are impatient with God’s dealings in these souls, and who, because of their impatience, have brought about an untimely birth. Let us cry mightily to God that His Spirit may do the work in the souls of men, and that these may be born with full spiritual vigour. That he was a “just” man is clear from 2 Peter 2:7, but his spiritual energy seemed always at low ebb, and he was more or less of a hanger-on.

Why are so many today unsteady and uncertain of their position? Surely it is not wholly because of a lack of teaching, though many have lacked this. Is it not because they have had a poor beginning? Lot could scarcely have been able to give a satisfactory reason for the path he was treading. Can we? Nor did he have a real objective before him, as did Abraham. Have we? Let us make sure that we have heard the call of God, and that we know why we are in the course we are taking.

All seemed to go well with Lot for a time, and he prospered in cattle and riches. The time of testing came when strife appeared. This is always a time of testing, and quickly shows up who are the weak among the Lord’s people. Unable to stand alone and walk with God, as did Abraham, he did not content himself to remain in the land, but “lifted up his eyes and beheld all the plain of Jordan.” While Abraham continued, with tent and altar, on the Plain of Mamre, Lot went to dwell on the lower plain, and “went forward pitching his tent toward Sodom.” Thus one translation expresses it. Daily the distance between him and Abraham grew wider, as he drew nearer and nearer to Sodom.

The fact that “the men of Sodom were wicked and sinners before the Lord exceedingly” did not seem to alarm Lot, and soon he entered

the place and took up residence there, with his wife and daughters. Soon he is found sitting in the gate, a place of high position in the cities of the East, and his daughters are engaged to be married to men of Sodom. Is there not a counterpart to this in the burning ambition of some Christians today to have their daughters marry men of wealth and position, with little thought regarding the spiritual attainments of those men? Perhaps they argued that if they remained isolated on the Plain of Mamre, their daughters would never find husbands. Some have left God's assemblies in modern times for a similar reason — and to their sorrow in the end. Though we read nothing of this, one fears that Lot's wife may have influenced him greatly at this time. Dear sister, do you influence your husband for his spiritual blessing? Or, are you a drag and a hindrance to him? God intended you to be a helpmeet to him, in spiritual things as well as otherwise.

Before long Lot had an experience which should have spoken to him, and separated him from Sodom. God allowed certain kings to come against the kings of Sodom and neighbouring cities. They were overcome and taken prisoners, and Lot with them. Here one sees the power of the man of God, in contrast to the world-borderer; of the man that walks in separation, over the one who is found mingling with the world. Abraham arms the men of his household, and proceeds to the relief of his nephew, and God gives him a wonderful victory, where the others were defeated.

With all this, Lot fails to separate himself from Sodom. He seems to be held in a spell, from which he cannot, or desires not, to free himself. Time wears on and Sodom and the other cities of that plain become more and more vile before the Lord. The soul of "righteous Lot" (2 Peter 2:8) is daily vexed with their "filthy conversation", yet he remains in Sodom. The day of destruction draws nearer and nearer, yet he fails to sense it. Do we realize that the pall of destruction hangs over all this scene? Do we understand that we cannot improve the world, nor are we left here for that, but to do all we can to get people out of it, through the gospel, before it is overthrown?

"There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:1). The just shall not perish with the wicked. They will be saved from the overthrow of this world, though it be perforce, as in the case of Lot. Two angels were sent to urge upon Lot to flee the place, with all his family. Will Lot's words have any weight with his sons-in-law? "He seemed as one that mocked unto his sons-in-law." What weight have our words of warning with the unsaved? Not much, if we are mixed up with the world, in its amusements, in its money making and pride? What witness can we bear

against them and their living only for the present, if we are manifestly doing the same?

Lot and his family lingered until the angels laid hold of their hands and almost dragged them out of the place, then warned them: "Escape for thy life; look not behind thee, neither stay thou in all the plain . . . lest thou be consumed." And as they hurried along, Lot's wife, following behind him, looked back longingly, and she became a pillar of salt. The judgment of God overtook her, though she had escaped from the city.

Poor Lot, his light goes out in obscurity. He is tempted by his own daughters, who had learned the sins of Sodom, into disgrace, and we hear no more of one whose life began in the company of the godly.

Will someone read this whose course has been a downward one, and who, though never happy among the ungodly, has not understood, or has not sought by God's grace, to walk in separation from the world? Rest assured, dear brother, dear sister, that you will never be a happy Christian until you confess your sin and take a stand with and for our Lord Jesus, in a world that crucified Him, and has still no room for Him. Accept God's Word, which declares that this ungodly world is destined to destruction, that it cannot be improved. Save as many out of it as you can, first of all by keeping out of it yourself, and living for eternity, then by warning them and then preaching Christ to them as Saviour.

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### IN A BAD SPIRIT

If you seize the sword of truth to attack some particular form of evil and find that you are not in the right spirit for such a work, your safe course is to *lay down the sword* until you *have* the right spirit; that is, until you can carry out the divine injunction to rebuke "with all longsuffering and doctrine" (2 Tim. 4:2). A hasty and irritated spirit is not the spirit in which we are called to contend for eternal principles. A good cause can only be damaged by associating it with a bad spirit. Truth cannot have free course if it is divorced from grace. Grace and truth came by Jesus Christ (John 1:17). God hath joined these two together; and if we separate them, it can only be to our loss and confusion.

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## THE MODEL PRAYER

J.N.C.

## Part 3

## Fasting

The last portion is on *fasting*. This includes all the many aspects of self-discipline which go to make up the Christian life. How seldom do we hear the question—"Is it right for a Christian to fast?" Yet in the New Testament we have many examples of it. It is nowhere commanded, yet it is certainly commended. Our Lord in His teaching evidently assumed that at times His disciples would fast (Matt. 6:16-18, Luke 5:35). The apostles and early believers on important occasions combined fasting with prayer (Acts 13:3, 14:23).

Fasting and other acts of self-denial are *not of value in themselves*; they are means to an end. It seems that a Christian may fast for any of three objects: (1) To give himself—perhaps with others—uninterruptedly to prayer; (2) To have the more to give to those in need; (3) As a means, under certain conditions, to the subduing of the animal nature. When Paul tells us that he kept under the body and made it his obedient slave (so the force of the Greek word), I have no doubt he included seasons of fasting. That he fasted oft he tells us distinctly (2 Cor. xi. 27). Probably for the most of us an occasional fast might be good both for body and soul. It is easy to deprive oneself of an occasional meal; yes, even to "fast twice in the week"—and to be nothing but a hypocrite in the end. Again, as with prayer, the *motive* is of paramount importance. But it is not so easy to carry it out as a *principle*. For, after all, fasting is but the great outstanding example of the generally recognized Christian duty of *self-denial*. It is a principle of very wide application. As we have seen, it may be practised for the glory of God, the development of our own spiritual life, or for the good of our fellows (Isa. 58:6, 7). In a sense it is to deprive oneself of something lawful and desirable for one of these objects.

To some it may not be missing a dinner but the not buying of a certain book that the fingers are itching to handle and the mind longing to pore over. Or it may involve the dropping of a given line of study in order to have more time for God and His service. To others it may rebuke the desire for a much bigger business, lest the cares of this world and the deceitfulness of riches rob the Lord of the fruit He looks for. Again, it may mean less money spent on dress, that there may be something to give to God's poor. Once more, it may lead another to spend a holiday differently from that first proposed, that there may be opportunity for Christian fellowship or

service in the Gospel. Once the principle is truly grasped the application thereof will daily meet us till the end of the journey. There is no intrinsic value in denying ourselves of any of these things: and it will only be *Christian* self-denial as it tends to one of the above ends.

Our Lord says, "And thou, when thou fastest, anoint thy head and wash thy face." That is, act as usual. Do not be peculiar in it in order to call the attention of others to your "great self-denial". In so doing we shall have our reward now and here, but shall lose it by and by—in that day when the Father who sees in secret shall reward openly. Through the grace of Christ may we daily be delivered from all hypocrisies whether in dealing with man, with God, or with our own hearts!

### The Construction

Now, ere I close, a few words on the general construction of the model prayer. At a glance we see that it is divided into two parts. The first is God-ward, and made up of three petitions: the second is man-ward, and composed of four. The number three reminds us of the three-one God in all the plentitude of His wisdom, grace and power: the number four tells of man, God's earthly, fallen creature, with his many and varied needs. The first three are on a *descending* scale, the last four on an *ascending*. Thus God's great fulness and our great need meet. God, in the person of Christ, descends from heaven to earth, in order to raise us from earth to heaven. Whether we use this prayer or not it gives us the order and style of all true prayer. *It begins with God.* We naturally begin with ourselves and our needs. But we should first think of our Father—His Name, His Kingdom, His will. It is brief yet comprehensive; pointed yet reverential. If we sincerely ask these great things for God, when we come to our own needs we are more likely to be content with "daily bread" and spiritual deliverances. The great lesson from the order of this prayer may be pressed home by a word lower down in this portion: "*Seek ye FIRST His kingdom, and His righteousness; and all these things shall be added unto you.*"

"Make thou His service thy delight,

Thy wants shall be His care."

—J.N.C.

No delights can satisfy the soul but those of God's providing. There is no true paradise but of God's planting. The light of our own fires, and the sparks of our own kindling, will soon leave us in the dark (Isa. 50:11).

### GOING ON TO MEET AN ANGRY GOD

A gang of men were working in an isolated part of Northern Ontario on bridge construction work. Among them was a father and his son, the one working above on the iron work, and the other below. By some mischance the father slipped, missed his hold, and fell some thirty feet across a girder below. He was badly hurt internally. The son rushed to his father's assistance and made him as comfortable as possible, supporting him as he lay upon the grass, while they sent for the nearest Doctor, some twenty miles away.

After a while the dying father began to groan as if in agony. The son, thinking it was the pain of his body tried to comfort him saying, "Hold up, father the Doctor will soon be here and will relieve your pain." The father, turning his anxious eyes on his son said, "That's not it, I am going on to meet an angry God, and I have nothing to meet Him with." "O father, don't say that," cried the son. But again, fixing his eyes upon the young man the sufferer said, "Tell your mother I've gone on to meet an angry God, and I have nothing to meet him with."

"How sad! he must have been a very wicked man," one may say. Not necessarily, but he was a man unprepared to meet his God. He was not saved, and in that solemn dying hour his eyes were opened to realize the holiness of God and his unfitness to meet Him. There are multitudes in the world to-day who are in exactly the same condition as this man, but with this difference, his eyes were opened, while thousands are blinded by the devil, "The god of this world" (2 Cor. 4:4), to the fact that they are totally unprepared for death and the meeting with God. Many are drugged to sleep by the opiate of pleasure, many are rocked to sleep by the devil's lullaby, "Plenty of time," and many, many more are deceived by a profession of Christianity without Christ, by church membership, religious activity and respectability. How intensely solemn to think of countless multitudes who are hurrying on to meet an angry God and "Nothing to meet Him with."

Do not try to comfort yourself saying, "Those dreadful words were but the ravings of a delirious man." As you value your soul, read Psalm 7:11, "God is angry with the wicked every day." Read Heb. 10:31, "It is a fearful thing to fall into the hands of the living God." Read the words of the Lord Jesus in Luke 16, "The rich man also died, and was buried; and in Hell he lift up his eyes, being in torments.

Thank God, you need not meet your Maker unprepared. In Amos 4:12, God called to the people of Israel, "Prepare to meet thy God!"

He calls to you to-day, "Prepare to meet thy God!" But remember, God does not call upon you to prepare, and then leave to your imagination **HOW TO PREPARE**. How many say, "*I think* as long as a person does the very best they can," etc., but in this all important matter God does not leave you to *think* out a plan of your own. God has devised a **WAY** of salvation, and there is only **ONE WAY**. All humanity stands alike before God, "There is no difference: for all have sinned and come short of the glory of God" (Rom. 3:22-23). Since all alike have sinned (though in varying degrees) all alike need the great provision that God has made for all.

When Nicodemus, the Jewish rabbi and religious leader, met the Lord Jesus, he was told, "Ye must be born again" (John 3:7). When the Gentile jailor of Philippi realized his lost condition he cried, "What must I do to be saved?" Whether Jew or Gentile you must be born again, you must be saved, for without this you are unprepared to meet your God. When Nicodemus asked, "**HOW?**" the Lord replied, "As Moses lifted up the serpent in the wilderness, even so **MUST** the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3:14-15). God the Son became the Son of Man that He might be lifted up on the Cross to die for our sins. This is God's great provision, this is the Gospel message (1 Cor. 15:1-4), but in order that this provision may prepare you for the meeting with God, **YOU MUST AVAIL YOURSELF OF IT**. The answer to the jailor's cry was, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). The jailor availed himself of the provision so that we read, he "rejoiced, believing in God with all his house."

If you, as a lost sinner, trust Christ, and rest your all upon the work He finished for you upon the Cross of Calvary, your sins will be forgiven, your soul will be saved, you will be **PREPARED TO MEET YOUR GOD**. You will have the present possession of everlasting life (John 5:24), the certain prospect of a home in Heaven, and meanwhile the power to live a Christian life and enjoy all the blessings and the satisfaction which are in Christ (John 4:14).

Will you avail yourself **NOW** of this great provision which God has made for you?

—A.W.J.

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They slumber sweetly whom faith rocks to sleep. They slumber dangerously whom Satan puts to sleep.

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## THE PERIL OF SELF PLEASING

*Wm. McAlonan*

## Judges 14:3

Many a deed would remain undone, many a word unsaid, many a place unvisited, if Christians would first ask "Will this please the Lord?" In this, as in all Christian life, Christ is the Christian's pattern—"Christ pleased not Himself," is the Holy Spirit's comment. "I do always those things that please Him," is Christ's claim. "This is My beloved Son in Whom I am well pleased," is the corroboration of the Father.

Paul warns God's people by the words, "We ought not to please ourselves" (Rom. 15:11), but rather, "Let everyone of us please his neighbour for his GOOD to edification," note, for his good. One may please another for his hurt intentionally, or for his hurt unintentionally, for to praise a brother to his face might please him, but it may puff him up and not build him up. Let it be our sincere concern to please God by our works, our words and our walk.

In Judges 14 we have Samson's first wrong steps, he went down; that walk did not please God (1 Thess. 4:7). He saw a woman. First his heart affected his feet, and now his eye affected his heart. He said, "She pleaseth me well." Samson has set out upon the path of self-pleasing—no one's counsel is sought, and the counsel of his parents is rejected. As for God, he does not cry to Him, "Keep back Thy servant from presumptuous sins" (Psalm 19:13). God neither prompts nor prevents his desire, although He permits it. When a young lion rose up against him, he used God-given power to pursue desires he cannot defend.

Space will not permit us to proceed further into the story of Samson's nameless, and only wife. He was the cause of her destruction, and a woman that was not his wife was the cause of his. He loved a woman called Delilah (Judges 16:4). Alas, what a sordid story this is. Delilah's name means "languishing" (Newberry), or want of spirit, feeble. Oh how this woman wrought in Samson all that her name means. Observe, a trifler and a temptress meet, this is the self-pleaser's peril. Self-pleaser—what a description of a man who had been set apart to God! The fight begins; it is a battle for Samson's power. No one could have taken it from him, but will he throw it away? Will he yield to temptation? "Tell me wherein thy great strength lieth," pleads this unprincipled woman. Will he play the fool? Will he hearken to the warning, "Flee youthful lusts?" Does self and self-pleasure hold him to such an extent that he will destroy himself? He remains in the place where temptation presses upon him continually (Luke 22:40), until at last wearied, dispirited,

and grievously vexed in soul, the mighty man falls; Samson becomes like any other man.

One may say, "What a fool Samson was!" But are there not many guilty of the same folly? Are there not Delilahs in the lives of many — some loved and cherished principle of evil, the voice of which tempts us day by day? And is it not true that we know that this very Delilah is plotting our destruction? Ah, but "it pleaseth me well."

Two persons entered into the life of King Herod, Herodias and the Baptist. Let us think of them as two opposite principles, truth and error. The Baptist said to Herod, "Get that woman out of your life, she does not belong to you." Herodias said, "Get that man out of your life, for so long as he remains, my place in your life is menaced." Now Herod, though a sinful man, had respect for John (Mark 6:20), just as many Christians respect truth. Herod heard John gladly, many Christians listen to truth gladly. Herod did many things because of John, and Christians do many things because of truth. But what is most loved will finally predominate in the life, and John was beheaded.

The language of the man whose aim in life is to please God will be like the psalmist David, "I esteem all Thy precepts concerning all things to be right, and I hate every false way (Psalm 119:128).

(Editor's Note: This article was forwarded by Mr. J. Logie of Scotland. It was written by Mr. McAlonan a short time before his recent home-call to be with the Lord).

### THE LORD'S SUPPER SHOULD BE

- (1) AN ACT OF SUBMISSION—One's *will* exercised—Response to *His authority*—Result, the Joy of *Obedience*.
- (2) AN ACT OF DEVOTION—One's *heart* exercised—Response to *His love*—Result, the Joy of *Mutual Attachment*.
- (3) AN ACT OF APPROPRIATION—One's *faith* exercised—Response to *His grace*—Result, the Joy of *Satisfaction*.
- (4) AN ACT OF ADORATION—One's *spirit* exercised—Response to *His deity*—Result, the Joy of *Worship*.
- (5) AN ACT OF COMMUNION—One's *brotherly love* exercised—Response to *His kinship*—Result, the Joy of *Fellowship*.
- (6) AN ACT OF EXPECTATION—One's *hope* exercised—Response to *His promise*—Result, Joy of *Anticipation*.
- (7) AN ACT OF SELF-EXAMINATION—One's *conscience* exercised—Response to *His holiness*—Result, the Joy of *Restoration*.

—Ext.

## DISCIPLINE IN THE ASSEMBLY

AND MATTERS CONNECTED THEREWITH

*Hector Alves*

Two questions have been received recently which call for answers which would be too long for the "Questions and Answers" column. They are in regard to the attitude which should be taken by the Lord's people toward one who has been dealt with according to 1 Corinthians 5, and as to whether one who has been put away more than once, could ever again take an active part in the assembly.

The object of discipline in the assembly is at least threefold: (1) To maintain God's holiness. (2) For the recovery of the erring one. (3) That others may fear. When one has been put away from the assembly according to 1 Cor. 5 for one of the sins listed there, that person is called "a wicked person" (verse 13), at the time of their excommunication. The instructions which are given concerning the attitude to be shown to such we find in verse 11, "With such an one no not to eat." This does not refer to the "breaking of bread" (1 Cor. 11:26), but to the eating of a meal in the home in a social way.

In 2 Thes. 3:6 we read, "Now we command you, brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." And in verse 14, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." These men were not guilty of any of the sins mentioned in 1 Cor. 5, and their discipline was internal yet the command here is, "withdraw yourselves from", and "have no company with". Surely this is clear enough, and how much more when the discipline is the extreme one.

Discipline has in view the restoration of the erring one; but he must first be made to feel and realize the enormity of the sin, and where discipline has put him—"without" (verse 12). Disassociation with those who have been "put away", until such time as they have borne their judgment, ought not to embitter them. Rather it should tend to hasten the fruit of discipline which is true humiliation, shame and repentance. Where bitterness is manifested, that is a sure evidence that repentance is lacking. Where there has been godly sorrow and true repentance, then, and not till then, we are to confirm our love to them (2 Cor. 2:8). For one to sympathize with any under Scriptural assembly discipline is to transgress the Word of God, injure the person under discipline, and hinder their restoration. The Word of God is plain, "Let him be unto thee as an heathen man and a publican." (Matt. 18:17).

The one under discipline would do well to attend the meetings, and would also do well at the first to leave ere the meeting is closed. In this way the disciplined person would avoid conveying the impression that they are soliciting the sympathy of any in the assembly. The attitude of the disciplined one would decide when the brethren would feel it to be wise to act in a friendly way and encourage the thought of restoration to the assembly (2 Cor. 2:6). These things ought to be done "without preferring one before another, doing nothing by partiality" (1 Tim. 5:21).

A person who has been put away "more than once" from an assembly could never assume leadership in the assembly again, and should be the last to attempt to give advice to others. "Holiness becometh Thine house, O Lord, forever" (Psalm 93:5).

In Lev. 21:16-23, the blemished priest could "eat the bread of of his God" (verse 22), but "he shall not come nigh to offer the bread of His God" (verse 21). We would not suggest building a church doctrine upon an Old Testament scripture, but we do say God's principles never change. We do not question true restoration. The past, when scripturally dealt with, ought not to be brought up again, but where one "hath a blemish" (Lev. 21:23), of such a serious nature as indicated in paragraph one, they should certainly have no voice whatever in the affairs of the assembly.

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## THE EPISTLE OF CHRIST

*Henry W. Soltau*

The apostle says in 2 Cor. 3:2, "Ye are our epistle" — our letter. Not *letters*, but letter, as if Christ had sent down a letter for people to read. This is a beautiful expression, "the letter of Christ"—because it means that we are not individually epistles but that altogether we form a letter. Just as a letter contains many things, so each believer should be sharing some part, making up one letter, so that the world may have one complete epistle to read. One believer may be called especially to show forth the grace of patience under peculiar circumstances of trial; another the grace of lowliness in circumstances where pride would naturally triumph; another the grace of meekness, another gentleness, another love, according to the position in which each is placed, all setting forth Christ, forming one letter "known and read of all men."

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## HER FAREWELL MESSAGE

*Mervyn Paul*

Ida Davidson has gone to Heaven . . . so I won't be getting letters from her any more. The fifth of February was the day of her departure to be with Christ . . . *with* her beloved Lord in a measure that never could be possible in this world, where even young people like herself must battle with death—and so often lose . . . till He comes.

Like all young Christians she had had her dreams—of love, of a home and of children; dreams of service for the Master, of witnessing to sinners, of honouring her Lord. Then, after sickness came, how she prayed that, if it should be His will, she might be well enough to earn her living, to care for a loved one. She hadn't understood, in those days, that she had not been given a body which would be capable of the normal life expected by any healthy girl. Some bitter disappointments had first to come before she should realize that her Lord's will for her was *to make the most of the little health that was hers*, rather than to grant her a renewed body. And so, like most of us would do, she continued to hope, and to pray, learning belatedly, like others of us, that God was interested far more *in the work He was doing in her* than in any work she might be able to do for Him . . . (think about that for a minute, won't you? It really is a most important thing to know.)

And He did His work in Ida most blessedly, indeed. Several young Christians have said to me, "Oh how I wish I could be like her!" For the graces of her spirit truly were like her Lord's.

—And she left you young folks a message.

In times of physical weakness our weaknesses often appear to our vision more clearly than when we are able to carry on in our usual routines. And thus it was for her. One by one the cherished dreams, warmed by the fires of her imagination since her girlhood, had to be abandoned . . . Abandoned . . . Only her all-wise Father in heaven ever will know how much it cost her to let them go, and to accept, instead, His will for her. Yet, as she won each battle to say (as did the Lord Jesus), "Even so, Father; for so it seems good in thy sight," she began to understand more fully that, not only was His will best, but that *all her contrary wishes and desires were but idols* . . . "an idolatrous state of heart" was the way she explained it. In this way she came to see clearly that the greatest thing she could do for her Lord was, not noble deeds of "sacrificial" service, but *to clear out of her heart all her own rubbishy ideas and ideals, and to establish HIM ONLY there.* (Compare 2 Cor. 10:5; Phil. 3:7-8).

—Oh I know that some of my readers will draw back at such a proposal. It will seem so new to them . . . so challenging . . . almost unreasonable . . . so frustrating. Perhaps they will argue about it back and forth, inserting plenty of *buts*, and *ifs*, and *ands*. Then when they have run out of disputations, the devil will point out how hopeless it all is; that they never were goody-goody anyway; that the only thing to do is for them to go on as they are and try to be happy, and to serve the Lord in their own weak way; that, after all, nobody is perfect. He even may suggest to them that, in some ways, the worldlings do have the best of it; and if it weren't for . . . oh well, what is the use of their bothering about it? And so these dear ones likely will sigh a little, and end up feeling quite sorry for themselves—even as I myself have done more than once. But *Ida* had heard the voice of her Beloved calling her, as His beloved, away from all the “stranger voices” that seek to “lure, and win, and mock”, eventually, the twice-born. Here then is her farewell message, given to me to pass along to you young people:

“THE VOICE OF MY BELOVED”—S. of S. 2:8.

“O, my dove, thou dwell'st in safety  
In the Rock Whose riven side,  
On a day of grief and suffering,  
Yielded up a cleansing tide;

“But, thou fairest among women,  
Stranger voices call to thee;  
Lest they lure, and win, and mock thee,  
Seek the trysting-place with Me!

“Here, thy countenance is comely,  
And thy voice to Me is sweet;  
And thy love is fair, my sister,  
Guarded safe in Love's retreat.

“O, beloved . . . His beloved?  
Strong as death its issues prove,  
“KEEP thy heart above all keeping;”  
“SEAL the fountain of thy love.”

“Let thy worship rise as incense;  
Let thy pleasant fruits be stored  
At HIS gates, till His appearing—  
Thy beloved, sovereign Lord!”

(*Ida Davidson, Sault Ste Marie, Ont.*)

And so to you, to me, comes the ringing challenge of her good-bye-to-earth message. In her short life the Lord had drawn her away from the doomed-to-disappointment "lusts of other things" (Mark 4:19), and so unto Himself . . . in order that HE might fill her heart and thoughts, that she might dwell in HIS "thought-world", and so be enabled to radiate HIMSELF to all who came to see her. Had she lived to be 100 years of age, could she have accomplished more? May her lines jolt some of us into the recognition of the only things that actually matter, and so to be helped of God to say, as will back-sliding Ephraim in the day of his restoration,

"WHAT HAVE I TO DO ANY MORE WITH IDOLS?"

—Hosea 14:8.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

"O Christ! He is the fountain,  
 The deep sweet well of love;  
 The streams on earth I've tasted,  
 More deep I'll drink above;  
 There, to an ocean's fulness,  
 His mercy doth expand,  
 And glory, glory dwelleth  
 In Immanuel's land."

This hymn is part of a poem of nineteen verses; the poem itself being taken from "The Life and Letters of Samuel Rutherford," and founded on the dying words of that great man, "Glory dwelleth in Immanuel's land." The first verse (omitted in "The Believers' Hymn Book") runs—

"The sands of time are sinking,  
 The dawn of heaven breaks,  
 The summer morn I've sighed for,  
 The fair, sweet morn awakes.  
 Dark, dark has been the midnight,  
 But dayspring is at hand,  
 And glory, glory dwelleth  
 In Immanuel's land."

The writer of this hymn, Anne Ross Cousin, was the widow of an honoured minister of the gospel, and the authoress of many hymns and poems; this one was written at Irvine, about 1856. Born Anne Ross in 1824, she lived to the ripe age of 82, passing away in 1906. Two other hymns from Mrs. Cousin's pen are found in "The Believers' Hymn Book"—

“O Christ, what burdens bowed Thy head!  
Our load was laid on Thee.”

and

“When we reach our peaceful dwelling  
On the strong eternal hills.”

each of them hymns of no mean merit.

Concerning, “O Christ, what burdens bowed Thy head! Ira D. Sankey, writes, “Written in Melrose, Scotland, by the author of the immortal poem, “Immanuel’s Land,” this hymn was sent to me by a minister in Dublin; and in the letter conveying the verses he remarked: “It is said of you that you sing the gospel, and I am sure that if you will sing the enclosed there will be no question as to the truth of that assertion.” I then wrote the music and sang it in one of Mr. Moody’s meetings, where it was blessed to the saving of two souls, the first time it was sung, according to their own testimony.

A young officer in the British army turned away in horror from the doctrine of this hymn. His pride revolted, his self-righteousness rose in rebellion, and he said: “He would be a coward indeed who would go to heaven at the cost of another.” But after years had rolled past, he learned wisdom, and in his last hours, as he lay on his deathbed, he repeatedly begged those near him to sing “O Christ what burdens bowed Thy head;” calling it, “My hymn, my hymn.”

### THOUGHTS WHILE TRAVELLING ALONE ON THE TRAIN

One often feels alone in a crowd, and the journey seems so long,  
Because the people are talking loud, and they seem a giddy throng.  
But I have company they do not see, and my Friend they do not know;  
And a little talk with Him is sweet; how it helps the time to go!

Before I know the time is gone, and I am nearing home;  
As I look back, I see the lack, in all that I have done.  
I think of places I have been, and faces I have seen;  
What will He say in a coming day, has been truly done for Him?

But the past is gone, and the time rolls on; and what will the future be?  
O for purpose of heart, O Lord on my part, to cleave more closely to  
Thee.

Help me, O Lord, to read Thy Word, and come to the throne of  
grace,

That I may be led, and my soul be fed, till I see Thy blessed face.

DAVID R. SCOTT

(This was found in brother Scott’s Bible and sent on to us. It was thought it was written on one of his last train journeys).

## QUESTIONS AND ANSWERS

(Send all questions to Hector Alves, and please give name and address, as anonymous letters may not be answered through the magazine.)

*Question.* Would you please explain the difference between Gal. 6:1 and 1 Cor. 5:11? Should the assembly act towards the 1 Cor. 5:11 man in the same way as toward the Gal. 6:1 man?

*Answer.* The answer to the latter question is, "No, in no wise." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness," etc (Gal. 6:1). The word "overtaken" bears the thought of a Christian being taken unawares; the thing came up from behind, and he was caught by it, perhaps before he fully realized it. It may have been some habit or sin from his unsaved days, which overtook him. That person requires to be restored. Confessing and forsaking may be done by the person himself, when no one else has been involved. Here, in the verse before us, God would use another brother as a channel through which He can work, to bring the sinning saint to the place where he will confess his fault or sin. The word "restore" is from a Greek word which means "to reconcile factions"; "to set broken bones"; "to mend nets". We have the meaning in 1 Cor. 1:10, "perfectly joined together"; and in 1 Peter 5:10, "make you perfect". What the particular meaning of the word is in this verse, is determined by the context. Paul speaks of the believer as a member of the body of Christ (Eph. 5:30), of which Christ is the Head (Col 1:18). The saint with sin in his life is not in correct relationship to his Head, and to the rest of the body; just as an arm, or collar bone, out of joint, is not in correct relationship to the rest of the physical body, and head. The arm is still a member of the body, but it requires to be restored to its proper relationship. Until that relationship is restored, it is useless to the body, and to the head, and will obey neither. So the saint overtaken in a fault is out of fellowship with the Lord, and is useless to the body, and to the Head. That one requires to be restored, to be put back into place. This is a work for a spiritual man to do 'in the spirit of meekness'.

In 1 Cor. 5:11 we have something altogether different. This is not "overtaken in a fault", but something of a far more serious nature. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor. 5:11).

“A fornicator”—we all know the meaning of this word.

“Covetous”—from two words meaning “more to have”. The reverse of being content with such things as we have. Such a man is determined to get more; usually unscrupulous in his methods, shady in his dealings, and having his conscience seared.

“Idolator” — here means one who bows or kneels in heathen worship; a servant of a strange god.

“Railer” — a person who strives with words, flies off in giving way to personal revilings. Usually losing his temper, and attacks verbally in a fit of rage, habitually.

“Drunkard” — one who drinks in excess, and is actually intoxicated.

“Extortioner” — a snatcher, stronger than covetous, probably the fruit of covetousness. Overcharges in business dealings, and grinds down his employees by overworking them or underpaying them.

“Therefore put away from among yourselves that wicked person” (verse 13). This is excommunication, put outside of the assembly. “With such an one no not to eat.” This means, not to eat a social meal with them. Their place is outside, and they are to be left alone until there are signs of true humiliation and repentance.

---

Though we must not *tempt* God in the *neglect* of means, yet we must *trust* God in the *absence* of means.

\* \* \* \*

One of the ancient philosophers said, “When men speak ill of thee, so live that no one will believe them.”

\* \* \* \*

SITTING Mary and STIRRING Martha are emblems of contemplation and action; and as they dwell in one house, so must these also dwell in one heart.

\* \* \* \*

We are indeed in a backslidden state if we are found glorying in Christ's cross *for us*, and yet shrinking from taking up the cross *for Him*. The cross not only stands between us and Hell, but it also stands between us and the world. Are we as much interested in the SEPARATING cross as we are in the SAVING cross?

\* \* \* \*

He who runs well in a race does not regard the admiring witnesses, but sees only the mark that is ahead.

**SHAWINIGAN FALLS, QUE.**—Some of the workmen engaged in the building of the hall have come to hear the Gospel. We expect to begin meetings shortly in the new hall. J. Darling.

**THURSO, QUE.**—Some interest continues among the unsaved at the regular meetings. B. Grainger.

**SPRINGFIELD, P.E.I.**—Brother Livingstone writes of the little isolated assembly being greatly cheered by a number being reached by the Gospel in meetings held by Robert McIlwaine, since Dec. 6 through the holiday season, and in spite of snow filled roads.

**CORNER BROOK, NEWFOUNDLAND**—Herb Harris and George Campbell have seen some blessing in the Gospel. On Jan. 16th Douglas Howard came from St. Johns and commenced meetings nightly with further blessing, using the "Two Roads" chart. Two have recently been baptized and received.

**SYDNEY, N.S.**—Fred Holder continues with good interest and attendance. He expects to be joined by George Campbell.

**PORT BICKERTON, N.S.**—D. Petherick has had some encouragement.

**BADDECK, N.S.**—A. Aiken is again having meetings here, with blessing.

**ST. JOHN, N.B.**—H. Fletcher and G. Heidman continue with good interest.

**BELMONT, MASS.**—L. K. McIlwaine is having Gospel meetings in a rented hall. He and his wife are improving in health.

**POUGHKEEPSIE, N.Y.**—R. Capiello writes of visiting here, and also a call at Waterbury and Hartford.

**LAMONT, IOWA.**—L. H. Brandt and C. Yost are trying some meetings.

**ONTARIO, WIS.**—Paul Elliot has been preaching the Word here, and S. Mick at VALPARAISO, IND.

**PINE HILL**—Brother Washington is having a good interest in meetings on the Book of Daniel.

**LA CROSSE, WIS.**—S. Hamilton has been encouraged here by the salvation of souls and the restoration of some who have been away from the Lord and His people.

**SEATTLE, WASH.**—Alex Wilson had an appreciated visit with help in the preaching.

**BRYN MAWR, PA.**—Hector Alves had good meetings on the Tabernacle.

**EAST AURORA, N.Y.**—A. W. Joyce had a few ministry meetings to strengthen the saints.

#### VENEZUELA

"We have had a little more time than usual since we came back from Zulia where we were for a month and saw another assembly formed in Maracaibo of which you have heard. However here at home we have a meeting every night, as we are within a radius of four miles of four assemblies so that we can often be present at some of their meetings. . . . I will not have much time from now on as, D.V., we have three conferences just ahead. I am going with Bruce (Cumming) to Miramire to have three weeks' meetings in between Santa Rosa and Aroa conferences.

You will be glad to know that Miss Broadhead is doing extra well (with Miss Gulston in the home). They have now 14 old folk in the home, and are expecting some more soon.

WM. WILLIAMS

## CONFERENCES

Remember the various Easter conferences mentioned in detail in the March number.

Toronto, the joint conference in the east and west sides of the city.

Vancouver, the joint conference of North Vancouver and East Hastings.

Moncton, N.B., and Manchester, Conn. Also on April 23 and 24 in McKeesport, Pa.

## WITH CHRIST

**VANCOUVER, B.C.**—Miss Frances Gates passed home to be with the Lord on February 5, aged 74 years. She was saved on July 9, 1912, in the Moose Jaw Gospel Hall while attending a prayer meeting. She was faithful to the Lord and to the assembly all through the years. Albert Ramsay and O. G. Smith took the funeral services.

**BRIDGEPORT, CONN.**—Stricken with a heart attack our sister Mrs. James McKee remained unconscious until the Lord took her home to glory on Dec. 7. For many years with her husband in the Bridgeport assembly, and after his home call continuing a most faithful attender at all assembly meetings, even when failing hearing made it impossible to get much of what was said. Leaves a daughter Mrs. Wm. Greer in the assembly here, and an unsaved son the subject of many prayers. Funeral which was large taken by Robert A. Crawford.

**BRIDGEPORT, CONN.**—Mrs. Samuel Rainey, wife of the correspondent of the assembly here, after a long period of suffering born with real patience, was released from her earthly tent on Dec. 14th. A quiet consistent soul who loved the truth of God and His people, saved in Belfast, N. Ireland, during meetings of the late Mr. Diack. The large attendance from the district assemblies was an evidence of the respect enjoyed by this dear sister and her husband. Wm. Agnew of Toronto, a life long friend opened the service in prayer, taken by James McCullough and Robert A. Crawford. Pray for our brother Rainey and his married daughter in their loss, and for an unsaved son, that prayer may be answered in his conversion soon.

**ALBUQUERQUE, NEW MEXICO.**—Our brother, James H. Holmes, aged 89, passed quietly into the presence of the Lord on February 19. He was in fellowship here over 20 years, and in Washington over 30 years. Brother Frederick L. Pearson preached the Gospel at the funeral, which was well attended. Pray for his 85-year-old widow and two unsaved sons.

**TORONTO, ONT.**—Mrs. James Day went home on March 6th, aged 84. She was saved 60 years ago, and in fellowship in the Brock Ave. and West Toronto assemblies ever since. The funeral was large, taken by F. G. Watson.

**VICTORIA ROAD, ONT.**—The assembly in Victoria Rd. has sustained a heavy blow in the home call of our brother Frank Stone on March 3 in his 52nd year. He was saved in 1922 through the preaching of Geo. Shivas and has gone on well. For a number of years he has taken a leading part in the assembly. At the funeral in the country over fifty cars gathered, and the hall was packed upstairs and in the basement. E. B. Sprunt and A. W. Joyce spoke to saint and sinner at the house and in the hall. D. L. Adams spoke briefly at the grave. All his family are saved and in fellowship.



# TRUTH and TIDINGS



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TIDINGS

**VANCOUVER, B.C.**—After the fruitful series of Gospel meetings held by brethren O. Smith and Albert Ramsay, the latter remained for Bible readings and brother Smith returned home. Wm. Warke and H. Dobson expected to commence meetings in the Fairview Hall after the Easter conference.

**TAYLORSIDE, SASK.**—Jim Ronald had encouraging meetings here and in Arborfield, with blessing in the Gospel in both places.

**PORT ARTHUR, ONT.**—Geo. McKinley had some meetings and then went on to Sault Ste. Marie.

**VALENS, ONT.**—The small assembly is being encouraged by a visit from Robert Boyle, who is preaching the Gospel.

**VICTORIA RD., ONT.**—J. Meridew had a week end, and is encouraged in the work at Lindsay. He has just returned from three weeks in New York, mostly among the Spanish, and saw blessing on the Word.

**NIAGARA FALLS, ONT.**—John Gray had eight weeks' well attended meetings, with a nice number of souls professing to be saved.

**TORONTO, ONT.**—The conference at both East and West ends of the city was very well attended and was a time of blessing. Many in the East end expressed it as the best conference for years, the ministry was varied, practical and with power, and with a happy spirit of harmony, "from the platform to the kitchen."

**SYDNEY, N.S.**—G. Campbell has joined Fred Holder in the Gospel meetings in Sydney. There has been some blessing.

**PORT BICKERTON, N.S.**—D. Petherick and W. Hiltz had six weeks in the Gospel. The interest was good and some got to Christ. The former then had some ministry meetings for the saints in this needy place.

**SPRINGFIELD, P.E.I.**—R. Mellwaine expects to follow up the work with more meetings when roads are passable after the spring break-up.

**MAINE, U.S.A.**—J. McCracken and Sam Eadie had some Gospel meetings and ministry in various places and expected to be at the Manchester conference before returning to N.S.

**HICKORY, N. CAR.**—On March 27th all-day meetings were arranged by the little assembly which seeks to go on in the "old paths". O. L. MacLeod and A. W. Joyce ministered the Word and preached the Gospel. There was a happy, receptive spirit to the Word. Bro. A. T. Stewart was hindered by a funeral, but has now joined brother MacLeod in Gospel meetings using the "Two Roads" chart.

**TORONTO, OHIO**—As a result of prayerful exercise and the preaching of the Gospel during the past year the Lord has blessed His word to the salvation of souls and 10 have been baptized and received into fellow-

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## A MAN, A MESSAGE AND A MOVEMENT

A. W. Joyce

### I. A Man From God

"There was a man sent from God, whose name was John" (John 1:6). In this verse there is a remarkable expression about a remarkable man. It is the expression rather than John the Baptist which we wish to consider, "a man sent from God." Those whom God uses to do his work must be **MEN SENT FROM GOD**.

Nothing has ever been done in this world for God's glory and for eternity but by the power of God Himself. He is the only source of all good and of power. God is not dependent upon human instrumentality at all to accomplish His vast designs, but in His sovereign grace God delights to work through human instruments. Not only does God work through human instruments, but He *chooses* to work through instruments which the world would despise (1 Cor. 1:26-29). In this way, no room is left for the flesh to glory, and the glory is given to the One to Whom it rightly belongs.

Even the complete breakdown of collective testimony can be used by God to display His power in individuals, as is seen so clearly in the book of Judges. Israel, as a nation, fails completely in testimony for God in the book of Judges, but from the midst of all this disaster, there shines forth heroes of faith and individual faithfulness. In Hebrews chapter 11, "the picture gallery of faith", we have a passing glimpse of four portraits of men from the Judges in the 32nd verse. This fact should be a great encouragement to every exercised Christian in the present dark days, with the increasing failure of collective assembly testimony.

We can, like John the Baptist, be men (or women) sent from God. The expression "sent from God" implies that they had been *with God*, learning His mind, His ways, and drinking of His Spirit. When the Lord Jesus chose apostles He called them "that they should be *with Him*, and that He might send them forth to preach" (Mark 3:14). Communion with the Lord, abiding in His presence and learning of Him, fitted them to be the Lord's messengers to the world. The messenger must be prepared if he is to be "a man sent from God."

### 2. A Message From God

Not only must there be a prepared messenger from God, but there must be messages from God to meet the present need. Haggai is called "the Lord's messenger in the Lord's message unto the people" (Haggai 1:13). This prophet's workshop was no dusty sermon factory. The Lord's message was in the man, and the man was in the message. There is a danger of "getting up" sermons whether in the

Gospel to preach to sinners, or in ministry to preach to saints. These addresses may be orthodox, clever, logical or convincing, but they may not be God's message at all to the people to whom they are addressed. The consciences of sinners are not reached, they are not made to feel the burden of sin, unless the message is from God. There may be an emotional appeal to "decide for Christ" that may produce apparently large results, but the tests of time and the devil may reduce the results to almost nothing.

In ministry to the saints there must be a message from God whether it is one of edification, exhortation or comfort. Soothing ministry is often desired but this may not be God's message at all for that time. In reading through the book of Judges at the present time, the writer's attention was drawn to chapter 3:30 which prompted this article to be written. Ehud, who became the deliverer and judge of Israel, said to Eglon, the king of Moab and the persecutor of the people of God, "I have a message from God unto thee." God's message was a long two-edged dagger which was thrust to the hilt into the flesh. That one stroke set in motion the wheels of a movement of God which resulted in victory and peace. "So Moab was subdued that day under the hand of Israel. And the land had rest four-score years" (Judges 3:30). A sharp dagger in the hand of a carnal man can work havoc, but the sword of the Spirit in the hands of a spiritual man can recover the Lord's people from bondage and servitude to the world.

The message from God is not always a message of rebuke. Poor, carnal Eli, the priest, in 1 Samuel 1 gave a sharp rebuke to "a woman of a sorrowful spirit" whom he should have comforted. Eli was not a spiritual man with a message from God, therefore he had neither the discernment to know the need, nor was he equipped with the message from God to meet it. The man with God's message will be able to bind up the broken-hearted, comfort the feeble-minded and support the weak.

The message required often times will be one of instruction to guide the people of God in the right ways of the Lord's. It may be a message to warn of approaching danger to prevent the individual or the assembly from making shipwreck of the faith and of the testimony. It may be a message to reach the heart, to attract it to the Person of Christ, and make the Lover of our souls so precious to the saint that the attractions of the world will lose their power and make the restored backslider to cry, "What have I to do any more with idols? I have heard Him, and observed Him" (Hos. 14:8). If the messenger is from God and the message from God is in his heart and in his mouth it will begin to set in motion a

### 3. Movement From God

In Judges 4, the children of Israel were "mightily oppressed" for twenty years by Jabin and Sisera. God raised up a "mother in Israel" by the name of Deborah who encouraged Barak to fight against Sisera with his nine hundred chariots of iron and his hosts of men. It seemed to be a most unequal contest but the Lord intervened and wrought a great victory. In chapter 5 we have the song of triumph, the commendation to those who willingly offered themselves and "jeoparded their lives unto the death," and the condemnation of the slackers. There is a foreshadowing of the judgment seat of Christ in all this. Who are we found among to-day? Are we among those who sacrifice themselves for God or are we among the slackers? But notice why Israel triumphed—"They fought from Heaven; the stars in their courses fought against Sisera" (verse 20). The movement was from God.

In the many movements of recovery recorded in the Kings and Chronicles, after periods of backslidings and wanderings from God, the Lord invariably used a man from God with a message from God to bring His people back to Himself. There are two great reasons why we should not permit the "closed platforms" in our conferences and assemblies, (while freely acknowledging the oft-times abuse of them), 1. Because it restricts the sovereignty and leading of the Spirit of God. 2. Because it may effectually hinder the ministry of a man from God with a message from God which could promote a movement of recovery that may be blessed to the people and assemblies of God for many days. It is better far to correct the abuse of the open platform in a scriptural way, by the shepherds among the flock closing the mouth of the one whose ministry proves to be unprofitable and not to the edification of the people of God. (1 Cor. 14:26, v. 29-30, see also Titus 1:11).

May the Lord grant that our ears and our hearts may be ever open to the ministry of the "man sent from God." Let us say with the Psalmist, "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).

---

This is the dispensation in which grace reigns; and the grace of our Lord is "exceeding abundant" (1 Tim. 1:14). It is passing strange, then, if those who are saved by grace (Eph. 2:8), and stand in grace (1 Pet. 5:12, should not grow in grace (2 Pet. 3:18), and manifest, in some degree, "the grace of our Lord Jesus Christ."

## THAT LAST WORD

*Mervyn Paul*

The above heading is capable of a double meaning intentionally. But primarily the reference is to the last word in Phil. 2:14. For although it is in the Bible, yet nobody seems to pay much attention to it, mainly, I suspect, because few people *recognize* it for what it really is.

Hoping that I will not be charged with writing in a frivolous manner, let me try to describe for you a typical form of conversation heard in many Christian homes. In so doing it may be that someone's sense of recognition may be aroused.

In this imaginary home let us suppose that there are Susie, Judy, Jim and Mother at home — all saved, of course — the three young people being students in the local high school. This particular morning Susie's voice is heard above the battle of preparations to leave for school carrying an unmistakable note of irritation. She calls out an angry wish that Judy would leave her things alone! Judy — in innocent surprise — asks whatever ails her now. Susie flashes back a list of Judy's misdeeds . . . and a wordy battle begins that will fray four people's tempers before it ends.

Jim relays to his mother the choice bit of information that "they are at it again". But Mother knowing her son's ability "to keep things going", promptly silences him. Thus by the time several doors have been slammed, and the three young folks have departed, tensions are running in high gear which only the demands of countering interests will soothe and erase.

Now it may be that some of my readers will feel that it is improper to mention such things in a Christian magazine. That the evil is common enough will be admitted; but then no one ever expects to do anything about it. Others, like the young folk's mother, will deplore the frequency of such "arguments", and inwardly grieve. The girls, themselves, would insist there is no cause for alarm because they aren't really quarrelling at such times. They are merely stating their opinions. "And," as Susie would be likely to express it, "it's a pity if a person can't say what she thinks sometimes." As for brother Jim, he considers them a harmless bit of sport — "sounding off" he calls it, with more accuracy than grace of expression. Secretly he greatly admires the person who can make "a snappy come back", as the fellows say. It really "goes over in a big way" with worldlings, too. Makes them respect you, he believes. As for father, he doesn't witness many of these "arguments". Anyway they cause him little concern since "youth must have its fling". He doesn't despise a certain amount of repartee. Moreover, he believes that as the young people grow older they will lose much of their combativeness. He feels he should

keep his mind clear for more important concerns. So, as I have said, nobody thinks much about that last word in Phil. 2:14, even though it is agreed that it has some bearing on verse 2 of chapter 4, and that it had something to do with the writing of the Epistle.

Why do I speak of this particular sin?

It is because there are evidences all around us of the damaging effects that have developed from the UNRECOGNIZED HABIT of home disputing. Some parents, *often unconsciously*, train their children to indulge in a battle of wits that widens out, later on, into the vigorous challengings of the 'teen agers. BUT DOES IT END THERE? These young people marry; then they transplant into their own home life the same practices. Inevitably the thing shows itself in Assembly gatherings. But I must confess that not until recently have I realized that many Assembly troubles are directly traceable to disputing habits developed within the home circle. Yet if we become skilful in gaining the acceptance of our views through disputing in everyday surroundings are we not likely to carry this method with us into the local House of God? And how then shall we "Let this mind be in you" — the mind of Christ?

Another sobering thought is the fact that *a growing proportion of the neuroses and stress diseases current among the Lord's people actually originate in nervous tensions built up through the years by just such disputes as I have described*, but on more adult lines. Were it necessary, a long list of cases of seriously unhappy home-life among the Christians could be cited, also.

But I write thus neither to amuse, to criticize, nor to condemn. I, myself, have sinned too many times in this manner. All that is before me is a desire to depict my topic so clearly that disputing, of every form, may be recognized as disputing;

- not disregarded as being mere arguing, or repartee;
- as something to be overcome, not condoned;
- as a practice opposed to "the mind of Christ";
- as destructive of effective testimony;
- as a MENTAL HAZARD, the direct cause of the major part of the tensions that harass many otherwise worthy Christian homes. Have I succeeded?

---

In Christian work, if I cannot do everything I would like to do, I may at least accomplish that which is within my power to do. It is better to do some little thing heartily for God, than to dream about great things that *might* be done.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

"Sweet feast of love divine!  
 'Tis grace that makes us free  
 To feed upon this bread and wine,  
 In memory, Lord, of Thee."

This beautiful and loved hymn was written by a titled gentleman, who contributed thirteen hymns to "The Believers' Hymn Book". Sir Edward Denny was born October 2, 1796, at Tralee Castle, County Kerry, Ireland; and in 1831 he succeeded his father as fourth baronet. A writer informs us, "Sir Edward was brought under conviction of sin by reading 'Father Clement'. He then confessed Christ as Saviour, and began to testify to others, ministering to the poor, and to the saints, in an unassuming manner. Though of noble birth, and surrounded by wealth and luxury, he lived in a quiet and humble way in London, connected with the Park Walk Assembly.

This man was loved and respected by all who knew him, and in a special way by the tenants who lived in his cottages. The following was published in the newspaper at the time of his death — "Nearly the whole town of Tralee belonged to him. He had an opportunity twenty years ago, when his leases fell due, of raising his rents to figures that in some cases would not have been considered exorbitant had they been quadrupled. He decided, however, to accept the old rates; the result was that he was almost alone in escaping any reduction at the hands of the Land Commission. So far as he himself was concerned, a little money went a long way, but he gave liberally to poor relatives, and to the furtherance of the gospel in connection with the Assemblies. Living in a quiet way at Islington, he devoted his time to the study of the prophetic books." He fell asleep in Jesus at the advanced age of 93, in June, 1889.

Amongst his hymns in the Believers Hymn Book, are the following: "A pilgrim through this lonely world, the blessed Saviour passed", "O what a lonely path were ours", "'Tis past the dark and dreary night", "To Calvary, Lord, in spirit now", "What grace, O Lord, and beauty shone", and "While in sweet communion feeding".

Sir Edward Denny was averse to any changes being made in his hymns. He was heard to say, "Many good hymns have been greatly altered; I hope that when I am gone, no one will tamper with my hymns. I am sure that they are not perfect, but they were written as I believe I was led to write them." All of this man's hymns reveal the true meditative spirit of the writer, and they are of a really scriptural nature.



**NOTABLE CHARACTERS IN HOLY WRIT  
JACOB, THE SCHEMER (Read Genesis 25)***G. G. Johnston*

As with many Old Testament characters, the name Jacob reveals something of the bent of that individual's life. He was on the very heel of his brother at birth, and throughout his life he was at his heel to take advantage of him. While Jacob was specially loved by his mother, Rebekah, and was evidently much with her, Esau was his father's idol, because of his more daring tendencies, which developed into great ability as a hunter. Like many another father, old Isaac was affected by the savoury venison brought in by Esau, and not by any godly tendencies seen in him.

One day Esau returned from the chase weary and hungry. Seeing his brother preparing food in the kitchen, he asked him to give him some of the red pottage he was cooking. At a flash, he recognized the opportunity he sought to obtain the coveted birthright, which was Esau's. He said, "Sell me this day thy birthright." This meant that he would lose his right to inheritance. But, utterly despising it, he sold it to Jacob under oath, and seemed to think little of it then.

Time wore on and Esau continued to show an increasing disdain for the right thing. When he decided to marry, he took to wife two women from among the heathen, which were a grief to his parents. Alas, how many godly parents have had a similar experience!

Then came the day of the great test. The aged father feels that the day of his death is nearing, and he desires to confer his special patriarchal blessing upon his firstborn son. At his commend, Esau leaves to hunt for venison with which to cheer his father, and then receive that blessing. But a scheming mother, and a supplanting brother outwit him, and Jacob gets the blessing, the right to which Esau had so glibly despised, and so cheaply sold already. Upon Esau's presentation of his savoury dish of freshly killed venison, he discovers to his horror that he cannot cause his father to repent, or change his mind, and though "he sought it carefully with tears," he did not, could not now receive the blessing. It had been given to Jacob. (Read Heb. 12:17).

How many poor sinners, like Esau, have despised salvation when it was offered, not realizing the seriousness of their act, and, when they were fully awakened to their position, have sought it, only to find that "God is not mocked: for whatsoever a man soweth that shall he also reap." (Gal. 6:7). Communion with God might be considered the birthright of the child of God, yet how many dear Christians have miserably sold it for a mere "mess of pottage"—the smile of a wicked world, the company of the ungodly. All such rue their bargain in

the end, and either weep their way back to the Lord, or go down to the grave in sorrow and loss.

Jacob, the schemer, secured the birthright and the blessing, but he had to flee his home an exile. En route to the home of his relatives in Padan Aram, night overtakes him in a wilderness and he lies down weary to sleep upon the ground, with a stone for his pillow. In the dreariness of that weird place, he has a vision from God, and a meeting with God, which ever affected his future. In his dream, he saw "a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it." (Gen. 28:12, 13). That communication between earth and heaven, which sin had broken, but which was restored through the work of the cross, is here set forth. Only through one Man—the God-man—could God's fallen creature, man, recover his birthright, communion with God.

In a figure, Jacob that night came to the cross. The work of Christ alone could open the way to God. Jacob arose to pursue his way a changed man, a man who had experienced a meeting with God. Have all who read these lines a Bethel, a place of conversion to God? In spite of much failure in his future life, it bears the marks of the grace of God, in contrast to that of Esau, who was totally void of God, or of His grace. God's promises at this time to Jacob, regarding his future possession of the land promised to Abraham, correspond to His assurances of eternal life to all who believe on His Son. (John 3:16).

Jacob's ardent love for Rachel, and his long service to obtain her as his wife, remind us of our Lord's passionate affection for His Church, and His willingness to go to the cross to procure her.

God had promised Jacob, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land . . . I will not leave thee." Yet we find him scheming to obtain herds and wealth, which he had later to sacrifice to Esau to appease his wrath. And he returns to his native land full of fear, though the living God was pledged to protect him. How like us, who have such definite promises as in Hebrews 13:5, "I will never leave thee, nor forsake thee!"

Though God had called him to return to the land of his fathers, Jacob did not go all the way to Bethel (the house of God), but stopped short in Shechem. How many of God's children, when the call of God is heard, only stop at some half-way house, some mission, inter-denominational or non-denominational place, instead of seeking out an assembly of God, where Christ alone is the gathering centre and Lord, and His Word is the only guide! Jacob paid dearly for his

mistake, He lost his daughter Dinah in disgrace, and had at length to finish the journey and set up his "tent and altar" at Bethel.

Brother, sister, are you prepared to go all the way at God's call? It may seem likely to cost you too much, but can we not clearly see, by Jacob's experience, and that of many others, that it costs still more to disobey?

### UNTO THIS DAY

*Wm. Williams*

We noticed recently the words of Jacob in Gen. 48:15, "The God which fed me all my life long *"unto this day"*. We have not seen either in Abraham or in Isaac the cunning craftiness for which the Jew is noted. It began with Jacob scheming to steal Esau's birthright and the deliberate deception of his blind father. Jacob sowed and he reaped. It is written of him, "He is a merchant, the balances of deceit are in his hand: he loveth to oppress" (Hosea 12:7). It is sad indeed to notice that his mother Rebecca was his tutor in his acts of lying and disobedience. Surely "the hand that rocks the cradle rules the world," for good or evil. Deceit dogged his steps and made his life better.

"Oh what a tangled web we weave, when first we practise to deceive."

In after life we see that he was deceived by his uncle, his wife and his sons. He summed it all up by saying, "All these things are against me." Now the night he saw the ladder he asked of God five things and offered Him three things. He promised God a tenth of all he had, to build a house and to believe in Him. But there is no record either of the tenth or of the house! It would seem that he even "beat" God. When people deceive they always think that others are trying to deceive them. They are full of suspicion, evil surmising and often put "two and two together". Deceit is a most despicable sin. The Venezuelans have deceived us times without number, yet we would dread attempting to deceive them. We would rather be deceived a dozen times than be always looking upon them with suspicion and distrust. Jacob is near the end of his days when he tells Pharaoh, "Few and evil have the days of the years of my life been." The lesson to learn is — if we want our days to be 'many and good', do not deceive.

If Jacob had been unfaithful surely God's unchanging faithfulness made him say, "Unto this day." We remember hearing Mr. W. J. McClure stating at a Belfast Conference, that in spite of all God's faithfulness to him through the years he was prone to distrust and doubt God so very often. This was a sad confession and we are afraid that most of us would have to acknowledge the same thing. How it humbles us to see the faithfulness of God in all our joys and sorrows.

We scheme and plan with life insurances, doubtful dealings, ulterior motives, and yet "unto this day" He has never let us down.

But we were thinking of this Scripture more in connection with the widows of the Lord's servants who have entered into their rest. There are some eighty of them in Canada and the United States. Most of them were faithful help-meets while their husbands lived. But death has taken away the husband and often the father of that happy home. There were many tears and expressions of practical fellowship in the funeral expenses. In some cases the assemblies continue to remember those "that are widows indeed"; but we are afraid that there is not the continued exercise about the need of those sisters that there ought to be. Some of them are seeking to bravely carry on the home and seeking to engage in whatever work may help the assembly where they are in fellowship. Others have had to look for employment. By day they work and at night they return to the empty home all alone. God will not fail those widows for He is their Judge.

But should there not be more exercise as individuals and assemblies to have fellowship with those women who laboured with their husbands in the Gospel? They often suffered sorrows and privations and even persecution known only to those who have been real servants of God and pioneers, spending their lives for God and souls. The Lord will prove that "unto this day" He will sustain them. But could we not be used of God to answer their prayers? Let us remember the widows of the Lord's servants, who on their deathbeds could commend their wives and children to God and to the Word of His grace.

(The Lord grant that this exhortation from far-away Venezuela in regard to widows of the Lord's servants may reach our hearts in Canada and the U.S.A.—Editor's note).

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### WHY THIS STORM?

We would naturally expect that when "Jesus constrained His disciples to get into a ship, that the voyage would be one of especial tranquility. They had embarked at the Master's bidding. They had set out in obedience to His word. Yea, it would seem that He used a sort of gentle violence to separate them from the "multitude of the earth earthy," and to press them to "go before Him unto the other side." They were in the path of His will. They were doing the thing He commanded. They were acting in obedience to a Divine call. Yet, they were no sooner in the midst of the sea than they found themselves in the midst of a tempest. What did it mean? Did it mean that they had made a mistake in setting out at all? It could not mean that, for the Master Himself had "constrained" them to enter upon that very path, which was now one of such difficulty and danger. The

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multitude, trudging safely home on foot, were beset with no such perils. It was vastly different with His own, who, at His Word, had braved the dangers of the deep. It was not long ere their souls "melted because of trouble".

How true to the letter has all this been with the children of God who have gone forth at the call of Christ, to bear His reproach, and seek grace to acknowledge Him as Lord in the midst of His people! The path was so clear to them, and so distinct the call of God through His Word, that they were "constrained", in spite of all the claims of the flesh, and the opposition of popular Christianity, to go forth unto the rejected Lord Jesus Christ. For a time all went smoothly; but ere long the inevitable "storm" arose. Unexpected difficulties began to appear. Trials of no ordinary nature had to be faced. The "ship" of the local Assembly found itself in perilous waters. The wind was contrary; circumstances were adverse; everything was against them. "What does all this mean?" says the believer; "I never expected this; I never counted on such a tempest in *God's* path." The carnal mind is ready at once to answer, "It means that you are not in God's path at all for no such storm could take place if you have set out at His bidding." Many have reasoned in this way, and have come to the conclusion that they must have made a mistake in setting out at all. Others again, (true children of faith) have simply seen in the storm the trial of their faith, and have stood firm in the place of rejection, giving heed to the word of warning, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you;" 1 Peter 4:13.

How differently the storm affects different persons! To some it is the signal to retreat! To others it is the call to throw out the anchor of confidence in God, and wait for the day, Acts 27:20: strong in the faith that they shall behold "His wonders in the deep".

Thus it comes about that the trials in God's paths serve to make manifest if our hearts are stayed on Him. If it is accidental circumstances, and not Eternal principles, that have determined the path of our testimony; we may be assured that a storm is at hand which shall set matters in their true light. Blessed are they who have gone forth to the Rejected One, prepared to suffer shame for His Name, purposed in heart, be it storm or sunshine, to continue in the path of rejection with Him.

—Selected by D. L. Roy, Cleveland, Ohio.

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God's love may be more seen in comforting and strengthening under trouble, than in delivering from it.

## BOTH LORD AND CHRIST

*Hector Alves*

Is it scriptural to speak of our Lord as "Jesus"? The answer is "Yes", and "No".

Our Lord and Saviour has many varied titles in the New Testament. His human Name "Jesus" is found nearly 700 times, over 600 times in the four Gospels, about 25 times in the Acts, and about 30 times in the Epistles. The Name "Jesus Christ" occurs about 200 times, but only 5 or 6 times in the Gospels. "Christ Jesus" is almost wholly confined to the writings of the apostle Paul; Peter uses it only twice, and that in his First Epistle. "Lord Jesus Christ" is found some 88 times, usually at the introduction and at the close of the Epistles; but not in the Epistle to the Hebrews. (These statements are approximate and refer to the Authorized Version.) Stephen is the only one who refers to our Lord as "the Son of Man" (Acts 6:56), apart from the Lord Himself, and the references to Him as such in the Book of the Revelation.

A glance at Acts chapter 8 will give us some idea of the Name used by Philip and others, in their preaching, after the resurrection of our Lord Jesus Christ. Verse 5 — "preached Christ unto them." Verse 12 — "preaching . . . the Name of Jesus Christ." Verse 25 — "preached the word of the Lord." Verse 35 — "preached unto him Jesus."

On the day of Pentecost Peter stood up with the eleven, and lifted up his voice, and said, "God hath made that same Jesus, whom we have crucified, both Lord and Christ." (Acts 2:36). The apostle Paul wrote by the Holy Spirit to the saints at Philippi, "Wherefore God also hath highly exalted Him, and given Him a Name which is above every Name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Note, it does not say "at the Name Jesus", but "at the Name of Jesus". The name of Jesus is now "Lord Jesus Christ", a Name that is above every name. So, in speaking of our Lord Jesus Christ in a general way, and also when addressing Him personally, or mentioning Him before our Father God in prayer or thanksgiving, we ought to use His full, dignified Name or title. We ought not to pray "in the Name of Jesus", or any like phrase; but "do all in the Name of the Lord Jesus," (Col. 3:17). This dignified title includes everything that is connected with His Name.

When speaking of His humanity, or of His life on earth, there are occasions when one is quite justified in using His human Name, "Jesus". For instance, we would say, "Jesus wept", not "Christ wept".

(Christ means "the Anointed One"). We would not tell people that the title over the cross read, "This is the Lord, the King of the Jews". It was "Jesus" who died on the cross; and so wrote Paul to the saints at Thessalonica, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." (1 Thess. 4:14). But note the change in verses 15-17. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them that are asleep. For the Lord Himself shall descend from heaven," etc. Twice we find the Name "Jesus" in verse 14, then in the three following verses we find the Name "Lord" five times. In all of Paul's Epistles there are but sixteen passages in which our Lord is referred to as "Jesus", and in each of these there is a special reason for it, or else a doctrinal significance in the use of His human Name. In Hebrews 12:2, we read, "Looking unto Jesus;" etc. Our Lord is presented here, not as the Son of God, not as our great High Priest, nor as the exalted One at God's right hand; but as the One who "was in all points tempted like as we are;" the Man who "endured such contradiction of sinners against Himself," when He was here on earth; it was "Jesus" who endured the cross and despised the shame. We may speak to the children about "Jesus", in the Sunday School, and we can sing about "Jesus" — "Jesus loves me this I know," and so on; but let us be careful to use reverence in so doing.

Modern hymns and choruses have done much in leading the people of God to use unscriptural phrases. It is very noticeable that untaught Christians, and especially those connected with denominations and systems where Christ is not owned as Lord, invariably use the Name "Jesus". This may be excused because they do not know any better; but we who are gathered unto the Name of our Lord Jesus Christ, certainly ought to use, and to give Him that title, His full and dignified Name. An example of this is found in 1 Cor. 5:4, "In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ." Mary said, "They have taken away MY LORD;" (John 20:13), and Thomas addressed Him as, "MY LORD and my God" (John 20:28).

We do well to heed the words of David in Psalm 34, verse 3; "O magnify the Lord with me, and let us exalt His Name together;" that Name which God has given Him, LORD JESUS CHRIST.

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A revival of truth will generally be found to be the bringing up or restoring of *neglected truth* to its true place in the hearts of God's people. There may be nothing *new* in the particular truths recorded, but they come upon the heart with *new power*; and this is revival.

### ARRANGING CONFERENCE SPEAKERS

Seeing that we believe in the sovereignty of the Holy Spirit in our coming together for worship, have we any scripture to refuse to acknowledge His authority in our coming together for ministry, and arrange for various speakers as desired?

The principle of pre-arrangement has its serious objections. In conferences there may be present those who, unknown to the callers of the meeting, have been much exercised as to truth that is needed. Such might be sent with a message from God, and yet have no opportunity, because of pre-arrangement, to deliver it. Again the highest edification is often attained by the one with the word of exhortation, stirred by the truth taught, following the teacher immediately, and thereby in few words clenching the nail the teacher has driven home. **BUT PRE-ARRANGEMENT EXCLUDES THIS.**

Again, not uncommonly, the truths most needed by saints are those that are least palatable. To have happy agreeable meetings is sometimes more sought after than to have such ministry as will go to the root of present need and failure. It is one thing to fix upon those to minister who are best liked, and another thing to have those who minister in the present power of the Holy Spirit.

Often it has been found that the most gifted and educated, and best liked have spoken, but his words have not been in power, and have fallen flat upon the hearers.

But, it is objected, if the platform is left open, do not those sometimes take part who ought not, and who do not really edify. Yes, it has been so, but we are convinced that there can be **NO IMPROVEMENT** at conferences on the **OPEN** principle. "Darters" to the platform, men without a message and often without spiritual character, can be attended to by a Godly vigorous oversight. That mistakes happen can be admitted; but better to have the mistake and judge it and have God's way to rule.

As to the closed platform, according to light given from the Book, men may and do band themselves together to strike up a so-called "Syllabus of subjects"; then arrange the speakers to deliver the part assigned to each, thus cutting out, however unintentionally, the actions and leadership of the Holy Spirit. There can be no grasping a present need of the soul, and no room for ministry to the conscience in such arrangements; usually a good deal of time is occupied by a display of human learning, and disquisition of revised readings, Greek prepositions, verbs, etc., etc.

1 Corinthians 14 and verses 27-31, and 32 with Romans 15:14, seem quite conclusive that the liberty to minister is not to be denied anyone who possesses the confidence and fellowship of his brethren.

—From "*Wholesome Words*"



## ISRAEL AND THE CHURCH

*Wm. Hoste*

The twofold parable of Luke 5:36-38, though not directly referring to the present Church dispensation, contains important principles applicable to the subject before us.

If a piece of strong, new cloth, is sewn on to a used up thread-bare garment, the condition of the latter is made worse, and the patch is evidently out of place. So with new wine put into old skin bottles, hard and stiff with age, the bottles are spoiled and the wine is spilt. Christianity is not a patched up Judaism. The old forms and ceremonies of the first covenant, legal and inelastic, which had merely "a shadow of good things to come and not the very image," cannot contain the new living principles of the dispensation of the Spirit. A monstrous hybrid is the result of uniting what God had put asunder — law and grace, the ritualistic and the spiritual, the earthly and the heavenly.

The great worldly religious systems — Roman, Greek, Anglican— or by whatever name they may be called — destined ere long to form in carnal unity, "Mystery, Babylon the Great", all testify of this. The inflexible forms of the old covenant, of which no detail could be displaced without injury to the spiritual reality they represented, have been tampered with; Scriptural terms have been applied to Pagan practises, and Christian principles ignored, travestied, and denied. Indeed, we shall see that what are known as the Evangelical Churches of Christendom — though containing within their "fold" many true saints, dear to Christ — are constituted far more on the model of the Jewish assembly than of the churches of the Pauline epistles, and that earthly and worldly principles reign in them instead of the heavenly and the Divine. Indeed, it is far from common to-day to find even individual believers, and much less companies of such, who are standing fast on true Christian ground, worshipping in the holiest, and walking as a heavenly and separated people in the world.

Let us then seek to discern the vital differences between Israel and the Church. By Israel, is meant the earthly (not the ancient—for they are still His people) people of God. The expression "Israel of God" in Galatians 6:16 refers, I judge, to believers on the Lord Jesus Christ especially from among the Jews. The word "Church" means "a called out company", and is occasionally used in the primary and non-technical sense in the New Testament. Thus in Acts 7:27, for instance, the expression "the church in the wilderness" simply refers to God's earthly people Israel, as called out of Egypt. But it is very confusing to talk of "the Jewish Church;" such expressions being only calculated to obliterate the vital distinction between Israel and the Church we are now seeking to indicate. Again,

in Acts 19:32, the word is applied to a fortuitous concourse of persons gathered out of the streets of Ephesus, and in verses 32 and 41 to a legally constituted assemblage. This shows that the principle of always translating the same Greek word into the same English term, is hardly practicable.

The particular and technical sense in which the word "Church" is used in these papers is that of the whole company of believers of the present dispensation, from Pentecost to the coming of the Lord for His saints, the members of which, alive on the earth at any given moment, would, if the will of the Lord were carried out, be all separated from the religious world around, and gathered unto the Name of the Lord Jesus in local companies, all mutually related, though with individual responsibilities, each more or less a little microcosm of the whole, being "body of Christ" (1 Cor. 12:27) and "temple of the Holy Ghost" (1 Cor. 3:16), and each directly dependent on Christ the Head, ministered to by Him through His Spirit and the Word.

To-day, alas! Church testimony as a whole, is in ruins. The Church, like Israel, has failed to keep her garments white. What, then, is our resource? Is it to fall back into one of the systems of Christendom? There never was a day when such a course was more impossible for anyone seeking to carry out the will of the Lord, for never was the doctrine of so-called Christian systems so anti-Christian, nor their methods so worldly as they are now. Is it to take up what is called "the individual position", and give up in despair any hope of a corporate testimony? What saith the Scriptures? "Follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22).

The forty-two thousand Jews who returned from Babylon under Zerubbabel, were stirred up as individuals by the Spirit of God to take this important step, and in that sense the individual decision, condition, and position, are of first importance. But in Ezra 2:1, we read, "When the seventh month was come, *they came together as one man*" — that was collective testimony. And instead of sitting down amid the ruins, and giving themselves over to hopelessness, they set the altar of Jehovah on its base (chap. 3:3). Then they established the feasts, "as it was written", and relaid the foundations of the House of the Lord.

(Recently, the editor was surprised to find the question seriously raised, "How do we know that Israel and O.T. saints are not in the church?" The above article from the able pen of Mr. Hoste should be a help in this regard).

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## THE PASSING OF THE SENTENCE

A.W.J.

Some years ago in Prince Edward Island, two men were tried for murder. They were found guilty and were hanged for their crime. The following remarkable account of the passing of the sentence appeared in the local newspaper.

Mr. Justice Saunders said, "I have been wondering, since your conviction by the jury on Saturday, if I would be able to brace myself for the awful ordeal and duty of condemning my fellow men to death. The retribution for your crime is settled by the laws of the realm, and on me is imposed the duty of carrying it into effect. The law of God, and the law of the land demand it for the protection of society.

"May I remind you, that you will appear before another Judge, — the great Judge of all the world. Before you pass into His presence, may I in all sincerity urge you to prepare for the great day. Though your natural body may die, I hope your spiritual body will continue to live. Is that future life to be for you, utter misery, eternal separation from God and all goodness? or will you now not take the opportunity still left to you to receive from the Hand of a loving Father, forgiveness and blessing and eternal peace?"

"The way, is through repentance of your sins, confession of them, and embracing Christ's forgiveness assured through His blood . . . On the cross, the same Judge before Whom you will stand, received one such penitent and assured him of eternal bliss. In prayer and sincere penitence speak to that Judge, while you have time, so that you may enter into life, and not pass to eternal death.

"I admonish you, with all the earnestness, and with all the sincerity at my command, to make the very best use of your time and opportunities in trying to make your peace with God, before the close of your life here on earth." Then followed the solemn pronouncement of the time and manner of their execution.

One could wish that the two condemned men had taken to heart the warning and appeal of the judge.

We have copied this unusual message however that it might be God's message to those who read it to-day. Your comment on this may be, "These men were murderers and I am a law-abiding, respectable citizen; these men were condemned and I am not." Let me kindly remind the reader that if there has not been in your life a time when you were brought to repentance toward God and to the assurance of forgiveness through Christ's blood, you have no more hope of heaven than these men. Not only so but you too are condemned, not by the laws of the land, but according to the Word of God you stand before him now CONDEMNED ALREADY (John

3:18). The two prisoners were reminded that they had to stand before another Judge. If your sins have not been put away, so must you. "It is appointed unto men once to die, but after this the judgment," (Heb. 9:27). Your sins may seem to be few and trifling in comparison with the sins of those guilty men, but before a thrice holy God your sins are neither few nor trifling. The Psalmist David acknowledged in regard to his sins, "They are more than the hairs of mine head" (Psalm 40:12).

The Judge wisely advised his prisoners to make the best of their time *now*. At that time, it is true, they had less than seven weeks to live. God says to you, "Behold now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). You have no guarantee of seven weeks, seven days or seven hours. Well might you ponder the question the judge asked, "Is that future life to be for you utter misery, eternal separation from God and all goodness?"

There is very much to commend in all the judge said, but there is one point to which the Word of God would take exception. He advised the prisoners to "make their peace with God". Man cannot do this, although we know what was meant. Thank God, peace has already been made 1900 years ago. Christ has "made peace through the blood of His cross" (Col. 1:20). Since then every repentant sinner is welcome to avail himself of that peace and make it his own. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1). The moment a soul trusts Christ as their personal Saviour, they are justified, they are no longer condemned, they are assured of the present possession of eternal life (John 5:24), and they can enjoy assured and settled peace.

A.W.J.

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### RELUCTANCE TO CONFESS

Reluctance to make confession is no characteristic of a great mind. It reveals a lurking pride that says, "I will not humble myself." It exposes a secret vanity, that says to itself, "What would others think of *me* if I made this confession?" In either case, *self* is put first, and the glory of God second. If the simple question were asked, "What will *the Lord* think of this confession?" the whole matter would be settled at once. It is this pride of the natural heart that is ever hindering godly confession. "If I were to make confession," says one to himself, "that would be admitting that I had been wrong, and that would never do!" Just so, dear brother; that is to say it would "never do" to do the right thing — to bring down the exalted flesh, and go into the dust before God!

## QUESTIONS AND ANSWERS

*Question.* What is the meaning of the word "heretic" in Titus 3:10? We know that the Roman Catholics call the Protestants "heretics", but I cannot make that fit in here.

*Answer.* The New Testament use of the word "heretic" is a little different from its present day use. The word so translated here in Titus 3:10, "A man that is an heretick after the first and second admonition reject;" occurs nowhere else in the New Testament. But the corresponding noun is found some nine times. The Revised Version margin gives the word "factious". Young's Literal Translation renders it "a sectarian man". Rotherham translates it "a party man". So it would appear that a heretic was a man who pressed his own views to the extent of forming a sect or party. I have heard it given out to mean "an opiniative person." In all likelihood it would be something in the way of error, and verging on false doctrine, if not altogether false. Anything of this sort, when pressed strong enough, and far enough, is sure to form a schism or party in the assembly. The apostle warns the elders of Ephesus against this very thing. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:30.) 'Such men would be "party men" or heretics.

—H.A.

*Question.* Is it right for a brother to give out a hymn in the Lord's Day morning meeting, and ask us to omit certain verses in it, or to announce that we will sing only a part of the hymn?

*Answer.* We see nothing wrong in this. In some hymns there are verses which are very suitable for the occasion, while there may be verses which are not so suitable. Also, the brother who announces a hymn, is quite justified in giving out only what has been laid upon his heart, and leaving out what has not; just in the same way that a brother might be led to get up and read part of a chapter from the Word of God, and not the whole of the chapter. Sometimes one feels led to omit part of a hymn because often too much time is taken up with singing, and too little time with the giving of thanks. . . It is also well to be advised that many hymns have already been abbreviated in our hymn books; some may have a dozen verses in their original form, and perhaps less than half of these are found in the hymn book; so that the brother in giving out the whole, is really only giving out a part of the whole hymn.—H.A.

## PRAYER

Did it ever occur to you that prayer is not listed among the gifts of the Spirit? Teaching, prophecy, exhortation, ministering — these are among the special enduements which the Spirit confers upon His instruments. Why, then, is prayer not among them? Prayer is not among them, because it is the common possession and duty of every believer. We all have access to God the Father through the Lord Jesus Christ. And if your prayer life is not what it should be, do not offer the lame excuse that you do not have any gift for prayer. Just be honest. Tell the Lord Jesus that you have neglected to pray, and then ask Him to teach you to pray.

---

“Sin, not till it is left,  
Will duly sinful seem;  
A man must first awake,  
Ere he can tell his dream.”

\* \* \* \*

Trials make the promise sweet,  
Trials give new wings to prayer,  
Trials bring me to His feet,  
Lay me low, and keep me there.

\* \* \* \*

Let us see that we are as zealous of our spiritual condition, as we are of our church position.

---

**TORONTO, ONT.**—Our beloved brother and servant of God, Mr. J. B. McMullen departed this life March 23. He was born in Killylea Co., Armagh, N. Ireland, in 1881, and was born again in Belfast in 1902. He at once showed an interest in the spread of the Gospel. He came to Canada in 1905, returned to Ireland in 1913 and was commended to the work there and laboured with blessing. He returned to Canada and preached the Word in Ontario, Nova Scotia and the U.S.A. In later years he enjoyed visiting “shut-ins” and ministering to God’s people in small assemblies. The funeral was well attended, the Word being spoken by brethren R. McCrory and F. G. Watson. (A photo was not available at the time of printing).

**TORONTO, ONT.**—A beloved brother, Mr. Geo. F. Jamieson, of the Pape Ave. assembly, was suddenly taken to be with Christ on March 18 at the age of 68. He was saved 37 years ago and has gone on in a steady course. He was a lover of the Gospel which he could preach most acceptably, and had a shepherd’s heart for the people of God, being especially interested in helping young men in the things of God. D. L. Adams spoke to a large company at the funeral parlors and Hector Alves at the grave.

ship. A. Klabunda and J. Lipke had over 14 weeks here and in Steubenville. Our brother D. L. Roy also shared in this work.

**LA CROSSE, WIS.**—At the time of writing S. Hamilton was in the 8th week of meetings with good interest, the salvation of souls and the restoration of some back to the Lord.

**LAMONT, IA.**—L. H. Brandt and C. Yost found it hard to get strangers into the home they had rented for Gospel meetings.

**ARLINGTON, IA.**—Robert Boyle and H. Wahls tried some cottage meetings near here. Dale Hyde has been preaching the Word in Grandview, Ia.

**ARLINGTON, WASH.**—F. Pearcey and R. Booth closed eight weeks' meetings. The attendance was good and a number of young people professed.

**PHOENIX, ARIZ.**—S. Maxwell is having Gospel meetings. F. Pearson had ministry meetings in Sunny Slope. S. Porteous has been in San Diego, Cal.

**ORANGE, N.J.**—C. Patrizio had some meetings, the Lord has granted blessing in the salvation of souls and the restoration of some. Brother Pizzulli also called recently and a man professed to be saved. Brother Patrizio was also encouraged when he went on to Jersey City with the attendance and interest of the unsaved, and in Waterbury, where the Lord is prospering the assembly. Brother Pizzulli saw a mother and two daughters brought to Christ recently in Waterbury. Brother Patrizio says that anyone desiring tracts in Italian may have them by writing him at, 224 W. Loudon St., Philadelphia 20, Pa.

#### ITALY

Our esteemed brother G. G. Johnston is preaching the Word with brother Carboni, with blessing. At present they are having meetings in Ribera, Sicily. The dialect in Sicily is different, making it at first a little difficult to understand and be understood. Some of the conditions and accommodations are rather primitive but there is always a joy in sowing the Gospel seed in the hearts of sinners. Brother Carboni expects to go to the U.S.A. at the end of May.

#### CONFERENCES

**KENORA, ONT.**—The annual convention will be held, D.V., May 21 and 22, with a prayer meeting on May 20 at 8 p.m. Ministering brethren walking "in the old paths" will be welcome. Corr. E. L. McCammon, Box 295, Kenora, Ont.

**DESERONTO, ONT.**—The Deseronto-Picton conference will be held, D.V., in the Legion Hall, Mill St., on May 22 and 23, with a prayer meeting on May 21 at 7.30 p.m. Corr. Wm. Root, Thomas St., Deseronto, Ont. We understand that the MIDLAND Conference is on the same dates.

**SARNIA, ONT.**—The Annual conference will be D.V., June 10, 11 and 12 at 10 a.m., 2.30 and 7.30 p.m. The meetings will be in the Gospel Hall, College and Davis on June 10, and in the Hanna Memorial School, south of the London Rd. on Russell St., on June 11 and 12. Corr. John Kember, 1148 Errol Rd. E., Sarnia, Ont. (Prayer meeting June 9).

**VICTORIA RD., ONT.**—The 68th annual conference will be held, D.V., in the Gospel Hall, Long Point on June 17, 18 and 19, at 10.30 a.m., 2.30 and 7.30 p.m., with a prayer meeting, June 16 at 8 p.m. D.S.T. The Lord's servants seeking to "strengthen the things which remain" will be welcome. Corr. Roger L. Crarey, Box 50, Victoria Rd., Ont.

**WINNIPEG, MAN.**—The conference will be held, D.V., in the West End Hall, on May 27, 28 and 29. Corr. S. M. Vanstone, 251 Beverley St., Winnipeg, Man.

**GARNAVILLO, IA.**—The annual conference D.V., will be held June 4 and 5, with a prayer meeting on June 3rd. Servants of the Lord walking in the "old paths" will be welcomed to minister. Corr. Robert Brandt, Carnavillo, Ia.

**STOUT, IA.**—We plan D.V. to have our conference on May 21 and 22, with a prayer meeting on the 20th. Those servants seeking to follow the right ways of the Lord will be welcome. Corr. T. DeNeui, 1320 Parker St., Cedar Falls, Ia.

**FOREST GROVE, ORE.**—The Memorial Week end conference will be held D.V. in the Forest Grove Gospel Hall, 21st and Cedar, on May 28, 29 and 30, preceded by a prayer-meeting on May 27. Corr. Harry H. Goff, Rt. 1, Box 436, Forest Grove, Ore.

**CHICAGO, ILL.**—The annual conference will be held in the Gospel Hall, 9140 State St., May 29 and 30, with prayer meeting May 28. We would welcome servants of the Lord who earnestly seek to "strengthen the things which remain". Communications to Theodore Williams Sr., 9213 Harvard Ave., Chicago 20, Ill.

**GALT, ONT.**—D.V., we hold our annual conference June 11 and 12. Prayer-meeting June 10th, in the Gospel Hall, 30 Cambridge St. Corr. Stephen Fletcher, R.R. No. 1, Galt, Ont.

**PORTAGE LA PRAIRIE, MAN.**—Conference will be June 3, 4 and 5. Prayer meeting June 2.

#### CHANGE OF ADDRESS

The new correspondent for the Long Point (Victoria Rd.) Assembly is Mr. Roger L. Creary, Box 50, Victoria Road, Ont. Phone Kirkfield 4 or 5.

#### WITH CHRIST

**GRIMSBY, ONT.**—Brother Eli Davis departed to be with Christ on March 7. He had been saved for many years and bore an excellent testimony before all. The executives of the plant where he had worked for 34 years attended the funeral in a body. Brethren Shivas and McCrory preached the Word in Grimsby and the following day the burial took place in the Muncey Indian Reserve attended by 200 people, where brethren Shivas and Leathem took part.

**SAULT STE MARIE, ONT.**—On March 18, our dear sister, Mrs. A. W. Graham went home peacefully to be with the Lord aged 79 years. She was a quiet, consistent Christian, who loved the Lord and the assembly. The funeral was conducted by brother A. Hastings.

**PETERBOROUGH, ONT.**—Mrs. Frank McDonald passed away after a long illness which was borne patiently. T. Kember and J. H. Blackwood spoke faithful words at the funeral.

**NEW GLASGOW, N.S.**—The saints were saddened by the sudden homecall of Mrs. David Sharp. She was born in Lugar, Ayrshire, in 1881 and born again, and later received into the assembly in Paisley. She was united in marriage with brother David Sharp in New Cummock and they came to New Glasgow in 1910, where they remained faithfully with the little assembly. She was a lover of the Lord, of His people and of hospitality. Henry Fletcher preached the Word to a large company at the funeral.

**PORTAGE LA PRAIRIE, MAN.**—The large family and the assembly has sustained a loss in the homecall of our dear brother, Mr. Wm. E. Ronald, on March 26 in his 75th year. He was saved in Galt, Ont., in 1894, and gathered to the Name of the Lord. He was a lover of the truth and a real stay in the assembly in Portage la Prairie for many years. His eight sons and daughters are all saved and in fellowship. The hall was packed at the funeral. The Word was faithfully spoken by F. G. Watson.

**EDMONTON, ALTA.**—Brother Thomas Magee went home on Feb. 19 from Calgary at the age of 83. He was born in Belfast, Ireland, and was saved and gathered out in Apsley St. He later moved to Manchester, and then came out to Edmonton. C. H. Willoughby conducted the services, assisted by H. W. Gregory.

(On account of having so many items to report we have had to curtail many).



# 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 your magazine comes due in June your prompt renewal will be appreciated. The steadily increasing circulation has been a great encouragement to the editors. While each succeeding year since 1948 has shown an increase, 1955, so far, has shown the greatest increase, and we would value your prayers that God will richly bless the written ministry to His beloved people.

**TIDINGS**

**CHANGE OF CORRESPONDENT**

The new correspondent for the West Toronto assembly is **Mr. Alex. McCready**, 426 Whitmore Ave., Toronto, Ont.

**VANCOUVER, B.C.**—Our North Vancouver and E. Hastings conference was considered one of the largest and best we have had. The Word ministered was to profit and edification and a spirit of harmony and fellowship prevailed.

**WOODLAND DRIVE**—For many years a Gospel and S.S. work has been carried on at Woodland Drive and 14th Ave. E., and now an assembly has been formed here with 30 in fellowship. The correspondent of the new assembly is, **Cecil A. Copp**, 1087 Wolfe Ave., Vancouver 9, B.C. In the **FAIRVIEW** hall **Wm. Warke** has been faithfully preaching the Word. **B. Dobson** had to return to Chicago on account of the home-call of his father-in-law, **Mr. Hugh Boyd**.

**SAULT STE MARIE, ONT.**—**G. McKinley** had Gospel meetings in the new hall on Franklin Street with good attendance and one professed. He then had a week of ministry in the Wellington Street Hall.

**PORT ARTHUR, ONT.**—**J. Gray** had well attended children's meetings.

**CLYDE, ONT.**—**R. Boyle** had good ministry meetings in Clyde and Kitchener.

**DEER LAKE, ONT.**—The meetings were hindered by bad roads, but now nightly meetings have been started again by **B. Widdifield** and **S. Simms**. Some are exercised about Baptism.

**ARNSTEIN, ONT.**—**J. Clark** had appreciated ministry meetings. He expects to go on to Parry Sound and Chapman Valley.

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## THE LIVING WORD — THE WRITTEN WORD

A. W. Joyce

There is a very vital connection between the Living Word—the Lord Jesus Christ, and the Written Word—the Holy Scriptures. The desperate condition in which the world is found to-day, is the direct result of the universal indifference toward the just claims of Christ as Lord, and the unbelief, scepticism and contempt of mankind toward the Holy Scriptures. The divided condition of the people of God and the low spiritual condition of many Christians can likewise be traced to a wrong attitude toward the Living and the Written Word.

### The Living Word

Among the many titles of our Lord Jesus Christ is "THE WORD". This title antedates His incarnation, yea, it even goes back before the creation of the world. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). In this majestic declaration we have, *His Eternity*, the Son of God had no beginning. We have His distinct personality, "The Word was *with God*." We have His Deity, "The Word *was God*." In verse three, He is stated to be the Creator of all things. All things were made by Him; and without Him was not anything made that was made."

### The Incarnation of the Living Word

"The Word was made flesh and dwelt among us" (John 1:14). Christ came forth to manifest God to man. He came to put away sin by the sacrifice of Himself. He came to reveal the Father to His own in an intimate way which had hitherto been unknown (John 17:26). He was the one of Whom John wrote in His epistle, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life" (1 John 1:1). How wonderful that Christ should come from such heights of glory, to descend to such depths of humiliation, and then from the death of the Cross to rise again to the Throne of glory, exalting with Him each believer who has put his trust in Him!

### The Return in Glory of the Living Word

In Revelation 19, verses 11-21, we have the return of Christ to earth in judgment. He descends from an open Heaven, sitting upon a white horse. What a contrast to His first coming! His eyes then beamed tenderness and love, but now His eyes are as a flame of fire, His brow then bore a crown of twisted thorn, now upon His head are many crowns. He is "clothed in a vesture dipped in blood, and His Name is called the WORD OF GOD."

Thus all the Old Testament prophecies pointed forward to Christ. All the purposes of God are headed up in Him. All the promises of God are fulfilled in Him. He declares, "I am Alpha and Omega," as if to say that "He is the first and last letter of the Divine Alphabet, the Incarnate Word."

### The Written Word of God

The Scriptures are called the Word of God, because God Himself is the Originator and the Author of them (Heb. 4:12, 2 Tim. 3:16). They are "God breathed", as they were originally given by God, without mistake or error of any kind from Genesis to Revelation, not only the thoughts but the very words and even the very letters (1 Cor. 2:13, Gal. 3:16).

The Scriptures are called the Oracles of God (Rom. 3:2, Heb. 5:12) and among the many privileges which Israel had, the outstanding one was that they were permitted to be the custodians of the Divine Oracles. They are called the Word of Truth (Jas. 1:18, Eph. 1:13), by which the believer has been regenerated and saved. The Scripture is called the Engrafted Word (James 1:21), by the continued reception of which we are saved day by day from defilement (1 Tim. 4:16).

The Old Testament Scriptures are divided into the Law, the Prophets, and the Psalms (Luke 24:44). If we were to liken them to a body, the Law would be like the skeleton upholding the whole body of truth, the prophets would be as the mind and intelligence, and the Psalms would be as the heart and the emotions. Or if we were to compare them to tri-partite man, we would have the spirit in the prophets, the soul in the Psalms, and the body in the Law. Yet the Scriptures are always seen as one whole. The word in Neh. 8:1-8 is "Bring the book . . . Ezra opened the book . . . They read in the book." In Heb. 10:7 we read, "In the volume of the book it is written of Me." Peter, in referring to the epistles of Paul, unites them with "the other Scriptures" (2 Peter 3:16).

Apart from the Written Word, there is not regeneration for the sinner. Apart from the Written Word there is no transformation in the character of the saint, for the Word is the mighty instrument the Spirit of God uses in the new birth, and in the production of likeness to Christ.

The living Word and the Written Word are interwoven so inextricably, that to prove error in either would be to destroy both. The Devil's heaviest artillery has been hurled at the Person of Christ and the perfection of the Scriptures yet both have triumphantly stood the attacks of the ages.

---

Is the Living Word everything to me? If he has saved me, He claims me as His very own, body, soul and spirit. Am I daily acknowledging that He is the Lord of my life? worthy of my unreserved confidence and of my unswerving obedience and loyalty. Is He getting this from me?

Is the Written Word what it claims to be? Then it is my reasonable service to read it daily, to meditate upon it, to obey its commandments, never to trifle with it, but rather with godly reverence to tremble before it. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word" (Isa. 66:2).

---

### THE ANVIL

Last eve I paused beside a blacksmith's door,  
And heard the anvil ring the vesper chime;

Then looking in, I saw upon floor  
Old hammers worn with beating years of time.

"How many anvils have you," said I,  
To wear and batter all these hammers so?"

"Just one," said he, and then with twinkling eye,  
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word  
For ages skeptic blows have beat upon;

Yet, though the noise of falling blows was heard,  
The anvil is unharmed, the hammers gone!"

---

Andrew A. Bonar tells of an auctioneer who was selling a very fine picture in the city of Glasgow. He held it up and remained behind it, saying to the crowd, "Now look at this part of the picture, and now look at this other part," and so on, describing each detail of it. All the time the speaker was hidden and the picture only seen. Now that is the way to work for Christ, He must increase, we must keep out of sight.

---

NOTABLE CHARACTERS IN HOLY WRIT  
JOSEPH, THE DREAMER (Genesis, Chap. 39)

*G.G. Johnston.*

Perhaps no other Bible character will furnish us more delightful study than that of Joseph, the son of Jacob and Rachel. In his life we find many distinct parallels with the life of our blessed Lord Jesus. May we be guided by the Holy Spirit in our meditations upon him.

Evidently because he was the son of his old age, Joseph was a favorite of his father. For him the aged father made a special coat of many colors, and for this and other tokens of parental preference, his older brothers hated him. This hatred increased through the years, and particularly after he recounted certain dreams he had dreamed, in which the eleven brothers, with their father and mother, were seen as bowing themselves before Joseph, and doing homage to him.

As in all cases where hatred is nursed and cultured in the human breast, the opportunity was sought to do him harm. Finally their chance came, when their young brother went down to them to the plains of Dothan to enquire regarding their welfare. Seeing him approaching, they quickly conspired to slay him, but upon the advice of Reuben they decided not to shed blood, but to cast him into a pit. This they did, after stripping him of his beautiful coat. Their wicked hearts hardened by the sin of years, they had no compunction in sitting down nearby to eat bread.

We are not aware how long Joseph spent alone in that dark, cold pit. Reuben's plan was to lift him out of it and rescue him from the others, but in his absence, and no doubt while he sought opportunity, there passed by a camelcade of Ishmeelites on their way to Egypt, and Judah suggested to the rest that they should sell him to those strangers for twenty pieces of silver. His brethren were CONTENT to do this, and when Reuben returned, his brother had already been carried away toward Egypt, where in turn he was sold to Potiphar, captain of Pharaoh's guard.

The faithfulness of our Lord Jesus Christ is beautifully exemplified in the faithfulness of Joseph's service in Potiphar's house. Shortly he was made overseer over all his master possessed, for Potiphar recognized that everything left in his hand prospered. It was the blessing of the Lord—the one thing that matters in all ages. That blessing not only affected what he did, but it affected him personally. His very appearance was "goodly and well favoured." (Gen. 39:6).

Little is said in the gospels about the physical appearance of our blessed Lord (certainly there is no suggestion that there was a visible halo around His head), but He surely was not repulsive, for no child will go to a stranger (as they did to Him) unless he has a kindly expression. The perfect peace of soul that always possessed Him, as He rested in the Father's will, must have found expression in His kindly face.

But temptation awaited Joseph. It came to our blessed Lord, and it comes to us, in one form or another. Like our Lord, Joseph also was victorious in the hour of temptation. He fled from it, saying: "How then can I do this great wickedness, and sin against God?" We do well to imitate his action, when tempted in any way, rather than trifle with the thing until caught in the net. Our Lord could not sin, for He had no sinful nature, as we have, to respond to temptation. "In Him is no sin." (1 John 3:5). Alas, many a Christian has fallen before temptation, because of delay in fleeing from it.

While Joseph escaped clean from that wicked woman, he could not avoid the power of her tongue. Slandering him before her husband, she succeeded in having him put into prison and into chains, where he languished somewhat more than two full years. (Gen. 41:1). There, in spite of his sufferings, he prospered, until, as in Potiphar's house, all the affairs of the prison were in that prisoner's hand.

His interpretation of the dreams of both the chief baker and the chief butler, and its correct fulfilment are well known to most, as found in chapter forty. Then Pharaoh had a serious sort of dream, which none of his magicians could interpret. The dilemma brought to the chief butler's memory how Joseph had interpreted his own dream, and Joseph was sent for. From the humiliation and suffering of the prison, he was raised to share the throne with the great king of the Egyptians, and all power and authority were placed in his hand. How beautifully this corresponds to the humiliation and exaltation of our blessed Lord, as outlined in Paul's epistle to the Philippians, chapter two! Let us ever remember that it is written: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11).

Not only was Joseph honoured when his period of suffering had ended, but he was permitted to rule the land and provide for the succour of the nation, and of his brethren in particular, by the store of grain he ordered to be made in Egypt during the years of plenty. Our Lord and Saviour was exalted to the right hand of the Father, that He might become the present Saviour of all men, and Israel's future blessings upon earth will be through the One who

suffered the agonies of Calvary and the judgment of God before He could be the Saviour of mankind.

While in prison and suffering, Joseph was alone, but in his exaltation a gentile wife was given to him, to share in his glory. No one could ever share with our Lord in His vicarious sufferings on Calvary, but we who have trusted Him as our Saviour from hell, are called to share with Him in His glory. Among the many results of His sufferings on Calvary is the happy acquisition of His bride, the Church, and through the eternal ages to come she will be the nearest to His heart.

What astounding grace! Who among the men of earth, the angels of heaven, or the demons of hell, could have conceived such a stupendous thing? For a little while yet, He is despised and rejected of men, and we share in that rejection, but at any moment He may burst the clouds and call us away to glory with Him. May we be true to Him and to our hope, until we are called to reign with Him!

### THE PERSON OF CHRIST

In 1 John 4:3, we are told that every spirit that confesseth not Jesus Christ come in the flesh is not of God. Whoever denies His pre-existence, eternal Sonship, and proper Deity, "is not of God." This is true of Socianism, Arianism, Rationalism, and the "modernist" doctrines of the present time.

**SOCIANISM** recognises an Eternal Father, but denies the Divine, Eternal Son.

**ARIANISM** admits a Father, but gives the Son the place of one created, inferior in nature and dignity.

**RATIONALISM** refuses all revelation from God not in accord with Reason, and therefore rejects the Divine revelation of Trinity in unity, denying the Godhead of the Eternal Son and the personality of the Eternal Spirit.

—*Thos. Newberry.*

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they.—Hebrews 1:1.



## IF GOD WEARIED OF MANKIND

*Wm Williams.*

We were struck with an expression used by the world's greatest orator—Sir Winston Churchill—in his speech regarding the hydrogen bomb. He said: "What ought we to do? It does not matter so much to old people; they are going soon anyway, but I find it poignant to look at youth in all its activity and ardour and most of all, to watch little children playing their merry games and wonder what would lie before them *if God wearied of mankind.*"

Now God did once weary of mankind, He repented that He made them. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented God that He had made man on the earth, and it grieved Him at His heart." Gen. 6:5-6. God gave mankind 120 years to repent but they despised His grace and sinned until He carried them all away by the flood. One man and his family were the objects of God's grace, and through Noah God began a new race which ended in failure and confusion. Then the Lord chose a nation, redeemed them by blood and power from Egypt; but they too, provoked Him to anger. "They mocked the messengers of God, despised his word, and misused his prophets, until the wrath of God arose against his people, *till there was no remedy.*" (2 Chron. 36:16).

After 70 years of captivity in Babylon some of them returned, humbled and although they never again resorted to idolatry, they became "impudent children". The Old Testament closes with their saying, "It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?" Mal. 3:14. But God had not yet "wearied of mankind". He sent them a Saviour, His Son, His only begotten and Well Beloved. They say; "This is the heir, come, let us kill him, and let us seize his inheritance." (Matt. 21:38). Mankind crucified His Son—gave Him a felon's death and grave. But as He expired He cried, "It is finished".

God showed that He had not even yet "wearied of mankind". Where sin abounded grace did much abound. God rent the veil in the temple, set aside all priests and human go-betweens and opened a new and living way into His immediate presence.

Has mankind repented? Have they availed themselves of this new approach to God? Unfortunately, no! The age is fast coming to an end in apostacy and defiance of God.

We ask, "will God weary of mankind after all the privileges of this dispensation of grace?" He will. The last grains of God's mercy and patience are trickling out. The shout may be heard any minute. Then the Church will be called up to be with her Lord and Saviour. Then the proud rebellious infidel man will see that at last God has "weariend of mankind" and then will He unleash powers and cataclisms, signs and wonders, which will make the hydrogen bomb by comparison, but a child's firecracker.

Reader, have you too wearied God? Get ready quickly for the great day of His Wrath by accepting His Son as your own personal Saviour and then you too will be "caught up" and see none of these apocalyptical judgments.

### "BE STILL, AND KNOW THAT I AM GOD"

It is hard to be still when all is turmoil and commotion around, when dangers thicken and troubles multiply on every hand. There is at least a moral heroism in battling single-handed with opposing hosts, even if you fall in the struggle. Controversy has its uses as well as its dangers, and never let us forget that the Judah-remnants who returned to Jerusalem from their forced exile 70 years, were men who could wield the sword as well as handle the trowel. "For the builders, every one had his sword girded by his side, and builded" (Neh. 4:18). There are times and seasons, when the advances of our wily foe on the citadel of our most holy faith, must be resisted in spiritual energy—foot to foot, and hand to hand. The sword must not be sheathed and must ever be sharpened, burnished and ready for use. The armour is needed for conflict with Satan and wicket spirits in heavenly places (Eph. 6:11-13).

There are, however, times when God *seems* to Hide Himself, when our only safety is in doing nothing. The voice of our Saviour-God is heard beside many a Red Sea difficulty, "*Stand still*, and see the salvation of the Lord." It is a hard lesson to "stand still" in the presence of opposing foes. Jehovah is the *living* God. Cloud and storm are beneath His feet and His throne remains unmoved, Can't you, won't you let Him act for you? Be still and see the wonder-working arm of Jehovah clearing a path for your feet. Once more the seas divide, Jehovah has triumphed again and then like Israel we sing the song of victory.

## NOT KNOWING THE TRUTH

*Franklin Ferguson*

In the early part of last century many of the Lord's people were led to see from the Word the simple and Scriptural way of how Christians ought to meet for worship and testimony, free from all human traditions. God and the Word of His grace was seen to be all they needed (Act 20:32). It was no small matter to leave old associations and break many tender ties; but the truths they had learned had become so precious that they were prepared to suffer the loss of all things for Christ, and for the excellency of the knowledge of Him (Phil. 3:8).

A new generation has arisen among us who have not had the same exercise of heart, as their fathers; many of them have a shallow conception of the truth of their Church position, and are unable to give a satisfactory reason for where they are. The parents were connected with the Assembly and they, as a matter of course, attended until God revealed Christ to them as their Saviour, and they took their place with His saints. Very likely the step cost them nothing. Others are among us because they like the way of gathering, or because they were saved at the Gospel meeting.

But if the question is asked as to what Scriptural reasons have they for being in the Assembly, how few can give a proper answer. Though this may be the case, we are, however, thankful to God to see them all where they are, and hope they will be happy in the Lord and in the fellowship of His people; yet we would very much like to see an apprehension of the truth which gathers us to the peerless Name.

There is need for clear ministry of the Word bearing upon our Church position, equally with the truth of our condition as saints. Such teaching is plainly before us in the Word and can be so presented as not to foster in the heart a feeling of selfcomplacency, saying, "We are the people!" Nay, rather will the thought of the worthiness of Christ beget in the heart a devotion which surrenders all names for His Name, and will foster a humility of mind at the grace of God in leading us into His truth.

(In a letter to the Editor, accompanying this article, Brother Ferguson writes; ". . . I thank you for kindly publishing my articles, thus extending my field of ministry to the saints. Though in my 89th year, I am still enabled to quietly go on in service, by Divine Grace." Remember our aged brother and servant of Christ in prayer).

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

—John 14:6.

## WHAT IS THE END OF LIFE?

*W. P. Douglas*

The end of life is not to do good, although so many of us think so. It is not to win souls, although I once thought so. The end of life is to do the will of God.

It may be in the line of winning souls, or it may not. For the individual the answer to the question "What is the end of life," is, "To do the Will of God, whatever that may be." Spurgeon replied to an invitation to preach to a large number of people, "I have no ambition to preach to 10,000 people, but to do the will of God," and he declined. If we could have no ambition past the will of God, if we could say, "I have no ambition to go to the heathen, I have no ambition to win souls, my ambition is to do the will of God, whatever that may be," our lives would be successful. That makes all lives equally great, or equally small, because the only great thing in a life is God's will. There is in it, the maximum achievement of any man's life after it is all over—to have done the Will of God. No man or woman can do any more with a life—no Luther, no Spurgeon, no Wesley, no Melancthon could have done any more with their lives, and a dairy maid or a street cleaner can do as much.

Therefore, the supreme principle upon which we have to run our lives is to adhere, through good report and ill, though temptation, prosperity and adversity, to the will of God, wherever that may lead us. It may take you to China, or you who are going to Africa may have to stay where you are; you who are going to be an evangelist may have to go into business, and you who are going into business may have to become an evangelist. There is no happiness or success in any life that principle is taken possession of.

How can you build up a life on that principle. Let me give you an outline of a little Bible reading. The definition of an ideal life—"A man after mine own heart, which shall fulfil all my will."

The object of life,—*"I come to do Thy will O God."*

The first thing we need after life is food,—*"My meat is to do the will of Him that sent me."*

The next thing you need after food is society, *"Whosoever shall do the will of my Father in Heaven, the same is my brother, sister and mother."*

You want education—*"Teach me to do Thy will O God."*

You want pleasure—*"I delight to do Thy will, O my God."*

A whole life can be built up on that vertebral column, and then when all is over—*"He that doeth the will of God abideth forever."*

*"Sin is a man having a will of his own."* Donald Munro.

*"Submission to the will of God is the only secret of true happiness."*

## ISRAEL AND THE CHURCH

## Part 2 — Comparisons and Contrasts

*Wm. Hoste*

Before examining the points of contrast between Israel and the Church, it is very important to notice that there are many points of contact between the saints of this dispensation and those of Israel, in blessings common to both; yea, to believers of all dispensations. The overlooking of these common blessings has led to some of the exaggerated dispensational teachings of to-day, which attempt to divide the Word of God up into squares like a chess board, and would fain rob the Christian not only of the Gospels, but also of all the Epistles, except what these teachers term "the prison epistles" of Paul, namely, Ephesians, Philippians, and Colossians, as if the Christian now was justified on a different principle to Abraham, or forgiven on another ground than David.

We might indeed illustrate this by a diagram, in which truths would be represented by lines, some of which would stretch from the beginning of time to its close; while others, such as the Law and Government in the hands of man, would be more limited in their extent. Thus all the saints in every economy have been taught of God to feel their need to bow in the presence of God. All have been and are saved only in virtue of the atoning death of Christ, whether as still future, or as an accomplished work. All have been saved on the principle of faith. All have been quickened by the Holy Spirit. All have been sustained by the grace of God. All have prayed. All have raised. All the saints of God from Abel to the last to be gathered in, have been more or less "pilgrims and strangers in the world." All have had to experience the power of evil within, and the enmity of Satan without. Every godly patriarch and Israelite knew these phases of experience to a greater or less degree, just as every Christian does. But the Christian has more. He is united to the risen Christ, and with every saint on earth He is "in Christ Jesus." He has the Spirit indwelling, after being baptised into the one body. He has "a great High Priest who is passed into the heavens, Jesus the Son of God" (Heb. iv. 14). He is "blessed with all spiritual blessings in the heavens in Christ Jesus" (Eph. i. 3). These are super-added blessings, which none of the Old Testament saints possessed. It is then a very serious error to rob us say of the Epistle to the Romans—that Epistle of great foundation truths—as some would seek to do, because, forsooth, the full teaching of "the mystery of Christ" is not revealed in it as in Ephesians.

The teaching of the Epistles is cumulative, and in each prominence is given to the special line of truth which the Spirit of God

willed the saints to be instructed in, but we need them all, if we are to learn all the truth God has given to us. Then, again, there are those who maintain that God never has had and never will have but one thing on the earth—His Church, and that all the saints of all time belong to it. Such teachers only shew their defective knowledge of the purposes of God, and “do err, not knowing the Scriptures.” The Church was still a future thing in Matt. xv. 18, when our Lord spake the well known words, “On this rock (*i.e.*, the transcendant truth embodied in Peter’s testimony to Him as “the Christ, the Son of the Living God”) I WILL build My Church.” Had the church been in existence from the days of Abel and onward, how could the Lord have spoken of His building of the Church as a *future* thing. Then, again, in Ephesians ii. 20, we read with clear reference to the Church—“the mystery of Christ,” “Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.” The order of the words “apostles and prophets,” shows that the New Testament saints are referred to, and certainly there were no apostles in Old Testament times. How could the church then have existed before those individuals came into being who are here said to be its very foundation. There is another very conclusive reason for rejecting this unscriptural idea now under review. There was a wall of separation built by God Himself in Old Testament times between Jew and Gentile. They might not intermarry. They were not to eat together. No uncircumcised person might enjoy the privileges of the earthly people of God. Whereas in Eph.ii. 14-18, we learn that this difference has been done away for the present. The “middle wall of partition has been broken down.” Believing Jews and Gentiles are now united “in one body” on equal terms, and lose their distinctive differences. “The mystery” was not that the Gentiles should be saved; that was clearly revealed in the Old Testament, in such passages as Isaiah 49:6. “I will also give thee for a light to the Gentiles,” and Amos 9:12, “All the heathen (Gentiles) which are called by My Name.” The mystery was, “that the Gentiles should be *fellow-heirs* and of the *same body*, and *partakers* of His promise in Christ by the Gospel” (Eph. 3:5, R. v.). Why should there be any mystery about it, if patriachs, Jews and Gentiles, had already formed part of the same church in Old Testament days. We shall see later that the whole Jewish system—the model on which the great hybrid system of Christendom has been evolved—is in definite and lasting contrast with Christian principles, as revealed in the New Testament.

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One old writer said, “Meditation takes the veil off the face of truth.”

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## SHOULD A MARRIAGE BE PERFORMED IN THE ASSEMBLY HALL?

*E. G. Goff*

If a marriage of two of our young people is both in the Lord and of the Lord, the whole assembly should have a share in the joy and happiness of the couple. It means much to an assembly to have another home open for a Godly testimony to the world, and it should be acclaimed with thanksgiving.

We should share one anothers joys and sorrows. Holy joy and gladness should be the attitude of a marriage. It is the responsibility of the oversight to maintain Godly order and guard against the introduction of wordly customs. There should be opportunity for prayer and words of exhortation and encouragement that all may share in the strengthening and "holding up of the hands" in their setting up of new home.

Few houses are large enough or suitable for a wedding service, and a marriage is the interest of the whole assembly. All should feel free to attend and give the right hand of fellowship, love, and well wishes to the bride and groom. Are we not all one family, sharers of one anothers joys and sorrows? (Lord, give Thy people bowels of love and compassion one for another and oneness of heart.)

Young Christians should never be ashamed to let it be known that they are engaged. Our only example in the scriptures in John 2 of the marriage in Cana should do away with secret marriages.

When the Gospel Hall is refused and other buildings are rented for the marriage, there is less restraint than when the oversight have the control. Consequently there is less holy fear of God and men of the baser sort get opportunity to carry on unseemingly. Is this God's way?

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## WEEDS OR STRAWBERRIES

Many years ago, a statesman called on Coleridge and began to discuss how far a parent ought to interfere with his child's religion. He argued that the only right thing was to wait until the boy was old enough to decide for himself. Coleridge said nothing, but leading him out into the garden, said, "I have, since you spoke, decided to change my method of gardening, and I should like to ask your practical advice about it." "Well, let me hear what it is." "I have decided to wait until August before putting any vegetables into the ground, so that the garden might decide for itself whether it prefers weeds to strawberries."

## WIVES OF MORAL COURAGE

Mervyn Paul

Isn't it wonderful—you young women who are looking forward to your wedding day— isn't it wonderful that God should have penned for you a special chart describing how you each may become a virtuous—*a-moral-couraged*— wife, and so be assured of the lasting praise of your husband and your children?

—Oh I know that many prospective brides will not be thinking much about such things just now. The wedding, and plans for their "own home", will dominate their thoughts very largely, with in-between times of deeply romantic love . . . which they fondly expect to last—well, at least as long as they shall live. So it may be that they will hope to come to such matters as moral courage many days hence. In that case perhaps I ought to forget brides-to-be, for the present, and address my thoughts to the brides-that-were. They, at least, will have advanced far enough to have glimpsed the truth that as the madly-in-love period subsides, the truer and more lasting one begins to develop. (One happily married woman has written recently of this progress as "the flower of love ripening into the solid fruit of responsibility," but others describe it less poetically as "settling down"). And so it is that, for those still immersed in love emotion, there has been written in the Bible little except warnings; yet our all-wise Heavenly Father has recognized that later stage, and has given for those who have reached it nearly a whole chapter of counsel; Prov. 31:10-31. There the Lord tells us that the value of a wife who has moral courage is far above that of the most precious jewel known to ancient royalty.

The 23, or more, virtuous things listed, as well as the 4 "nots", provide us with *a set of principles* as practical to-day as when they were written, even though spindle and distaff are with us no more. They are well worth an extended study. But since I understand it to be the Lord's mind that I should deal with only one detail, I shall do no more with the rest than to stress that all of them are *the out-growth of her fear of the Lord*; vs. 30. This does not imply that she will go about constantly afraid of her Heavenly Father. Rather does it mean that she will bear *a reverent attitude* toward Him at all times, afraid, only, of failing to do His will.

Now I think all will agree that the Lord expects both brides-to-be and brides-that-were to be willing to be moulded into women of moral courage. 2 Pet. 1:3, 5 settles that point respecting every child of His. And in an urgent way, it seems to me, there is need for women of true moral courage in the Assemblies of God to-day.



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For example, consider the business of bringing up children—one of the duties of the virtuous woman; vs. 28. In Eph. 6:4 we learn that children are to be brought up “in the nurture and admonition of the Lord.” The word “nurture” carries the sense of “child-training” . . . . the child-training of the Lord.

The responsibility of fathers to see that this is done is plainly stated in this passage. Alas, that there are so few who concern themselves much in this matter: And as for the mothers, are there not some who are seeking to bring up their children after the principles of child-training advocated by psychologists, P. T. A's or Home and School Clubs? My sisters, we may argue, and protest, and twist, all we wish, but the ugly fact is that many modern ideas of training children are in open conflict with the child-training of the Lord as indited by the Holy Spirit, for instance, in this same Book of Proverbs. As one who has studied a little of both systems, let me warn you, in view of the fast approaching Judgment Seat of Christ, that they are beyond reconciliation, and that the present day “self-expression” system is wholly impossible for the use of any woman who fears the Lord.

So let me challenge the hearts of you young mothers and mothers-to-be: will your love to Christ be strong enough to enable you to dare to turn your backs on “the counsel of the ungodly” (Psa. 1:1) and to seek grace, strength and wisdom to practise the child-training of the Lord as women of moral courage?

In so saying I do not wish to by-pass the fathers' responsibilities; but I make this appeal to you mothers because a major part of the training of the children will be of necessity, in your hands.

But it may not be easy to practise the methods of the Lord. For all around there are Christians who virtually have discarded the Bible teachings on these matters. Instead, they rely on their own ideas; or they study books, magazines, or otherwise coach themselves in the teachings of materialistic psychology. From such sources they readily accept advice which places the child in the very centre of the picture. “Self-expression” (the feature of Gen. 3:4-5) is to be developed; the children are to be encouraged to follow the lead of their own urges (to do as they like in order that they may find out for themselves what is right and what is wrong). They are to be “guided”, but not corrected.

Misconduct should be laughed off, or ignored, while any such thing as a spanking, they are warned with horror, is sheer brutality. Indeed, it might result in the child being frustrated, or of feeling unwanted, in “withdrawal” or, horror of horrors, of his becoming “inhibited”!!!

Yes, my sisters, you will find that not a few mothers have adopted these practices—practices that have been based, largely on **THE STUDY OF MORBID BEHAVIOUR** (not to mention the behaviour of rats confined in laboratory mazes: one of my text books deals with this type of experimentation) and not on normally healthy child reactions. To state my thought bluntly: practices, which, if they are right, proclaim the teachings of the Word of God to be in error. There can be no compromising. The two systems cannot be harmonized. It just has to be one or the other!

And so, as I have said, I make my appeal to mothers, and to those of you who are just beginning the adventure that likely will show that you have been “called of God to raise a family.” Can you think of yourselves as praying some day for your children’s salvation? And can you think of yourselves making your requests *with confidence* if you have been **DISOBEDIENT PARENTS**? 1 John 3:22.

As for the texts in Proverbs, they are these: Prov. 3:12; 13:24; 19:18; 20:11; 22:6, 15; 23:13, 14; 29:15, 17. See also: Eph. 6:1-4; Col. 3:20-21; Lev. 19:3; Deut. 6:6-7; 11:18-19; etc. Note also that 2 Cor. 10:1 often may be the first approach, while all forms of correction come under the general rule of Col. 3:17, 23-25.

However this article cannot be a treatise on child-training. Instead it is hoped that it may encourage some dear ones to think, and to ask their own hearts, “Am I willing to become a wife distinguished for moral courage?” Your Heavenly Father promises that it will be well worth while!

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### THE HABIT OF RESISTING

It has been said that *habit* becomes a kind of second nature. Some men are so accustomed to yielding to temptation that it has become in a manner natural for them to yield. The same law applies to the child of faith, but in a different sense. He has habituated himself to resist the pleadings of the flesh; and the habit of resistance thus formed is now *part of himself*. It becomes natural for him to resist, not only temptation in general, but the very things to which in unconverted days it had been “natural” for him to yield. Thus one habit overcomes another. This shows us the importance of habituating ourselves to resist every suggestion of the Wicked One.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“O teach us more of Thy blest ways,  
Thou holy Lamb of God!  
And fix and root us in Thy grace,  
As those redeemed by blood.”

The writer of this hymn was an English layman, the son of preacher, and cousin of Sir Isaac Newton. James Hutten was born in London, Sept. 3. 1715; his father apprenticed him to a bookseller whom he later succeeded in the business. In the days when God was working through John and Charles Wesley, young Hutten was led to trust Christ as his Saviour. His bookshop became the rendezvous of many who were of like mind as himself, and Gospel meetings were held in it for some years. In 1739, at the age of twenty-four, Mr. Hutten visited Hernhut, Germany; and coming under the influence of Count Zinzendorf, (the writer of a number of scriptural hymns still in use) he joined the Moravians. Continuing in business as a bookseller in London, he lost no opportunity in using his influence and talent for the furtherance of the gospel, conducting meetings both in his store and in his house.

Amongst the many hymns from James Hutten's pen, the above is the best known and the most widely used. It originally began—

“Teach me yet more of Thy blest ways.”

Mr. Hutten died in his 80th. year, in 1795.

I've found the precious Christ of God!  
My heart doth sing for joy;  
And sing I must, for Christ I have  
A precious Christ have I!

The writer of this hymn, John Mason, was one of the few who composed good, and scriptural hymns before the time when Isaac Watts began an era in the history of scriptural hymn writing.

Very few facts are known regarding the life of this man; even the date of his birth is uncertain, but it is believed to have been in 1646. It is known certainly that he was preaching publicly in 1668. He was a man of great spirituality and depth of feeling, and earned

the name of "the glory of the Church of England." His death came under peculiar circumstances, when he was around forty-eight years of age. Believing that the second advent of Christ was at hand, he preached with fervour on that subject, and passed away just after he finished his discourse, in 1694.

Mr. Mason wrote many hymns; the above, being one of his best, was published in 1683. It has been altered frequently, especially the first verse, and to some extent in each of the five verses changes have been made. Originally, the first verse ran--

"I've found The Pearl of greatest price,  
My heart doth sing for joy:  
And sing I must; for Christ is mine;  
Christ shall my song employ."

### A MAN WHO NEVER FORGIVES

You may have heard the remark, "He's a man who never forgives." If he is a man of the world, we are not surprised. But if he professes to be a child of God we are sorry for him. We altogether fail to see how a man who never forgives can know anything of divine forgiveness. "To err is human, to forgive, divine." The man who has been made a partaker of the divine nature, will manifest that part of it which not only forgives, but delights to forgive, as it is written, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

We must say, we tremble for the man who can boast of his "eternal forgiveness in Christ," while he is earning the unenviable reputation of "a man that never forgives." If such is a man's character, he needs to be told very plainly that a man who never forgives is a man who has *never been forgiven*. In other words, he is still a child of wrath—still in the gall of bitterness and in the bond of iniquity.

There can be no doubt that there are professed children of God who seem very little concerned about the grace of Christian forgiveness. If you cross them, if you thwart their purposes, you are a marked man. As they are not accustomed to act upon scriptural principles, they cannot understand others who act upon these principles. They affect to see only the *personal* element, therefore they mark you down as an enemy. They are evidently in close affinity with a class of men who have been described as "good haters." *Revenge* is more in their heart than forgiveness. Alas! they have yet to learn that revenge forms no part whatever of the Christian character.

### QUESTIONS AND ANSWERS

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

*Question.* There are two questions I would like to have light on, and would you answer them in Truth and Tidings?

(1) Is shaking hands with one who has been put away from the assembly, an expression of having fellowship with that person? In Matt. 18:17 we read; "Let him be unto thee as an heathen man and a publican." Then in Matt. 5:47, we read; "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

(2) Is it right to encourage a man to go out in the work of the Lord, who has been lately put away according to 1 Cor. 5:13?

*Answer.* (1) We would refer the correspondent to our article on "Discipline in the Assembly, and Matters connected therewith;" which appeared in the April Issue. Note one statement made therein; "The attitude of the disciplined one would decide when the brethren would feel it to be wise to act in a friendly way." etc. There is a sense in which we can salute all saints. See Phil. 4:21. A hand shake of mere courtesy does not mean a gesture of fellowship. If the disciplined person is not bowing to the discipline, and is acting in an arrogant manner, one would do well to void him. When humility is being manifested, a hand shake in the hall, or at the door, would not be a wrong act, and it might be the means of hastening the restoration to fellowship; whereas a refusal to shake hands might bring about a bitterness of spirit.

(2) It is altogether wrong and unscriptural to encourage any man to go out in the work of the Lord, who has recently been put away from the assembly. We find that the apostle Paul was very particular in his choice of a fellow-labourer in the gospel. He thought it not good to take John Mark along; and Mark's only disqualification at that time was because "he departed from them from Pamphylia, and went not with them to the work." (Acts 15:37-39.) God wants clean men; and those "who minister about holy things, and live of the things of the temple, and are partakers with the altar," (1 Cor. 9:13) ought to be above reproach and blameless. Where are we drifting to, when anyone would dare to encourage a man to go out into the work of the Lord, with such a blemish recently found on him, as is mentioned in 1 Cor. 5:11? We are surprised that this question should even have to be raised at all.

—H. A.

*Question.* Do you find three of four women in John 19:25? I have heard some read four women into this verse.

*Answer.* We would never read anything "into" the Scriptures; but try and ascertain what is "in" the Scriptures. "Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene." One cannot be dogmatic in answering this question; the text leaves room for doubt. My mind is that there are four women mentioned here. It is well to keep in mind that there were no punctuation marks in the original writing, so these, as found in the Authorized Version, are not always a help. Some think that "Mary the wife of Cleophas" is relative to "His mother's sister." This would mean that only three women were standing by the cross; and that is a quite generally accepted view. Some translations, including the ancient Syriac, insert the word "and" after sister; so it would read: "His mother, and His mother's sister, and Mary the wife of Cleophas, and Mary Magdalene. To my knowledge, commentators are about equally divided on the question, and there we must leave the matter, having no "thus it is written."

—H. A.

## FAITH

Faith, in its early stages, has to do with God's Word only. It believes what the Word says, and takes what the Word offers. But, as it grows stronger, it has to do with God himself. It prizes more than ever what God has written, discovers more and more of God's character from God's own writings; but at last it comes to the riches of the full understanding" of God Himself. Faith, in its infancy, is like taking the word of a stranger; but, in its maturity, it is like leaning on the bosom of a dear Friend.

—H. B. M.

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Gurnall, who lived three hundred years ago, said, "The Word, for sweetness, says David, is like honey and the honeycomb. It is so full, that at first reading some sweetness will now and then drop from it, but he that doth press it by meditation takes the most away."

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A writer of the seventeenth century wrote: "The promises of God are flowers growing in the paradise of Scripture; meditation, like the bee, sucks out their sweetness."

**EDEN GROVE, ONT.**—The Gospel was faithfully preached by R. Harris and E. Pears. Previously, G. P. Taylor had a week of profitable ministry.

**OAKVILLE, ONT.**—The meetings closed on May 8th in the portable hall on account of the sale of the land on which it was erected necessitating removing the hall.

**DESERONTO, ONT.**—Brother G. P. Taylor has been laid up with heart trouble.

**MONCTON, N.B.**—The Easter Conference was a time of blessing, one professed. R. McClurkin and T. Wilkie followed with Gospel meetings at which several professed.

**SYDNEY, N.S.**—F. Holder and G. Campbell have seen some blessing and there are signs that God is still working.

**BADDECK, N.S.**—A. Aiken has seen further blessing here. Mr. and Mrs. L. K. McIlwaine have returned to Nova Scotia improved in health.

**BRICKTON, N.S.**—J. McCracken and S. Eadie are seeing some interest as well as opposition. The former may join L. K. McIlwaine in Shelburne Co. in a wooden tent.

**CORNER BROOK, NFLD.**—Douglas Howard has been helping in the work here with some blessing. H. Harris keeps fairly well. George Campbell expected to return to Newfoundland when finished at Sydney.  
U.S.A.

**BROOKLYN, N.Y.**—R. Capiello writes of visits to Brooklyn, Orange and Poughkeepsie.

**STRATFORD, CONN.**—J. McCullough expects to sail for Ireland and to be there till the fall. It is 17 years since he visited relatives there.

**SEATTLE, WASH.**—Allen Ferguson is preaching the Word.

#### NORTH IRELAND

**BALLYCLARE, CO. ANTRIM**—Wm. Bunting has been encouraged with good meetings and souls to Christ.

#### CONFERENCES

**EDEN GROVE, ONT.**—The annual conference will be, D.V., Lord's Day, June 19, at 10.30 a.m. and usual order of meetings following. Prayer meeting June 18 at 8 p.m. Servants of the Lord walking in the "old paths" will be welcome. Corr. S. R. Purdy, Cargill, Ont.

**CHARLTON, ONT.**—The Earlton-Charlton Conference will be held, D.V., in both halls at the same time during July 1, 2 and 3 with a prayer meeting June 30 at 8 p.m. Corrs. Norman Ferguson, Earlton, Ont., Reynolds Pratt, Charlton, Ont.

**BOLTON, ONT.**—Convention on June 5th in the Town Hall at 10.30, 2.30 and 7. Prayer meeting June 4 in the Gospel Hall. Corr. Robert Wallace, Bolton, Ont.

**EAST AURORA, N.Y.**—Conference July 2 and 3 with prayer meeting July 1 at 8 p.m., D.V., in the Gospel Hall, corner Emery and Boies Rds. The Lord's servants walking in the ways of the Lord are welcome. Corr. Charles Boies, West Falls, N.Y.

**GLEN EWEN, SASK.**—Conference, D.V., will be June 17, 18 and 19, with prayer-meeting June 16. Corr. Roy Macfarlane, Glen Ewen, Sask.

**MERVIN, SASK.**—The Mervin-Louisville mid-summer conference will be held, D.V., on the Saturday, Lord's Day and Monday, following the conference at Taylorside. Corr. C. C. Cox, Mervin, Sask.

**TAYLORSIDE, SASK.**—D.V., we purpose having our conference June 25, 26 and 27, preceded by a prayer-meeting June 24 at 7.30. All meetings Mountain Standard Time. Corr. Clifford Paul, Melfort, Sask.

## WITH CHRIST

**BANGOR, N. IRELAND**—Mr. Samuel Roberts passed away suddenly on April 18. He was saved 54 years ago and received into Mourne St. Belfast assembly. His later years were spent in Bangor where he led a consistent, godly and energetic Christian life. He was ever true to assembly principles and had a keen interest in the Gospel. He shared in the responsibility of the Gospel Book and Tract Service, which has been much owned of God. Brethren A. McShane and W. Bunting gave messages at the funeral services.

**BALLINA, EIRE**.—Miss Emma Bagnall went home on April 3, in her 72nd year. She had known Christ for 55 years and was a quiet, gracious, consistent saint. For some time she was in fellowship in Montreal of which she retained happy memories. Bren. J. Wilson and W. Bunting conducted the funeral services.

**EDMONTON, ALTA**.—Our dear sister, Miss Viola Cox passed into the presence of the Lord April 24 after a long illness, patiently borne. She was saved 28 years ago at meetings in Mervin, Sask., held by C. H. Willoughby. She took a deep interest in Sunday School work. James Ronald and H. Ekins spoke at the funeral.

**TORONTO, ONT.**—Mrs. Walter Lees of the Bracondale assembly went to be with Christ on April 11, aged 52. She was saved in Ireland 27 years ago and has left a bright testimony. Words of comfort and of Gospel were spoken by S. Moore and F. G. Watson.

**LOS ANGELES, CAL.**—On April 19, our beloved brother Robert Stewart, (a brother of A. T. Stewart, Evangelist), departed to be with Christ. He was born in N. Ireland in 1881 and came as a young man to the U.S.A. where he was saved. He has been in fellowship for years in Long Beach and West Jefferson assemblies. The word was spoken to a large company by bren. Pearcey, Booth and Robinson.

**TORONTO, ONT.**—Another assembly pillar has been removed by the sudden home-call of our brother Wm. McClelland on April 12 at the age of 75. He was led to Christ by brother R. Telfer, 42 years ago, and a change took place in his life which was noted by all those with whom he worked. He was received into the West Toronto assembly and has gone on with a steady course ever since. The funeral parlors were packed on the Thursday evening in West Toronto, and filled in Orillia on Friday afternoon where our brother was buried. F. G. Watson and A. W. Joyce preached the Word.

**CLEVELAND, OHIO**.—Our beloved brother, Thomas H. Fulton, departed to be with Christ on April 12 in his 78th year. He was born in Belfast, Ireland, and born again in 1894 during tent meetings held by John Ferguson and Frank Hunter. Brother Fulton was in fellowship in Pittsburg and then in the assemblies in Cleveland from 1906 till his homecall. For 30 years he was correspondent of the West Side assembly. He was a man of sterling worth, a brother beloved, who walked in the truth. The funeral was very largely attended, a number being present from distant points. The Word was spoken by Hector Alves and D. L. Roy.

**CHICAGO, ILL.**—On April 26, after an operation, our brother Mr. Hugh Boyd slipped peacefully into the presence of the Lord whom he had loved and served for 50 years. He was born in 1888 in Scrabo, Co. Down, N. Ireland, and was saved in 1905. He came to Chicago in 1909 and was in fellowship in the Alberta Assembly, now the Roberts Memorial Hall, at 86th and Bishop. Hugh Boyd was a man of high principles and strong convictions and had a steady course as a Christian and a business man. The funeral was large, shared by brethren Cotton, W. Gould and W. Ferguson.



# RUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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TIDINGS

**NORTH VANCOUVER, B.C.**—We had brother Wm. Warke with us for a few meetings which were well attended. The ministry was profitable and much appreciated.

**PORTAGE LA PRAIRIE, MAN.**—The conferences here and in Winnipeg and Kenora were profitable and good, God giving help in the ministry. A. W. Joyce remained for ministry meetings. J. Ronald went on to Togo, and intends, D.V., to have tent meetings in Kinistino, Sask., with Alex. Wilson. J. Gray and R. Boyle expect to work a portable hall in Durban. Wm. Warke and Wm. Ferguson returned east, and A. Douglas went on to Glen Ewen for meetings for the Lord's people.

**DESERONTO, ONT.**—Encouraging and profitable meetings were enjoyed in the recent conference. G. P. Taylor is recovering from a heart condition and is home from the hospital.

**MIDLAND, ONT.**—Jas. Gunn recently passed through a serious operation in a hospital in Toronto. It is hoped that with this and treatment following, that recovery of health will result. Remember these brethren who are sick before the Throne of grace.

**LAKESHORE, ONT.**—F. G. Watson has been preaching the Word, seeking to help the Lord's people.

**LONDON, ONT.**—G. McKinley had appreciated visits at Pall Mall and in St. Thomas.

**SHAWINIGAN FALLS, QUE.**—J. Darling and N. Gratton have been encouraged in nightly meetings with good attendance and fruit in salvation.

**ROLLET, QUE.**—V. Davy carried the Gospel to a number of new homes and visited the poor of the flock in country parts.

**THURSO, QUE.**—Our hearts were encouraged by hearing of another soul trusting Christ after visitation work in the back roads of this section. B. Grainger.

---

**BEHOLD I COME QUICKLY**

A. W. Joyce

There is no truth that is more generally believed among us, than the truth of the coming again of our Lord Jesus Christ. One might be safe in saying that a life-time might be spent in the assemblies of God's people without hearing a question raised against the certainty and the imminence of Christ's coming again.

There is no truth that is more practical in its cleansing, separating and sanctifying power, than this great truth rightly held. "Every one that hath this hope set on Him purifieth himself, even as He is pure (1 John 3:3 R.V.).

There is no truth, however, it must be added, that we seem to be *able so quickly to forget*. One might exclaim, "O no, I have always believed it so how can it be said that I forget it!"

1. If the truth of the Lord's return has ceased to thrill our hearts and fill our thoughts as once it did, to that extent we have forgotten it.

3. If we have anything in our homes which we would want to get rid of if Christ were coming tonight, we have forgotten it.

4. If there are sins we would want to confess to God, or wrongs against our brethren we would want to rectify, or unpaid debts we would want to discharge, if we knew Christ were coming to-day, we have forgotten it.

5. If there are places to which we are going or worldly company with whom we are associating which we would want to avoid to-day, if we were sure that ere midnight "the trump" would be heard, we have forgotten it.

6. If there are perishing sinners in our families or among our acquaintances with whom we have not been faithful and with whose souls we would hasten to plead if we felt certain that this was our last day on earth, we have forgotten it.

7. If there is truth which once we held dearly and practised faithfully which we have let slip, but would like to recover ere the coming of the Lord, we have forgotten it.

Yes, we have forgotten in the same sense as Peter wrote to the one who is not adding to his faith and growing in grace, "He that lacketh these things is blind, seeing only what is near, having *forgotten* the cleansing from his old sins" (2 Peter 1:9 R.V.). The backslider

might stoutly maintain that he remembers well the day of his conversion, but God says he has *forgotten* his cleansing from sin.

The truth of the personal, pre-millennial coming again of the Lord is a very vital one. It is a truth for the heart, rather than a mere intellectual theory. Let us notice some Scriptural reasons why Christ is coming again.

### 1. TO REDEEM HIS PROMISE.

Christ must and will come again for His people because He has pledged His word. "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3). The Word of the Lord has never been broken. "Heaven and earth shall pass away, but My Word shall not pass away."

### 2. TO REWARD HIS PEOPLE.

"Behold I come quickly; and My reward is with Me, to give every man according as His work shall be" (Rev. 22:12). In the last chapter in the Bible we have the three-fold repetition of the promise of His coming in verses 7, 12 and 20. In verse 12 the promise is directly connected with the reward for service. From other Scriptures we learn that the rewards will be given at the Judgment Seat of Christ, which indicates that this judgment will take place immediately after the coming of the Lord and the rapture of the saints. From the time of the conversion of one to Christ, until the death or the rapture of the believer, every thought, word and action is recorded in Heaven. All acceptable service will be wonderfully rewarded by and by. What marvellous grace on the part of God — to save us for nothing (Rom. 6:23), and then to reward us for everything that is acceptable to Him.

What is acceptable service? This is very important, for a Christian might be very busy in "Christian work" and yet that service might not be acceptable to the Lord. The manner and the motive of the service determines its acceptability. The service must be done according to the directions plainly given to us in the Word of God. The motive must be love to the Person of Christ. Paul's manner of service was acceptable because it began with the question, "Lord, what wilt Thou have me to do?" and continued through life with the same principle. Illustrating the rule governing the rewards he wrote to Timothy, "Yet is he not crowned, except he strive lawfully" (2 Tim. 2:5). Writing to the Corinthians regarding the motive he said, "The love of Christ constraineth us" (2 Cor. 5:14).

Every Christian has been saved to serve. Each one of us has a particular work to do. In the parable of Mark 13 He gave to every one his work, and added, "Ye know not when the Master of the house cometh." May the thought of the soon return of the Lord stir all our hearts that we may serve Him acceptably in view of the coming day of reward.

### 3. TO RECTIFY THINGS THAT SHOULD HAVE BEEN RIGHTED HERE.

Not only will there be rewards for things done rightly, but there will be loss, eternal loss, for things done wrongly. It is perfectly clear that as to the penalty of sin, the blood of Christ has settled that once for all for the believer. It is just as clear, however, that the judgment seat of Christ is not taken up only with rewards. "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, *whether it be good or bad*" (2 Cor. 5:10). If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:15). Let us not turn the keen edge of the Word of God from us. Whatever that loss will be, it will at least include the loss of an eternal reward. From this portion we learn that all the *work* which we have done will be tried by fire. From the following chapter, 4:5, we learn that the *motives* will be tried. It is very plainly inferred from Rom. 14:10 that our treatment of our fellow saints will come up in that day. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." From 1 Cor. 3 we learn how very careful we should be as to what we build into the local assembly. How solemnly we are warned against defiling the temple of God, for all this will be brought up again! How earnestly we should seek to avoid stumbling or wounding other Christians! If it is in our power to rectify a wrong done to them how anxious we will be to do it, if we do not forget Rom. 14:10.

"Surely there will be no more tears or regrets in Heaven," one might say. Are we sure of this? In a scene which will be subsequent to the judgment seat of Christ in Rev. 21, we read, "God shall wipe away all tears from their eyes." There will be no tears in the perfect, eternal state, but will there be no faces red with shame when He comes? "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28). May we not only be stimulated and encouraged by the thought of the day of reward, but also be solemnly warned by the possibility of it being a day of loss.

#### 4. TO RE-UNITE THE CHRISTIAN HOUSEHOLDS PARTED BY DEATH.

1 Thessalonians 4 is particularly taken up with this thought. It is a message of comfort to the bereaved, beginning with (v. 13) "sorrow not, even as others which have no hope," and ending with (v. 18), "Wherefore comfort one another with these words." In this epistle, (perhaps the first of the New Testament that was penned), the apostle wrote to instruct the young believers regarding their loved ones who had died. They had been taught to look for the coming of the Lord, but the question would arise in their minds, what about those who die before the coming? The Apostle assures them that the dead in Christ have the priority at His coming. Those who are alive will not precede those who have fallen asleep, "the dead in Christ shall rise first." Then he adds, "We . . . shall be caught up *together* . . . to meet the Lord in the air." And so the early Christians, like ourselves, when bereavement came, comforted their hearts and dried their tears saying, "it is only for a little while; Jesus is coming and we shall be caught up together."

#### 5. TO REPRODUCE IN PERFECTION HIS IMAGE IN HIS PEOPLE.

God made man in His own image, but that image was marred by sin. Christ died that sin might be put away, He arose, ascended to the right Hand of the Father and sent down the Holy Spirit to indwell the believer and produce in him, likeness to Himself. Alas, how often we feel we are so unlike Him here below. Thank God at His coming the work will be complete. "When He shall appear we shall be *like Him*; for we shall see Him as He is" (1 John 3:2). "From the innermost core of our being to the outermost fibre of the same," as the Puritans put it, we shall be like our blessed Lord.

"Meet companions then for Jesus, for Him, from Him made,  
Glory of God's grace forever, there in me displayed."

---

#### OWNING CHRIST'S LORDSHIP

When the Lordship of Christ is owned, every question is easily settled as to the church and its discipline, and when the Lordship of Christ is recognized and submitted to in the assembly, the blessing is unbounded; when none lifts hand or foot without Him, not only not acting contrary to His will, but not acting without His will. Now that the Lord Jesus is away, the Holy Ghost is not setting up a democracy, but He is maintaining the Lordship of Christ.

## NOTABLE CHARACTERS IN HOLY WRIT

## Moses, the Leader

*G. G. Johnston*

There are many interesting features about the life and death of Moses to call the attention and interest of all of us. The remarkable circumstances surrounding his birth always provide a subject of interest to young and old. What child will not listen with rapt attention to the story of his deliverance as a babe from the river, and his early life and education in the palace of the Pharaohs?

One cannot question but that his mother Jochebed and his father Amran instilled into his childish mind the truth of the existence of the true and living God, the falsity of the gods of the Egyptians and the fact that he was an Israelite by birth — an heir to God's promises to Abraham, and to his seed.

Soon he was separated from his parents by the daughter of Pharaoh, who had claimed him as her own since she found him in the river. He was to become "learned in all the wisdom of the Egyptians," and to become a powerful orator (Acts 7: 22). Thus were spent the first forty years of his life on earth. During that time there seems to have been little or no stir in his soul. The pleasures and occupations of Egypt seem to have occupied his time and attention. Alas, how many today think only of these things, and live as if there were no eternity ahead of them! How tried must have been the faith of his parents, as the long years passed with no answer to their act of faith in hiding him among the bulrushes, except in the fact that he had been preserved alive. They seemed to realize that God had a destiny for him, but how long it was in developing! They may even have died without seeing the answer to their prayers. Are you weary, brother, sister, of waiting to see the answer to your prayers in the salvation of your loved ones? Continue to live godly, and for eternity yourself, and count that it will yet come.

The day came when there was an awakening in Moses' soul: a day when he made a choice that would effect a mighty change in time and in eternity. He refused to be called the son of Pharaoh's daughter, thus losing all hope of being counted among the royalty of that land, and his chance, possibly, of occupying the throne. Evidently he, as a wise man, had counted the cost, and had made a choice which he understood would include suffering affliction with the people of God, and the loss of the pleasures and the treasures of Egypt.

But the light of heaven had caught his eye, and the recompence of the reward was too bright a prospect to be lost by grasping after

the glitter of gold, or the hilarity of pleasure. Too many, in all ages, have feigned to start on the way to heaven, who have never seen its light afar, nor counted the cost of turning from the world. The straitness of the narrow way has proven too much for them, and they have turned back from the very entrance to life, to continue on the broad way. Few of these ever return to truly enter the narrow way.

At once Moses identified himself with the people of God. No longer was he ashamed to be known as one of them. Let this speak to our hearts. Are we ashamed to be known as those who have turned from the world and its vanities? Of course, this will bring scorn and reproach, for such an action will condemn those who live only for the present. Have we sought out and identified ourselves with the people of God, thus separating ourselves from the world? Do we seek the fellowship of others in carrying out the mind of God in a simple, scriptural assembly, or are we walking with the world, or as near as possible to it?

Moses' zeal was not always accompanied with wisdom, thus when he saw an Egyptian abusing an Israelite, he slew the Egyptian, and freed his brother. Now he must flee the country, or suffer for his deed, especially since he, an Israelite, had dared to harm an Egyptian. The zeal of a newborn soul is sometimes in error, but it is better to see erring zeal than no zeal. Moses seemed ready to go forward in leaps and bounds toward delivering his people from slavery. He had to learn that God has a proper time for everything. Moses himself needed preparation, and so did all Israel, for the great event of their deliverance. Moses could not use the skill he had acquired in Egypt to do it: he must learn God at the back side of the desert.

There he fled to the seclusion of that land, and accepted the humble position of a shepherd. Forty long years rolled by before he received the commission from God to go and deliver His people out of Egypt. At this juncture God appeared to him in the burning bush, which was not consumed — a figure of Israel in affliction.

When Moses was forty years of age he had heard the call of God that separated him from Egypt, which corresponds to our conversion. Now, after forty more years of preparation in the school of God, he was called to service. He was given a special task to perform in God's name and for His glory.

Upon his return to Egypt, his soul was stirred within him, to see that the misery of his brethren had greatly increased. With Aaron, his brother, as spokesman, he dares to go in the name of the Lord



---

to Pharaoh to demand the release of Israel. The haughty monarch replied: "Who is the Lord?" and proceeded to increase the burdens of his slaves. What a heavy heart Moses must have had as they said to him: "Let us alone, that we may serve the Egyptians." Some of us well remember the foolish thoughts we had when troubled in soul before deliverance came: "Oh, that we could forget all about it!" Now we can see the folly of that.

After God had shown Pharaoh who He was, by sending nine terrible plagues, the last and worst fell upon that land — the firstborn son was slain, wherever the blood was lacking on the doorposts and lintel of the houses.

Here began the third and last epoch of forty years in the life of Moses. He led Israel out of Egypt and through the Red Sea, where they were all baptized unto him, as leader, in the cloud and in the sea. (1 Cor. 10:2). They were cut off from Egypt by the sea and, with him as their head, they started their forty years of pilgrimage. Moses, as representative of the law, could not bring them into Canaan, but he guided and counselled them to the end of his days.

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### THE EFFECTS OF CARNALITY

There are many causes of dearth and barrenness in the churches at the present time, but the chief is the lack of vital godliness in the personal lives of those who compose them. There never can be spiritual churches, apart from the condition of the individual members and especially the leaders of the churches. One or two singers, whose voice is out of tune, may mar the harmony of a whole choir, so a few carnal, worldly, unsavoury Christians, with barren souls and blighted testimony, may wither up and render of none effect, the entire testimony of a church for the Lord and His truth. All attempts to gloss over carnality of life and worldliness in walk by working up a spurious "revival", which has no connection with personal spiritual condition, is an abomination in God's sight.

\* \* \* \*

Let us maintain unblunted the edge of our relish for prayer and fellowship with God, as the great preservative against the seductions of the age, for only intimacy with God can keep us from intimacy with the world.

## SOME OF THE "NOTS" CONNECTED WITH ISRAEL'S KINGS

J. A. Ronald

## SAUL

*Humbled Not*, 1 Sam. 28:18. What an apparently lovely start for Israel's first king! He was little in his own eyes (15:17), and the Spirit of the Lord was upon him (11:6), yet how early in his life is a change seen. The cause of it was Saul's light regard for the Word of the Lord. In chapter 1 :13 we read, "Thou hast not kept the commandment of the Lord" (in priestly service) 15:19, 23, 26, "Thou hast rejected the Word of the Lord" (in the warfare with Amaleh — type of the flesh). Little wonder, after such failure as this, he was heard to say "I have played the fool, and have erred exceedingly" (chapter 22:21). Then the Scripture records to crown it all, "Thou obeydst not the voice of the Lord." O Christian, can we, in the light of this, afford to deal with a slack hand with the expressed will of the Lord? May we also remember that "To obey is better than sacrifice, and to hearken than the fat of rams", and that "rebellion is as the sin of witchcraft," (which thing Saul stooped to) and "stubbornness is as iniquity and idolatry" (15:22-23).

## REHOBAM

*Prepared Not*, 2 Chron. 12:14. Very noticeable with this man from the first of his reign, was his failure to seek the Lord. Even the wise council of his elders was refused, and the law of the Lord was forsaken (12:1). This tells of one who knows little of humility and might well be a warning to every young Christian of to-day. What a need there is of preparing our ways before the Lord, or as the margin indicates of "a fixed heart" not easily turned aside.

## JEROBOAM

*Returned Not*, 1 Kings 13:33, were the sad words recorded against this wicked king. Both warnings of danger by Ahijah, as well as his encouragement if Jeroboam walked in the right ways of the Lord were disregarded. Later, the coming down of his altar foretold by another of God's prophets, failed to humble or bring about a return from his evil ways. Lastly, at the untimely death of Abijah his son, he learned of the evil which was soon to fall upon his whole house. His name is left on record as a high watermark of evil for those who followed, and sadly tells a message of warning for all who would hear.

## ASA

*Sought Not*, 2 Chron. 16:12. This brings before us an interesting study of the life of one whose history since has been so often repeated. Similar to Saul's day, there is "no smith", "no sword", and "no spear" (1 Sam. 13:19). We learn from 2 Chron. 15:3, they were without the true God, without a teaching priest and without law — surely a sad condition for God's people. When but a young king, Asa both cleansed and strengthened his people and God given rest was enjoyed (14:18). But rest is not going to continue forever, the time of conflict came, and in his need he cried unto the Lord. After deliverance was given, God graciously encouraged as well as warned this young king who, for a time, continued to walk in the right ways of the Lord. After thirty-five years of "running well", we see much sad failure in the last six. A league with Syria, anger against the faithful seer, and oppression of God's people, all tell of a heart turned away. A merciful God, seeking to draw again his erring child, gives two years of diseased feet, so solemnly indicating a walk which was not right. Yet unhumiliated, he still seeks help from men rather than return to His God, thus proving himself to be but another "old and foolish king that will be no more admonished" (Eccles. 4:13).

## JOASH

*Remembered Not*, 2 Chron. 24:22, again reminding us of Galatians 5:7, "Ye did run well, who did hinder you?" There is a dark background indeed with Athaliah on the throne, but a happy relief comes when, at the age of seven, tender in years as well as in conscience, Joash, led by Jehoiada sits upon the throne. Early in his life the temple is repaired. This shows a desire for the right ways of the Lord, and a restoring of what was lost of sacrifices and offerings (chapter 24:14). But the words "all the days of Jehoiada" tell of one who is influenced by a good man, but who can soon be turned aside. It would seem God also gave Jehoiada an extended life (130 years), knowing how Joash would end. Just as this king had been swayed by good influence, so also he was later swayed by evil. No sooner was the royal burial of Jehoiada over, who had "done good in Israel, both toward God and His house" (chapter 24:16), than the princes of Judah became the tool of Satan. "The king hearkened unto them and they left the house of God and served idols" (vs. 17-18). Prophet and priest could not turn him back, nor the Syrian invasion, nor the great diseases in which he was left. Joash was slain by his own servants, and the reference to Ammon and Moab only add to the sad tale of the departure of the king who "remembered not the kindness of Jehoiada to whom he owed everything.

## HEZEKIAH

*Rendered Not*, 2 Chron. 32:25. Hezekiah's reign is ushered in upon a dark background also. His father Ahaz had done so much to provoke the Lord to anger. But soon there is a happy change. The people are brought back to their God, the temple is reopened and cleansed, and the Priests and the Levites are restored to their service. We also learn that Hezekiah was a praying man. Three times when in need he turns to the Lord, but in his strong point he fails in later life. Where is this praying man now when the Babylonian ambassadors arrive? Little did he realize that he was being tried (32:31), as every Christian will be also. Alas, his heart was lifted up in pride. "He rendered not again according to the benefit done unto him." "What shall I render unto the Lord for all His benefits toward me?" the Psalmist asks (Ps. 116:12). Note his answer in the three "I wills": verse 13, "take the cup of salvation", verse 14, "pay my vows", verse 17, "offer . . . thanksgiving."

## JOSIAH

*Hearkened Not*, 2 Chron. 35:22. This resulted in another untimely death. What multitudes have followed this path! Yet look first at a few things that won for him the commendation, he "did that which was right in the sight of the Lord." At the early age of sixteen, he began to seek after God (34:3). He cleansed the land of idols (4-8). He found the book of the law, which, when it was read, brought great fear on all who heard it. He kept the passover, of which it is said, "There was none like it since the days of Samuel. "After all this" (35:20), what pathetic words! After the tender heart to hear and to do the will of God, after fulfilling the prophecies of him in the days of Jeroboam (1 Kings 13:2), Yes, after such usefulness to the people of God, comes his untimely end, all because he refused to hearken to God's message through another. Brethren, how many wasted lives and untimely ends are seen among us to-day, because they "hearkened not".

## ZEDEKIAH

*Humbled Not*, 2 Chron. 36:12, ends our sad list, and truly this man was one with no good found in him. Jeremiah, who lamented the death of good king Josiah, has nothing but warnings from God for Zedekiah, who stiffened his neck and hardened his heart (36:13). They mocked His messengers and despised His words, and misused His prophets, till there was no remedy (v. 16). The last sight he beheld was the slaying of his sons before his own eyes were put out. He who humbled not himself is an illustration of Psalm 138:6, "The proud He knoweth afar off."

## ISRAEL AND THE CHURCH

## Part 3—The Church's Spiritual Relations

*Wm. Hoste*

Relationship to God as a member of the Church, the body of Christ, depends on spiritual birth. In the Church, the difference between the individual and collective position does not exist. They are distinct, of course, but rest on the same foundation, and involve the same relation to God. I am not now dealing with the responsibilities involved in reception into the local assembly, but with the fact that the individual is saved by faith in Christ, and that the Church is composed of just such individuals. So also is the true local church. Those who go out from the latter, do not cease to be of her. They were *never* of her. "They went out from us, *but they were not of us*; for if they had been of us, they would no doubt have continued with us" (1 John 2:19).

No provision is made in the Word of God for mere profession. Baptism is not a symbol of false but of true profession. I believe the theory of "the great house of Christendom" is an idea imported into 2 Tim. ii. 20, which is misleading. "*The* great house" is not spoken of, but "*a* great house" is, and that simply as I judge, as an illustration. Thus, in any great house, various kinds of vessels are found, some for honourable uses and some for dishonourable. If a man would be a vessel unto honour, let him purge himself from the evil speakings (ver. 14), preachings (ver. 16), teachings (ver. 18) of the previous verses. Every man is either a vessel of mercy or a vessel of wrath (Rom. ix. 22, 23. Every Christian is either a "vessel unto honour" or a "vessel unto dishonour" in the sense of 2 Tim. ii. 20.

Faith in God is in every dispensation, as seen in creation, revelation, and Christ, the entrance into blessing. "As many as received Him, to them gave He the right to become the children of God" (John 1:12, R.V.). "He that believeth and is baptized shall be saved" (Mark 16:16). "He that hath the Son hath life, and he that hath not the Son, hath not life" (1 John 5:12). Everything depends on personal relation to Christ. Mere professors in religious systems may be as numerous as the stones that pave their religious buildings. They may have been born in what we wrongly speak of as "Christian countries", all duly christened, confirmed, and made communicants, but if not "born again" they are still as dead as those same "sacred" paving stones, and not one such has entered the true Church. None can enter there, except by faith in Christ and the new birth. Forgiveness of sins, justification by faith, life in Christ are all absolutely essential for the possession and enjoyment of true Christian privileges.

There is no inner and outer circle in the true Church. If relation to God depended primarily for an Israelite on natural and national position, for a Christian it depends on spiritual and personal condition. Is it not abundantly clear, that the religious systems of Christendom are in this particular framed rather on the Jewish than on the Christian model? Entrance into the "Churches", if not exactly by birth, is usually confessedly by the baptism of infants, whether under the form of what is known as "christening" or of that rite known as "household baptism", which professes to admit babes into a circle of privilege, which those who practise it call "the kingdom", or "the house of God". I am not aware of any Scripture which teaches that even the regenerate are admitted into "the house of God" by baptism. The creation of circles of privileges, inside of which unregenerate babes are entitled to a kind of "preferential treatment" over their less fortunate fellows, is a setting on one side of the great distinctive truth of the present dispensation, namely, the unqualified grace of God on equal terms to every creature who hears the Gospel.

It is a most dangerous and pernicious heresy to deduce from the fact that, because babes dying before years of responsibility are, as we firmly believe, saved on the ground of the atonement of Christ, that therefore children of Christian parents are in some undefined way regenerated before they arrive at years of responsibility, and do not eventually need "conversion" like other children. It is true that all do not need conversion from a life of open sin, for all have not lived such a life, but all who will be saved need to be born of God, and to have the personal faith in Christ which produces conversion in a true sense. The responsibility of the parent is not to regenerate his child, but to bring it up in "the nurture and admonition of the Lord", to bring the truth of God to bear upon the conscience and present Christ as the Saviour of God's providing.

What is the result of this admission of the unregenerate by baptism into the "professing churches?" Exactly the same as in the case of Israel — an outer circle, a mass of dead professors inextricably mixed up with a certain number of living saints—all treated in the same liturgical service, as "prodigal sons", "dearly beloved brethren", and "miserable sinners"; all exhorted to "work out" their salvation and "run the heavenly race". The parable of the tares and the wheat is quoted to justify this state of things, but it is evidently forgotten that the field therein mentioned is "the world", and not the church (Matt. 13:38). The apostle's words in 1 Cor. 5:12, teach us that there is a "within" and a "without", in the former of which, discipline and judgment ought to be exercised by the saints, while in

the latter it ought to be left to God alone. "What have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore, put away from among yourselves, that wicked person."

Do not then the words of God by the same people come with urgent force to believers in fellowship with all such systematic mingling of truth and error, of faith and unbelief, of the living and the dead? "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:18). "Come out from among them and be ye separate, and touch not the unclean thing and I will receive you and will be a Father unto you." (2 Cor. 6:17). "Follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22).

### THE CHRISTIAN AND POLITICS

Delusive indeed are the endeavours which children of God often make to impart a Christian character to this world's politics. To Christians seeking political power, or the prosperity of a political party, we would earnestly remind them of Jotham's parable. The trees went to select a king, but the vine the fig and the olive would not consent to sacrifice the *fatness* of the oil, the *sweetness* of the fruit or the *joy* of the wine. The bramble has none of these to lose, and may readily undertake the charge. The Christian can never enter into the strife of the world's politics without some sacrifice of spiritual blessing, and no earthly gain or influence can compensate for the loss of this.

\* \* \* \*

### THE JUDGMENT OF EVIL

Holiness must ever characterize the place where God dwells. Churches of saints constituted according to the pattern left in the Scriptures, are called upon to deal with *ostensible* and *proved* evils which may arise in their midst, both in doctrine and practice, opposed to the Lord whose Name they bear, and to the Truth, of which the Christian Assembly is the pillar and stay (1 Tim. 3:15, R.V.). To refuse this, is to sanction evil, which has not been repented of, and to retain those who work it without shame. The result is, evils cease to be seen, and condition is at length reached, that if any raise their voice for the Lord's honour and in the interest of His Truth, they are persecuted and traduced, or their position rendered intolerable with a view to get rid of their testimony, by those who ought to be watchmen in the house of the Lord. This is a condition which none but God can rightly deal with, and He never fails to vindicate His own honour, where it is thus wickedly compromised.

### CHRIST SEATED

The Lord Jesus is presented to us in a number of ways in the New Testament. In our present meditation we purpose considering Him in various places where He was seated, so that we might get glimpses of His glory and be encouraged to walk in the path of His grace.

#### 1. IN THE TEMPLE—The Student, Luke 2:39-52.

The scene here described is a very beautiful one. Some pious worshippers are returning from Jerusalem to their home in Nazareth. The boy Jesus, withdrawing from the company is found in the temple, sitting in the midst of the teachers, hearing and asking questions. He who was the "learned Christ", possessing perfect wisdom, understanding and knowledge (Isaiah 11:1-4), is now a boy, taking His place as a learner at the seat of instruction. This is a lovely example for any who desire to grow in the knowledge of our Lord Jesus Christ. All who willingly and humbly take their place at the feet of teachers, will, like Christ, grow in wisdom and stature.

#### 2. AT SYCHAR'S WELL—The Personal Worker, John 4:1-30.

John describes the Divine glory of God's Son. Here at the well He is seated as the heavenly stranger, tired and thirsty. His guest is a woman. The personal worker is seen at work using tact and wisdom in seeking to lead a soul into the knowledge of the truth. Note how He first gains her confidence by requesting a drink (verse 7). This act of friendship broke down prejudice and paved the way for Christ to get closer to her heart. Various questions were discussed. He revealed her sin before He revealed Himself as Saviour (verse 26). Surely this is a beautiful pattern for the personal worker, in his approach to men and women, and one that could be wisely followed by all who desire to be fruitful in personal work.

#### 3. BY THE SEA SIDE—The Prophetic Teacher, Matt. 13:1.

In this scene Christ is seen as the Prophet, unfolding "the mysteries of the present dispensation", generally called "the mysteries of the kingdom of heaven". On leaving the house He sits by the sea side. The sea in scripture generally speaks of the nations. This is very significant and would suggest that Christ was about to leave the house of Israel and go to the nations of the Gentiles. One of the many things we learn from the Prophet King on this occasion is the unity and glory of the church as seen in the pearl (verse 45, 46). One



outstanding result of Christ going to the sea of the Gentiles is a beautiful pearl which He obtained for His glory. The six other parables are also very helpful and instructive to the student who takes time to study this portion of the Word of God.

4. AGAINST THE TREASURY—The Priestly Judge,  
Mark 12:41-44.

In our meditation we have been considering Christ as the Learner, Personal Worker and Prophet, unfolding the mysteries of the future. Now we see Him as Judge, with authority to commend or condemn what is placed in the treasury. The widow woman is righteously commended for her sacrificial offering. We do well to remember that He still sits over against the treasury, taking note of the offerings put therein and also of that which is withheld.

5. AT THE TABLE—The Family Guest, John 12:1-3.

On two occasions Christ sat at the table. In Luke 22:7 the scene is the "Upper Room", where He observed the last passover feast and instituted the Lord's supper. At that table He was the Host and the disciples were the guests. Today He is still the Host, inviting redeemed ones to dine at His table (1 Cor. 10:21). John 12 is the family table and here Christ is a guest, Who enjoys the fellowship of a Lazarus, the devotion of a Mary and the service of a Martha. He enjoys being invited as a guest to the family table and takes great delight in the family reading and prayers. The Church at Laodicea (Rev. 3:14-22) refused to allow Him to enter as the Lordly guest.

6. ON THE RIGHT HAND OF GOD—The Perfect Servant  
Mark 16:19 and 20.

The death and resurrection is now passed. The work of the servant is finished and He can sit down. God glorifies His serving Son by honouring Him with the greatest seat in glory even at His own right hand. This is a grand close to the servant gospel according to Mark. May the Lord help us to see Christ as the Learner, Personal Worker, Prophet, Judge, Guest and glorified Servant at God's right hand.

\* \* \* \*

Truth is the utterance of the divine *mind*, but law is the utterance of the divine *will*. When a father teaches his child, we see simply *mind* meeting *mind*; but when he commands, we see *will* meeting *will*.

## SEEKING A BETTER COUNTRY

*Franklin Ferguson*

We are going to a Country surpassing for glory and beauty the utmost stretch of the human imagination—Heaven. Concerning it we often sing:

“Heaven is our Fatherland,  
Heaven is our Home!”

Through infinite grace we have become the children of God, redeemed by the “precious blood of Christ” (1 Pet. 1:18-19), and can look up to Heaven to the One who fills the Throne, and say, Father! We are going to “a Land that is fairer than day,” with the sweet thought that it is our Home.

Heaven is a Place, literally (John 14:2), not simply a condition. It is a place to which our Lord has gone, calling it “My Father’s House”, where there are many “mansions” or abiding places. Yonder He has prepared a “place” for us, and if it were not so He would have told us, so He said.

Heaven is a Paradise (2 Cor. 12:4). God make a Paradise for our first parents, a specially beautiful spot in the fair creation fresh from His hand; there He walked and talked with them until sin was committed. What a charming ‘garden of delights’ it must have been! It has gone from this scene; yet there is another, a fairer one, in the realms above, where sinners saved by “the Blood of the Lamb”, will “eat of the Tree of Life which is in the midst of the Paradise of God” (Rev. 2:7); where no sin can enter, nor the communion be hindered. How gladsome is the prospect!

Heaven is a Country (Heb. 11:14-16), transcending all human conception. If this world, still wonderfully lovely, has a charm all of its own, then what will the Heavenly be like, the “better country”, where indeed “every prospect pleases” and man no longer is vile, and God and the Lamb are there?

There are Inheritances in Heaven (1 Pet. 1:4), to be truly possessed and enjoyed; likewise many and great rewards for faithful service (1 Cor. 3:14). We know how a country will honour its illustrious citizens; even thus will it be with those whom the King Eternal delights to honour surpassing all earthly glory (compare Esther 6:7-9).

The Conditions of Heaven will differ greatly from our present experiences. There will be no night there, but one eternal glorious day; no sun or moon will give their light, for God Himself will lighten all the fair scene; the inhabitants feel no fatigue, they never grow old, and they count not time by years; nor shall sorrow, pain, tears, or death be known any more at all, for God will wipe away all tears and make all things new (Rev. 21:4-5).

In Beautiful new Bodies, like our Lord's resurrection body, we shall appear; for no other is suited to the Heavenly environment, and none other could bear the "eternal weight of glory". How strangely does the thought of Heaven move us at times; setting the heart yearning for the day when the eyes shall at last behold our beautiful and everlasting Home. And the best of all — our beloved Lord will welcome us there, who loved us and gave Himself for us, ever to be with Him.

### ABOUT CONFESSING OUR FAULTS

*Mervyn Paul*

For many of us it is hard — uncomfortably awkward — to have to tell someone that we were wrong in something we said, or did. Indeed, some young people pass through a stage in which they pride themselves in a determination never to apologize to any one! Such "weakness", they feel, is unworthy of them. It endangers their self-respect, causing them, as the Chinese say, "to lose face". Yet, if we are going to enjoy our relationship to the Living God, we simply must maintain cleared consciences. And one of the darkest clouds that can come between us and our Heavenly Father is built up by the inner knowledge that things have been done, or said, to others that ought to have been confessed to them, and put right — but weren't. For let us not forget, that while 1 John 1:9 deals with confession to God, James 5:16 with Matt. 5:23-24 command confession of faults one to another — *for our own sakes*, as well as for theirs.

Andy, (as I shall call him), saved early in life, was an "exercised" young man who had learned a little of the importance of prayer. In time his prayer-list grew so long that he decided to devote a set period of an hour, or more, each day to the presentation before the Lord of the needs of those for whom he was burdened. For a short time all went happily. But, starting each prayer-session with necessary confession, there began to come to his mind things long forgotten— words said to his step-mother, unseemly things done with boyhood companions, and, worse than all, *those ginger-snaps!*

It was quite useless, he found, to try to by-pass these matters. Confession of them in detail *to the Lord* did not clear his conscience. Every time he tried to pray they rose up as a cloud, filling his mind with confusion. At length, after a fierce struggle with his pride, he began the humiliating process of hunting up all those whom he had offended, of making confession to them, and of being forgiven. In most instances they had forgotten about the incidents. *But the Holy Spirit had not forgotten that He had been grieved.* And Andy's conscience had to be cleared if he were to be acceptable in his priestly intercession.

It was a sorry process; for as soon as one lot of misdeeds had been attended to, another batch rose to memory's surface, each one demanding a confession, until only one remained—*those gingersnaps!*

One of school-boy Andy's duties had been to go to a grocery store for the family supplies. And in that store, set out on the floor, there used to be a large, uncovered barrel of hot little ginger-snaps. They rarely were seen in Andy's home — and the boy "just loved them"! It was common for a customer to help himself to a couple of the cheap little cakes while the grocer filled his order. So the lad began to follow their example. No one said anything to him. So, as his boldness grew, he casually took a few more from time to time, and often left the store with a half dozen in his pockets.

Now that had happened years and years before Andy's intercession sessions had begun. He had completely forgotten about these indulgences. But now, every time he sought the Lord's presence, the whole record came surging back to hinder his praying. Laying it out before the Lord brought no relief. At last he wrote away for the old grocer's address, and, feeling like a whipped cur, he sent him a detailed confession, plus money to pay for the stolen cakes. He was certain the man would despise him utterly, for he had known that the lad professed to be saved. However, in due time, a most gracious reply came from him, expressing admiration for the young man's courage and assuring him that his Christianity had never been doubted; but now that this confession had been received, he, the grocer, felt a still greater measure of respect for him as a Christian. Thus it seemed that the Lord had turned even this belated righting of matters into a testimony to Himself.

Of course it will be easy to argue oneself into the belief that all such "little" things are too trifling to bother with. Yet please observe, as I have said( that the Holy Spirit had not forgotten that he had been grieved. He was not ready to pass off these matters as long-forgotten trivialities, better off if kept buried. Notice, also, that the humiliating conscience-clearing **WAS THE PRICE OF CONTINUED COMMUNION WITH GOD . . .** a stern fact that cannot be laughed off!

And here let me rest my case. For be assured of this, my young companions in Christ, we can work like slaves in His service, and be most faithful in our assembly duties. And we can pray, earnestly, for many things. But it all will be as empty as the wind unless our souls are in communion-contact with our God.

From time to time, also, there is much concern about our powerlessness in testimony. Could it be possible that one cause of it is an unrecognized, yet broken, communion with the Source of Power because we are accustomed to think so lightly of the command to confess our faults one to another? . . . What do you think?

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“O patient, spotless One!  
 Our hearts in meekness train  
 To bear Thy yoke and learn of Thee,  
 That we may rest obtain.”

We are living in a day when new hymns are being written to a greater extent perhaps than at any period since the days of David the weat singer of Israel; and while one does not despise the spiritual ongs of modern times, yet there are some hymns which have lost one of their charm and beauty through centuries of use.

This outpouring of heart to his Saviour was composed more than wo hundred and fifty years ago by a young German named Christian Andreas Bernstein. This writer was born in 1672 and died October 6th, 1699, at his birthplace, Dominitz, in his twenty-eighth year. Very little is known of the life of this youthful hymn writer; he began o preach in his early twenties, but was not permitted to continue ong in the ministry. The spiritual tone of this young man's life can e gathered from this hymn —

“Saviour! Thou art enough  
 The mind and heart to fill;  
 Thy life, to calm the anxious soul,  
 Thy love, its fear dispel.”

## QUESTIONS AND ANSWERS

*Question.* Will you please explain Matt. 16:28, for I cannot nderstand it? All those who were present then died long ago, and he Son of Man has not yet come in His kingdom.

“Verily I say unto you, There be some standing here, which shall ot taste of death, till they see the Son of Man coming in His king- lom.” Matt. 16:8.

*Answer.* This is admittedly a difficult question. Six days after our Lord uttered these words, He took Peter, James and John his rother up into an high mountain. Matt. 17:1. There they beheld His glory (verse 2). Peter later on refers to this experience; “For we ave not followed cunningly devised fables, when we made known into you the power and coming of our Lord Jesus Christ, but were ye-witnesses of His majesty. For He received from God the Father onour and glory, when there came such a voice to Him from the xcellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were ith Him in the holy mount.” 2 Peter 1:16-18. This was a mani-estation of His coming kingdom and glory, and the “some standing

here" who saw it were these three man, Peter, James and John. They saw a glorious confirmation of His coming kingdom and glory, that which is yet future; and this just after He had announced His own death in verse 21; "From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Some suggest that the "coming in His kingdom" was manifested at Pentecost, in the coming of the Holy Spirit; "I will not leave you comfortless, I will come to you" (John 14:18). I do not think that the coming of the Holy Spirit at Pentecost was the coming of the kingdom of God in power. These appear to be distinct the one from the other. As far as we know, all those "standing here" of Matt 16:28, saw the events which took place on the day of Pentecost in Acts chapter 2, for we have no record of any of them dying between those two events. (Judas excepted). Whereas, our Lord in speaking of the "coming in His kingdom", said, "there be some standing here" who would see it, not all of them. It seems that the promise made in Matt. 16:28 was fulfilled six days later, in Matthew 17:1-5, and is confirmed by the words of Peter in his Second Epistle chapter one. The "some standing here" would be Peter, James and John.—H.A.

*Question.* When we are gathered together on Lord's Day morning for worship, and to remember the Lord, is it right and proper for one brother to regularly lead in the singing of the hymns? Cannot each brother who gives out a hymn have opportunity to start, or lead in the singing of his hymn?

*Answer.* This would depend very much on the ability of the brethren in the assembly to lead in the praises of the gathered company. If one brother is specially gifted as a singer, he is the one to lead in the singing. Distinction as a singer, I take to be one of the gifts from the risen Head of the church; and so it is expedient that the brother possessing this gift should be exercised regarding his responsibility in the matter of leading the saints in song. However, any brother who is capable, having "first been proved" (see 1 Tim. 3:10) ought to have the opportunity of leading in the hymn which he himself gives out. We should carefully avoid every appearance of officialism in any way, in all our gatherings. There are many who cannot sing and such would expect the brother with the gift to lead when they give out a hymn. Let there be an understanding, and as much fellowship as possible in this matter. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than himself" (Phil. 2:3). No rule can be laid down, save, "Submitting yourselves one to another in the fear of God" (Eph. 5:21)

—H.A.

**CHARLOTTETOWN, P.E.I.**—D. L. Adams (of Cuba) had good meetings here and in Crapaud and Springfield assemblies. The recent Crapaud conference was a time of blessing. R. McIlwaine has put up a tent in the Springfield district and is to be joined by Bert Joyce. Albert Ramsay has to rebuild his portable hall which was badly damaged in the hurricane last fall. He is exercised about putting it up in Kensington, a new place.

**SYDNEY, N.S.**—F. Holder and G. Campbell have just finished a long and fruitful series.

**SHELBOURNE, N.S.**—L. K. McIlwaine has pitched his portable hall and commenced meetings here.

#### U.S.A.

**WELLSBORO, PA.**—The little assembly was helped by a recent visit for two weeks of George Baldwin.

**HARTFORD, CONN.**—The Italian and English conference was very good. C. Patrizio went on to Bristol, Conn., for Gospel meetings in English and Italia which were very well attended. He had also a week in Worcester and in East Boston, with later visits to Methuen, Mass., and Hoboken, N.J.

**LORAIN, OHIO**—The English speaking assembly has been seeking to go on for the Lord and has been helped by an extended visit of Joseph Sherlock, formerly of N. Ireland and The West Indies. Brother Sherlock also visited Cleveland in the Addison Rd. and West Side halls. The Spanish assembly is going on well. Mr. Reyes Rodriguez, 3002 Elyria Ave., Lorain, Ohio, is the correspondent. A weekly Gospel effort is going on in Ashtabula and Geneva, Ohio. The Puerto Ricans listen well; our persons have professed.

**CHICAGO, ILL.**—Brother T. Williams Sr., writes of a real good conference with seven brethren taking part in the ministry.

**BYFIELD, MASS.**—The conference held here on Memorial Day was much enjoyed. Brethren B. Widdifield, S. Simms, F. Pizzulli, S. Rae, J. Fite, W. Gustafson, G. McCullough, S. B. Whithouse and E. Wickert labored in the ministry. After the conference C. Fite went to Augusta, Maine, for Gospel Meetings; S. Rae and W. Gustafson returned to Danbury, Conn.; G. McCullough went to Westbrook, Maine, where he plans to spend the summer; S. Simms called at East Boston before leaving for Newfoundland. F. Pizzulli is presently with the Italian assembly at Worcester, Mass. The recent visits of E. Wickert to Bridgeport, Conn., East Boston and Methuen, Mass., were appreciated.

**GARNAVILLO, IA.**—The conferences at Garnavillo and Stout were largely attended with good, profitable ministry.

**MANCHESTER, IA.**—S. Hamilton and L. Brandt had 6 weeks' meetings with good attendance and a little blessing.

**BLUE RIVER, WIS.**—A. Klabunda and G. Baldwin commenced Gospel meetings.

**ONTARIO, WIS.**—O. Smith and P. Elliott preached the Word, followed by S. Hamilton.

**BEETOWN, WIS.**—S. Mick and E. Jamison are getting a good interest.

**BLACK EARTH, WIS.**—A. T. Stewart visited some of the assemblies in Iowa and purposed going to Black Earth.

## CHANGES OF ADDRESS

L. E. McBain, 744 Gettysburg Ave., Jackson, Michigan, U.S.A.

John Govan, 14530 Forrer, Detroit 27, Mich., U.S.A.

Wm. Taylor, 11 Boulevard Pierre Curie, Argenteuil, France.

Jas. MacPhie, 8 Overlee Rd., Clarkston, Scotland. Brother MacPhie went first to Africa to serve the Lord 41 years ago, and after an absence from home of seven years is returning to Scotland for about a year. He writes, "We continue in the "old paths" and prove that the Gospel Message needs no props." They were expecting to have a baptism at the river side and then receive into fellowship some who had been saved.

## CUBA

Arnold Adams is serving the Lord in an isolated mountain district of east Cuba, where they "see no newspapers, hear no radios and are far removed from the nerve-racking rush of modern life in big cities. (El Confin, Buey Arriba, Oriente, Cuba).

Vernon Markle has been encouraged by a couple of neighbours, formerly R.C.'s, professing to be saved. At their conference in March, eleven were baptized and three more since then. A small assembly has been formed after two years' labour in this part. He has six Bible readings and six Gospel meetings each week in 10 different places. (Apartado 369, Holguin, Cuba).

## WITH CHRIST

**STRAFFORDVILLE, ONT.**—On May 28, after a severe heart attack our esteemed sister, Mrs. Jennie Thurston passed away in her 79th year. Her only response to medical care was, "I want to go home." She was saved at home through the hymn, "On the cross, behold Him hanging, and was baptized in 1899. She was steadfast to the end and her life was a sweet savour. The largely attended funeral was conducted by T. G. Wilkie and J. C. McCormack.

**DETROIT, MICH.**—Our brother, George W. Codling passed into the Lord's presence on May 2. He was saved over thirty years ago near Ubyly, Mich., and was in fellowship there and later in the Central Hall. John Govan spoke the Word at the funeral.

**WELLSBORO, PA.**—Our brother, Charles Crawford, passed away suddenly on May 20. He was saved 15 years ago in meetings held by R. Roberts. A. P. Klabunda spoke the Word of God to a large number at the funeral.

**VANCOUVER, B.C.**—Our esteemed brother Henry Douglas passed into the presence of the Lord on May 31. He was born in Liverpool 1882, and was born again in Winnipeg in 1908. As a shepherd for many years in Hastings East Assembly and active in open air and Sunda School work, he will be greatly missed.



# 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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AUGUST, 1955

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**SUMMER SUBSCRIPTIONS**

We wish to thank those whose subscriptions come due in the summer, who have already renewed for the coming year. Those of our summer subscribers who have not yet renewed kindly do so as soon as possible; this will save us the work and expense of sending you an expiry notice.

**CHANGE OF CORRESPONDENT**

For the present the correspondent for the River Hebert E. assembly is Mr. Robert Darling, River Hebert E., N.S.

**TIDINGS**

**GLEN EWEN, SASK.**—The Lord gave help and blessing at the conference meetings. Joe Turkington (Venezuela) went after the conference to Portage and Winnipeg and then on to Vancouver. He expects shortly to return to Venezuela. S. Maxwell and A. W. Joyce had ministry meetings in Glen Ewen and Esk. A. Douglas had meetings previous to the conference in Glen Ewen.

**TAYLORSIDE, SASK.**—The conference was felt to be profitable and helpful with ministry by C. H. Willoughby, A. Douglas, S. Maxwell, J. Ronald, A. Wilson and A. W. Joyce. Bren. Wilson and Ronald pitched a tent in Kinistino, Sask., and look for the Lord's blessing on the Gospel.

**MERVIN, SASK.**—The Mervin-Louisville Conference closed the series of prairie conferences. Practical ministry was given by C. H. Willoughby, A. Douglas, S. Maxwell and A. W. Joyce. The saints were cheered by a young man professing to be saved after the Gospel meeting on the Lord's day. S. Maxwell remained for Gospel meetings.

**DURBAN, MAN.**—J. Gray and R. Boyle have been preaching the Gospel in a portable hall and have been encouraged by souls professing to be saved.

**PICTON, ONT.**—T. Kember had meetings in a school-house about 75 miles north of Picton. He purposed pitching a tent in Madoc and expected to be helped by a young brother M. MacLeod in his vacation. (This is indeed a good way for exercised young men with some gift in the Gospel to spend their vacation). G. P. Taylor of Deseronto is not able yet for meetings and is recovering strength but slowly.

**EARLTON-CHARLTON, ONT.**—The conferences were larger than usual, happy and profitable times were experienced and one professed to be saved. Fisher Hunter remained for meetings here also in Kirkland Lake and Englehart. B. Grainger and J. Smith are going on to Thurso, Que., for meetings. John Adams went to Huntsville for a few ministry meetings. Stanley Simms went on to Newfoundland. J. Meridew is having three meetings in Englehart. B. Widdifield continues to give help in these northern parts.

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## THE PERFECTION OF GOD

A. W. Joyce

Everything concerning God is perfect. "He is the rock, His work is perfect, for all His ways are judgment: a God of truth and without iniquity, just and right is He" (Deut. 32:4).

### His Work Is Perfect

Everything that God has ever *done* is perfect. As we view the creation *now* we may see much that is imperfect, in spite of all the beauty and glory of the dress in which nature is arrayed. There is much to grieve and sadden the heart even in the creation. It has been scarred and marred by sin; the weed and thistle, the thorn and briar, the arid desert, the dreary marsh-land, all betoken an imperfect world. When, however, the earth came forth from the womb of the creative power of an all-wise, beneficent Creator, how wonderful the work of God must have appeared to Adam's wondering gaze. It was a world in which everything reflected a perfect Creator, and in perfect unison declared the glory of God as it shone forth in all its primeval freshness and beauty. As Adam beheld it all, surely he must have exclaimed, "His work is perfect." But man's sin and transgression spoiled all this and the recovery of it necessitated Divine redemption.

*His work in redemption is perfect.* Into the scene of the old creation which had been so marred by man's sin, came the great Redeemer. A perfect plan had been devised by God. The boldest of humankind could never have dared to suggest that the Maker of worlds who had done so much for men, who had sinned so much against Him, should leave the Throne, clothe His Deity in mortal flesh, and uniting that Deity with our dust (sin excepted), should become man's Kinsman-Redeemer. All the marvellous life lived before men was but incidental to the great purpose for which He was born in Bethlehem, to glorify God on the earth, and to finish the work God gave Him to do.

The believing sinner, when melted and broken under a sense of his entire unworthiness and guilt before God, stands by faith before the wondrous sight of a crucified Saviour, yea the Creator, dying for man His creature's sin, can only bow his head and cry, "His work is perfect, Hallelujah, what a Saviour!" In a coming day, as a result of the perfect work of Redemption on Calvary, and the just and perfect work of judgment on His unrepentent foes, He will present back to the Father (1 Cor. 15:24) a creation no longer groaning under the curse of sin, but rejoicing under the blessings of Redemption (Rom. 8:19-23), all created intelligences, angels and men, shall exclaim, "His work is perfect."

### His Way Is Perfect (Psalm 18:30)

The inspired heading of the Psalm gives us the circumstances under which this song of praise was written. David has come to the throne. No longer a hunted fugitive dwelling with a few faithful followers in dens and caves of the earth with his life hanging from a thread, he now sits securely on a royal throne. He attributes all the deliverances of the past to the Lord, and bursts forth in verse 30 with, "As for God, His way is perfect." But David was only a man; there had been times when faith wavered and black despair crept into His heart. "There's no use, sooner or later Saul's envious javelin will pierce me through I might as well take refuge among the enemies of my people Israel. Their enmity cannot be more cruel than that of Saul" A little later, when David returned to Ziklag, the home of his days of exile, he found nothing left of home or loved ones but a heap of blackened ashes, and everything apparently gone. David and his men wept till they could weep no more. The Devil would taunt him with, "Is this where God's perfect way has led you?" But from the ashes of all that David held dear, God's perfect way led to the recovery of his family and possessions, to his return to the inheritance of the Lord in Judah, to the throne of a loyal people, and to complete victory over all his mighty foes. As David sits, with the crown royal on his brow, he does not ascribe the credit to his military prowess and generalship, but he bows his head in gratitude to God and says, "As for God, His way is perfect."

Discouraged, disappointed, bereaved child of God under the Lord's chastening hand, with no song in the heart, and but a sob on the lips, with your eyes looking on the Ziklag ashes of former joys, with the Devil whispering, "God doesn't care", remember that many others have passed this way before you (1 Cor. 10:13), and like David and Job, they have seen "the END of the Lord" (James 5:11). May you learn with them, that in spite of all that seems now to be contrary, "The Lord is very pitiful, and of tender mercy."

Yea, even if, as in some cases, the end of the Lord is never seen clearly down here ("For we walk by faith, not by sight"), most assuredly, in a coming day, every child of God without exception shall then say, "As for God, His way is perfect."

### His Will Is Perfect

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). Is it not remarkable that many children of God most gladly shelter beneath the blood

of Christ, and cry "Thank God, His WORK is perfect?" Many even acknowledge God's way in trial is for the best and confess His WAY is perfect, but when it comes to the WILL of God, they are not too anxious to learn it, or it may be that learning the will of God, they are not willing to obey it.

The will of God is revealed by the Spirit in the Word of God. Do we search the Scriptures daily, diligently, prayerfully, humbly, to learn the will of God, and then do we cheerfully obey it at any cost? The Lord's will and the world's policies and maxims are diametrically opposed. If we do the one, we cannot do the other. To prove "what is that good, and acceptable, and perfect, will of God" we must not be—we cannot be "conformed to this world" or this age.

This age is one of materialism, so if we are materialistic—grasping after money and possessions (1 Tim. 6:9), we cannot be proving the perfect will of God. This is an age of insubjection, so that if we are not subject to constituted authority in the land, and oversight in the assembly, we are not proving the perfect will of God (Rom. 13:1, Heb. 13:17, 1 Pet. 5:5).

This is an age which is dominated by the goddess of fashion, and some of the fashions involve the Christian sister in direct disobedience to God, if she is subject to them. Let us enumerate a few, the cutting of the hair (1 Cor. 11:5-15); the wearing of that which pertaineth to a man (Deut. 22:5); the wearing of gold, pearls or costly array (1 Tim. 2:9); the painting of the face, following the example of Jezebel, one of the most wicked women in all the Bible (2 Kings 9:30).

This is an age of human organization. This has reached such a pitch in professed religious and even evangelical work that business and industrial leaders, looking enviously at the well-oiled machinery, express the longing for such perfection of organization to be imitated in industry. When we trace the triumphant progress of the Gospel in the Acts by the apostles, we find that of organization there was NONE. But how wonderfully God worked in the salvation of souls and the establishment of scriptural assemblies, accompanied, however, not by the approbation and blandishment of the world, but by hostility and bitter persecution! The Devil has not been converted, and the world is waxing worse and worse.

This is an age of invention, improvement and change. Improved transportation, sanitation, hospitalization, social services, etc., have no doubt improved the lot of many, especially of the poor, yet withal, other baneful influences find mankind no happier or more contented

in the 20th century than they were in the 19th. In the spiritual realm, the attempt to introduce the spirit of the age in this regard is disastrous. To effect "improvement" in the assemblies of God's people, the inventions of men in religious "Babylon" are insidiously infiltrating or are openly being advocated. Almost every form of departure from the Divine order and the assembly pattern which is in vogue in denominationalism is advocated by some one.

May the Lord give us grace and help to stem the tide of this age for the current is strong indeed. Every effort to bring in conformity to this age in the business, in the home, and in the assembly, must be firmly and continuously resisted in the fear of God. By subjection to the transforming power of the Word and Spirit of God (2 Cor. 3:18), ("Be ye transformed") we shall then prosper spiritually and prove "what is that good, and acceptable, and PERFECT WILL OF GOD."

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### THE WORLD'S PERSECUTION

It is not a bad sign when the Lord's people and His servants are set upon and ridiculed by the world. It shews, at least, that their testimony is having some effect, or else the world would not trouble to expose it. A Christianity that gets no opposition from the world, but is, on the contrary, acknowledged and accredited by it, is not the Christianity of the Book of God; nor, indeed, the Christianity of our forefathers, who were hated and persecuted for their close adhesion to the Word of God. Here is a passage from "Knight's History of England," which gives us a glance at the treatment received by the Lord's witnesses in the days of Charles I, and its healthful results to them. "In proportion as the Puritans were *hated* by the courtiers, *denounced* in the High Church pulpits, and *ridiculed* upon the stage, they grew in the real strength of their earnest principles." Yes, praise be unto God, as it was of old—"The more they afflicted them, the more they multiplied and grew" (Ex. 1:12). It has never been a paying business for the world to "afflict" God's people; it has always turned to their increase.

\* \* \* \*

Like a straw on the stream, a very little thing may declare the current of a man's life.

## NOTABLE MEN OF HOLY WRIT

## Gideon, The Mighty Man of Valour (Judges 6, 7, 8)

*G. G. Johnston*

God sees the hidden qualities of a man, though they may not be apparent to his fellows. Gideon seems to have been concerned about threshing out something for himself in a difficult day. Israel was in a lamentable condition. They had turned from God, who had redeemed them and delivered them from the thralldom of Egypt, and they had sold themselves to abominable idolatry. Their apostasy seemed complete, and little hope remained of their recovery.

In the darkest days of the history of God's people, there have always been individuals who were in touch with Him, with whom He could communicate, and whom He could use for the recovery of the testimony to His name.

Gideon was such a man. The wheat, which he guarded so zealously, might be considered a type of the truth of God — the food of His people. God sets great value upon His truth, and has peculiar regard for those who hold it fast, not some of it, not pet theories, which only divide the saints of God, but all the truth. Thank God for every man who is counted as fundamental in doctrine, but let us not forget that all God's truth is essential. We live in a day of laxity and self-pleasing. The distinctive truth, connected with assembly testimony according to the New Testament pattern, is being assailed, or abandoned, on every hand, and a back-to-Babylon trend is manifestly seen among us. Will God not raise up today men like Gideon, mighty men of valour, who will "earnestly contend for the faith" (Jude 3).

While Gideon was engaged in his hidden occupation, an angel of God appeared unto him and revealed to him God's purpose to use him. But Gideon must show his valour first at home. His father had yielded to the trend of the day, and had set up an altar to Baal with its surrounding grove of trees. Gideon must destroy this, and set up an altar unto Jehovah. Since he dared not to do this by day, he did it by night. Something about the young man made him the object of suspicion. He was declared guilty of death, and was sought for, but his father answered their clamourings very cleverly, saying: "If he (Baal) be a god, let him plead for himself." God can and will use the man who has the courage to oppose that which is evil.

Enemy nations gathered for war and pillage, and now the Spirit of the Lord came upon Gideon, filling him with burning zeal for God's glory. God assured him of victory, and with that assurance he

gathered the thousands of Israel to battle. But zeal for the glory of God and of the nation was at low ebb among the people, and though the men gathered by the thousands, they had little heart to fight, and if they had been given a victory they would have robbed God of the glory of it. God must reduce their numbers. Of thirty-two thousand, there returned home twenty-two thousand because of fear. How could ten thousand men hope to succeed? But God said they were still too many. They were brought down to the water for another testing. Those who took their ease, and knelt down and drank from the stream were placed aside, while those who lapped the water up with their hands, as they hastened on, were chosen. Thus only three hundred remained. Surely God's ways are peculiar!

With these three hundred, God wrought a great victory, though for arms they carried only a trumpet in one hand and an earthen vessel in the other, in the which had been placed a light. No doubt this is referred to in 2 Cor. 4:7, where the apostle affirms that the power in the gospel is God's, not ours.

Returning from their victory, a complaint is raised by Ephraim, which might easily have created a serious internal strife in the land, but Gideon's sagacity in praising what they had done had the effect of quieting these bothersome men. Many a man who has done exploits for God has undone his own work later by hasty words, or lack of wisdom.

Soon there appears another evil. They all want to make Gideon and his descendants a line of kings to rule over them. Such a thing was far from the spirit of a man like Gideon. He only sought God's glory, not his own — a good principle to imitate. Most of the sects of Christendom would not exist today had some man (whom they chose, perhaps, for his eloquence) not been exalted as leader of a party. Let us hear the reply of Gideon and apply it to our own day: "The Lord shall rule over you." (Judges 8:23).

Not unlike Israel, which as a nation was at first ruled over by the Lord, the New Testament assembly, or church, should never have admitted any human head, or accepted any name but His name. Though invisible, He ruled Israel until in their departure from Him they chose a king, to be "as the other nations". The Church, in the early centuries of her history, prospered greatly with the power of their invisible Lord in their midst. But when spiritual decline set in, and a clergy was formed to guide the affairs of God's people, He protested, through His servant John, saying of these Nicolaitanes (rulers of the people), "which thing I hate" (Rev. 2:15). Clerisy has always been an abomination to the Lord, displacing Him and His



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authority in greater or lesser degree, whether it be in the more advanced form of Romanism, or in the less blatant forms found in Protestantism. May God continue to raise up men, who like Gideon will scorn such a position among the saints, and seek only to exalt our worthy Lord! "For where two or three are gathered together in My name, there am I in the midst of them." (Matt. 18:20).

---

### THE CAUSE OF DEFEAT

When the hosts of Israel were defeated at Ai (Josh. 7:1-12), it was secret sin in the camp which was the cause of that disaster. No outward organization of forces, no change of weapons of attack would have repaired the breach made that day in the army of the Lord. The hidden cause of their defeat had to be searched out in the tent of Achan, and judged before the Lord. Then the power for warfare was restored, and the Lord went forth to battle among His people as in former times, giving them victory again (Josh. 8:7).

It is no uncommon thing when there is defeat instead of conquest; barrenness rather than blessing in the Gospel work and other service among God's people, to fix the cause on some flaw or fault in outward administration, and to seek to remedy it by means and methods, without digging deep enough to seek for sin that has dishonoured God and driven Him from the midst.

So, often well hidden and religiously covered; sin allowed, cherished, or even defended and gloried in — not such sin as men of the world take cognizance of, but which nevertheless grieves the Spirit, withers up spiritual strength and renders gifts and talents useless to God. This is what needs to be searched out and dealt with before God, ere restoration, reviving and refreshing can be experienced in the soul or in the assembly, and the power of God made manifest in the preaching of the Gospel. A few "Achans" weeded out from high places of officialism, might clear the way for God to work and bring revival.

\* \* \* \*

When Joseph died, they embalmed his body and put it into a coffin, with the view of preserving it from corruption. This may serve as an illustration of all that human religion can do for a man. Strict attendance to a ritual may preserve him from outward corruption, uncleanness and immorality, but it cannot give him Life. At best it can only convert him into a religious mummy.

## ISRAEL AND THE CHURCH

## —Their Relation to the World

## Part 4

*Wm. Hoste*

We will next consider Israel and the Church in relation to the world outside. Up to the call of Abraham, there had been no thought of choosing and calling out a particular nation. God had dealt with individuals as such, and had manifested His glory and His grace through them. In Gen. 12:1, 2, the promise of Abraham is, "I will make of thee a great nation." God, who "knew what was in man," was going to manifest the creature at his best, surrounded by every privilege and safeguard, and at the same time to reveal Himself and His own heart of grace in His dealings with the chosen nation. The terms of this call foreshadowed that the position of this nation would be one of separation. "Get thee out of thy country and from thy kindred and from thy father's house." What words could speak more clearly of separation? Later on in Chapter 15, the land which the nation should occupy is specified as limited.

The whole of the Old Testament from Gen. 12 onwards, is taken up with the history of Israel; other nations are only mentioned as they come into contact with her. Israel was intended to be the centre round which the other nations should revolve, and through whom they should find blessing. As we read, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel" (Deut. 32:8; and Psa. 67:7)—"God shall bless us and all the ends of the earth shall fear Him." When God brought His people out of Egypt, it was to bring them into a land of separation, which He had "fenced" around for them (Isa. 5:2). With this agree the words of Balaam: "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9). The whole world, indeed, is divided into two classes: on one side Israel, and on the other the Gentiles, or the nations of the earth. This separation was partly guaranteed by circumcision. No uncircumcised person was allowed to partake of the passover (Exod. 12:48), nor, as we gather by inference from Judg. 14:3 and Acts 11:3, to intermarry or eat with the chosen race.

The manifested presence of Jehovah in the midst of Israel would also separate her from the surrounding nations. Moses said, "Is it not that THOU goest with us? So shall we be separated, I and Thy

people from all the people that are on the face of the earth" (Exod. 33:16). God Himself built up "a middle wall of partition" between Israel and the other nations. He, too, was "a wall of fire" about His people, so that it could truly be said, "Blessed is the nation whose God is the Lord" (Psa. 33:12). It was only when they rebelled and forsook the Lord that the enemy came in like a flood through the breaches in the walls, and the beloved people were scattered among the nations, as it is to this day. But they will be gathered out again and brought back to their own land (Isaiah 11:10, 12)

The same separation will be preserved in their judgment. For when the living nations will be appearing before the Son of Man "seated on the throne of His glory" (Matt. 25:33), Israel, who will be judged apart (Matt. 19:28), will be referred to by Him as "My brethren" (Matt. 25:40). During the millennial reign of Christ, they will be still a people apart, the centre of the manifestation of Messiah's glory, and the channel of blessing to all the nations of the earth.

(b) The Church, on the other hand, is not a nation, but a company gathered out of all nations—Jew and Gentile. Between such gathered out ones "the middle wall of partition has been broken down" (Eph. 2:14). The Church is morally separated from the world, but not ceremonially like Israel, "for else must we needs go out of the world" (1 Cor. 5:10). She is called to submission to (Rom. 13:1) and intercession for "the powers that be" (1 Tim. 2:1-3), but not to share in the government of this world in the absence of Him who is at once its rejected King and her own rightful Lord. Certain small countries have from time to time claimed to be the chosen nation of God, but He never had but one chosen nation on earth, which was Israel. Men talk of "Christian Nations", but such a thing does not exist in point of fact. Christendom is made up of "Christianized" nations, but not one of them is Christian. All this strikes at the root of much that is current in the "religious world". Where do we find such a thing in the New Testament as a "National Church", or a "Church established by law?" Where do we find any expression parallel to "The Church of England" or "The Church of Scotland?" We read, indeed, of "the church" in a town, e.g., "The church at Jerusalem" (Acts 8:1)—made up probably of many separate companies of believers in that city—but we never read of "the Church" of a country, always of "the Churches" (e.g., "The Churches of Galatia" (Gal. 1:2), "The Churches which are in Asia" (Rev. 1:11).

In the early days, the Church was persecuted by the State, now the professing Church and the State patronise one another. It was

right and proper for a David, or a Solomon in a theocracy, as the viceroy of God, to take the lead in carrying out His will, but "in the church" kings and princes have no status as such. All believers are brethren in Christ, "made kings and priests unto God" (Rev. 1:6), and responsible to Him for the exercise of the gifts bestowed on them by Christ the Head. So that again we see that the great worldly, national systems of religion are framed on the Jewish theocratic model—not the New Testament.

III. The point we shall next consider is, the internal relations of Israel and the Church. (a) The children of Israel were divided into twelve tribes, with definite mutual positions, relations, and responsibilities. This twelve-fold division was "writ large" on the twelve stones of the High Priest's Breastplate, and in the twelve loaves of shewbread always placed on the table before the Lord. The same fact was shewn forth at the passage of the Jordan by the twelve stones erected in the bed of the river—symbol of death, and in those other twelve stones carried out of death, so to speak, on to resurrection ground and set up in Gilgal. Later on, in a day of declension, Elijah on Mount Carmel could not admit anything less than this truth. "Elijah took twelve stones, according to the number of the tribes of the sons of Jacob" (1 Kings 18:31), Paul (Acts 26:7) and James (Chap. 1:1), even when "Ichabod" was written on the nation, could still by faith see "the twelve tribes".

(b) The Church is a divine unity, to which the undivided loaf at the Lord's table bears witness, "Seeing that there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor. 10:6, r.v., mar.). Alas! for the tribes of Christendom! Would that there were only twelve! There is not one of them that is not a work of the flesh! The simile of the many different regiments of an army has often been alleged to excuse the denominations of Christendom. But the regiments of an army are not *rival* organisations. Nor do they recruit from one another's ranks. "The Church" in a town, its local expression in no way denies the truth that "there is one body," and that we should keep the unity of the Spirit in the bond of peace. Denominationalism budded in apostolic times (1 Cor. 1:12), bore its characteristic fruit down the ages, and is now in "the yellow leaf". The movement for the union of Christendom, is but the pre-*stage* of that vast religious confederacy, "without Christ", which as "Mystery, Babylon," is seen in Rev. 17, seated on the scarlet coloured beast and destined to be destroyed by it.

\* \* \* \*

Hypocrisy is the homage that vice pays to virtue.

## HEAVEN'S MILLIONAIRE

Not rich is he, o'er-stocked with earthly pelf,  
Who hath no care for other than himself,  
Who only lives for worldly gain and ease,  
And best is pleased when he himself doth please;  
Who robs the poor to satisfy his greed,  
And hath no God in all his silly creed;  
Who only gains that he may gain the more;  
Why rate him rich, this man whom God calls poor?

But rich is he, whose honest heart  
Hath chosen Christ's true riches, as his part;  
Who with his Lord's approval is content,  
And in His service spendeth and is spent;  
Who for another's weal delights to live,  
And only gains that he may have to give;  
This man whose home is Heaven, whose wealth is there.  
Why call him poor? He's Heaven's own millionaire.

---

Men may misjudge thy aim,  
Men may not praise thy name,  
Think they have cause to blame,  
Say thou art wrong.

Hold on thy quiet way,  
Heed not what men may say,  
Christ is the judge—not they,  
Fear not, be strong.

## THE EVENING AND THE MORNING

Time's sun is fast setting, its twilight is nigh,  
Its evening is falling in clouds o'er the sky,  
Its shadows are stretching in ominous gloom,  
Its midnight approaches—the midnight of doom.  
But the bright coming glory will break as the day,  
And the saved of the Lord will be all caught away.

## THE CHOSEN PLACE

Deut. 12-14-16, Matt. 18:20

A. P. Klabunda

That God is a jealous God, is proven throughout scripture. He is jealous over His people; therefore, He is jealous over the place where they gather. From Genesis to Revelation we are reminded of God's jealousy over the place He has chosen to place His name as the gathering center for His people, not only in the apostle's day, but in our day also. God declares Himself to be a jealous God, one who will not give His glory to another; and it is required of His people to respect that jealousy.

No less than fifteen times in Deut. 12, 14 and 16, does God speak of "The place" which He has chosen to place His name. It was preeminently the "place of His choice". Israel was not consulted about it as to convenience or suitability. It was theirs to obey, to harmonize their ideals with this place. Distance did not enter into God's choice, though provision was made for those living afar off. (Deut. 14:24-27).

Before their redemption they were scattered, having no central gathering place. Now that they have been redeemed, what could be more fitting than that they be assembled around the One Who redeemed them? Neither Moses their leader, nor Aaron their high priest would assume such claims upon their allegiance to themselves. Furthermore, it was not for them to choose the place, or decide the manner of their gathering.

They began their journey out of Egypt with redemption, and their wilderness journey with baptism unto Moses in the cloud and in the sea. The Lord, as Captain over His hosts, assumes full responsibility for their safety in the wilderness, and promises a sure inheritance at the end of their journey. They were assured of immunity from defeat only as they observed to do all His commandments, and blessing followed their obedience.

The place chosen by God effected an important and twofold purpose, it *separated them from all other places*, and *gathered them unto one place only*, the only place having God's manifest approval. Unto this place they were given command to come, and to bring all that God commanded them. "Thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and firstlings of your herds and of your flocks." (Deut. 12:5-12). "And ye shall rejoice before the Lord your God." Any other gathering place would be sin and evil in God's sight. Therefore to reap the blessings pronounced in Deut. 28, strict fidelity to all His commandments was a necessity. To despise these commandments would bring down upon them all the curses written in this book. The Passover was observed

there, all tithes were offered there, and all gifts and vows must be brought to the place He had chosen.

What made the place so important was His Name, and this assured them of His presence. For any man to attempt to seduce an Israelite away from God's place to follow after other gods, was a sin punishable by death. He was a troubler, who caused division amongst God's people, and was to be cut off from them.

Jeroboam, the first king over the ten tribes, who caused Israel to sin, set up, not one place, but two, in rebellion against God's appointed place, one at Dan, and one at Bethel. They had their priests from the lowest of the people, which were not of the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah. This became a snare unto the people from which they have not recovered to this day, and are so scattered that only God knows their whereabouts. Likewise, the bitter fruit of division is seen in our day by the many sects and denominations where God's saints are held in captivity by the traditions of men.

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. While Israel, God's only authorized testimony, has been scattered to the four corners of the earth, a new testimony has arisen to His Name which may differ in order, but not in principle. They are not one nation today, but out of all nations, the Lord is taking a people "for His Name," who are called as a testimony to His Son. The Lord Jesus on earth glorified His Father in Heaven, and now His Father in Heaven is glorifying the Lord Jesus on earth, by granting remission of sins to all who believe on Him, and by gathering them unto His Name. Peter asks: "To Whom shall we go, Thou hast the words of eternal life"? Who is more worthy of all honour, power, praise and glory than He whom God delights to honour? And how can this be demonstrated more effectively than by submitting ourselves to His authority, allowing it to govern our lives and our homes, as well as direct our worship and service?

In Acts 2, we have the birth of the infant Church on the day of Pentecost, when the early believers were baptized into one body to form the nucleus of the Church which is His body, as well as the local church in Jerusalem. Then in verses 41-42 we have this same body of believers functioning as a unit in testimony to His Name. "Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls, and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Now arises a new problem. The Pharisees we know, the Herodians and Sadducees need no intro-

duction; but who are these? What name will they take? They are believers in one Jesus, whom they affirm as having died and whom God raised up from among the dead and made both Lord and Christ, Head over all things to the Church; His disciples they are, and were divinely called Christians first at Antioch. This is a title that belongs only to those who have received Christ as Saviour and Lord. Therefore, "Christ as a Son over His own house, whose house are we, if we hold fast" (Heb. 3:6), exercises all authority relating to it. "In His Name" is not a slogan or motto, but recognized authority among those so gathered, which allows the Spirit of God to lead in worship and service. Most religious groups today claim to be gathered in His Name, according to Matt. 18:20, yet deny His authority in their midst by hiring paid ministers, whose duty it is to direct all service and worship so called; thereby denying the priesthood of all believers, and refusing the leading of the Holy Spirit. Men are allowed to supercede the Holy Spirit, and women are allowed to speak in the church; the latter God declares to be a shame (1 Cor. 14:35).

When men arise in Assemblies, and by their influence encourage saints to have fellowship with such places, they should be regarded as troublers, causing division amongst God's people. To have fellowship with men or assemblies that practise such evil communications, makes us partakers of their sins; for this can only scatter His sheep instead of gathering them. Our attitude toward such is clearly stated in Rom. 16:17-18, "Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrines which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Furthermore, those who profess to be servants of Christ, who are not willing to abide in the apostles' doctrine, but minister words contrary to sound teaching, should be denied the privilege of ministering in Assemblies and at conferences, where love for the truth is the binding factor that gathers and unites the saints of God. One of the most outstanding commendations given to any of the seven churches in Rev. 2 and 3, was that given to Philadelphia in Rev. 3:8, "Thou hast a little strength, and hast kept My Word, and hast not denied my Name." In recognition thereof He says: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the Name of my God and the name of the city of my God, which is new Jerusalem, which cometh down out of Heaven from my God, and I will write upon him my new Name." Thus, he shall bear His Name forever, an honour to which few attain. "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.



## POWER FROM THE WORD

*Mervyn Paul*

Perhaps not too many of us have realized the possibilities of God's Word as a source of energy, power, for our daily lives. We recognize that the Bible should be a power *over* our lives; but the idea of gaining imparted strength from it is foreign to the thinking of most Christians, alas! Nevertheless, it cannot be stressed too strongly that, being an instrument of the Holy Spirit, POWER IS RESIDENT IN THE GOD-BREATHED WORD. (Cf.—Psa. 119:50, 93, where "Chayah" indicates *to give vital power, anima, life*; Heb. Lex. See also Heb. 4:12).

The writer of Heb. 4:12 understood that the Word of God is active, energetic. And even the youngest of us will recall that the Gospel of Christ "is the power of God unto salvation to every one that believeth"; Rom. 1:16. We all recognize, too, that its promises do give us comfort, courage and stimulus in times of stress. Yet there are the continuing every-day needs for Spirit-begotten energy which seem so very often to go unnoticed and un-met . . . perhaps because we do not understand that, through the Spirit, the words of our God are repositories of power. Let me tell you a few stories, disguised, but true, to explain what I mean; and to show you how literal strength-of-spirit can be derived from this great power-house.

Jack, out of work, was a timid sort of fellow who, through a series of failures had come to think that he was no good, that life was too hard, that it were better had he not been born. Yet, since it was a case of work or starve, he simply had to find himself a job somehow. He prayed frantically about it; but his fears so dominated his thoughts that the best he could do was to go to possible places of employment . . . and then walk past them without venturing even to ask for work. Then, when his fears really were getting him down, someone told him about Phil. 4:13, *urging him to say it over-and-over to himself*, whether or not he believed it, and a hundred times a day if possible, *until the power of the Word gripped his soul*. It seemed hardly sensible, yet he tried it. His confidence in the Lord stimulated, he got himself a good job, and continued to keep going on the strength he received from the living and powerful Word.

Mac's story was different. He didn't like his work. It bored him frightfully, and he sought for excuses to give it up. He had "several good reasons", however, for keeping at it, so continued with his disheartening service. One day the last clause of Col. 3:24 laid hold of him. It seemed to repeat itself over and over in his mind for several days. At last he yielded to its claim, went at his work with fresh vigour, and actual joy — sawing off boards for no less a Master

than the One Who had redeemed him. For he had discovered in the words of God a hidden source of energy and gladness. And these, plus the Grace of Acceptance (Matt. 11:26) transformed him and his disagreeable employment . . . Yes, the Word is both living and powerful!

But *knowing* the Word is not enough. It **MUST GET HOLD OF US** if we are to experience its energetic power. And since its ultimate value to us lies in the re-routing of our thinking, the over-and-over repetition helps to push us past the earthly-mindedness that keeps us existing, so much of the time, on the levels of the worldlings all around us.

"A certain woman" lost her position; then, to top it all, her doctor ordered her into hospital for an operation. To her original dismay was added, now, fear—fear of the operation itself, fear of what the surgeon's scalpel might discover. In her distress she was directed to Psa. 23:1. Over-and-over, over-and-over, she repeated the words, "The Lord is my Shepherd, I shall not want." As she did so their power took possession of her soul, enabling her to go calmly to the operating table — and afterwards to praise Him for the deeper realization that had come to her of Himself as her own all-wise, tender, never-failing Shepherd.

Truly, Beloved, there is power in the words of our God!

More examples might be cited, but let me make a few suggestions, instead.

Some of you young people will be returning to school, or college, soon — if the Lord wills it so. Hence it may be that they (or you) will be thinking about (and dreading) the renewed contest with the worldlings when you seek to carry with you your separation unto the Lord. You may feel so weak and unequal to the task, and may wish with all your soul there were some way out of it. But let me hurry to your aid with the suggestion that you read 1 Cor. 6:19-20; and then, for ease of application, begin to recite to yourself, over and over;

"Ye are bought with a price."

"Ye are not your own."

If you wish you may add Psa. 27:1, or Heb. 13:6, or any other positive statement in the Bible that may suit your wilting spirit. This exercise may not seem of much value at first; but keep it up, and before long the Spirit's Word will be at work within you pushing out the weakness of your resolve, altering your attitudes, relating-by-faith your daily life more fully to the Living God, and His infinite resources.

Possibly someone who reads these pages may be laid aside with illness or an accident, or some disability. In Isa. 26:3 we read, "Thou

wilt keep him in perfect peace, whose mind is stayed on Thee." How then, shall we go about it to stay our minds on the Lord? Isa. 40:28-31 tells us that strength to overcome faintness comes from waiting on Him. Many Christians see in these words only an exhortation to prayer. But Prov. 8:34-35 shows us clearly that the soul which truly waits on the Lord is the one who is listening for His voice. So, by all means let us seek His face in prayer; but let us not be content therewith. We simply must have His strengthening Word to empower us.

Unnumbered hosts of saints have found comfort in passages like Isa. 43:2, or Heb. 13:5. But when it is *strength* we are seeking we shall need to find positive statements in His Word that can be rightly applied to our condition. Consider such positive statements of the Word as the following — which turn our thoughts, in differing circumstances, away from our helplessness to His all-sufficiency:

Psa. 25:15; Isa. 41:10, 14; Isa. 49:23, last clause; Isa. 50:10-11; Psa. 138:8, first clause, with Phil. 1:6. This brief list might be extended to cover every possible human contingency. For it is not our heavenly Father's will that we should stagger through the wilderness like weaklings; Eph. 6:10. Everything pertaining to life and godliness has been given to us. We get into these resources through full-knowledge of God and our Saviour Jesus Christ. And the exceeding great and precious promises are the principal avenues thereto (2 Pet. 1:2-5).

So if you are needing strength for the journey, or the service, or the conflict, will you try out my suggestion? (But don't bother if you don't need it).

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### ETHIOPIA

c-o P.O. Box 584, Addis Ababa,  
Ethiopia, June 2, 1955.

... My wife and I have just completed a tour of the southern border of the Danakil area. The government here in Ethiopia have granted us permission to begin work in two centres. *Batie* is the name of the one on the northern fringe, and the other on the southern perimeter is known as *Miesso*. As the crow flies these points are about 120 miles apart, but due to the fact that a large uncrossable river snakes its way across the *Danakil Desert*, 500 miles of road separates these two points, representing in this country three days' travel.

As you know there are only four of us from the assemblies in all this vast land. Mr. and Mrs. Flynn intend to build just outside *Batie* in the north, and have leased land for this purpose. They will, however, be tied to *Adis Ababa* until about the end of the year. We had hoped to rent a place in *Miesso* hence the recent trip. We had a grand reception from the Provincial Governor who opened up a conversation on the Scriptures with us. He is very anxious to see us make a start in this area. . . . The claimant need is for new and consecrated workers to grasp the present opportunity, for what can four of us do against so many?—Robert Lightbody.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“Revive Thy work, O Lord!  
Thy mighty arm make bare;  
Speak with the voice that wakes the dead,  
And make Thy people hear.”

The memory of Albert Midlane is cherished to this day in the capital town of the Isle of Wight. He was born January 23, 1825, at Newport, I. of W., and passed away there on February 28, 1909, at the age of eighty-four. This man had the advantage of a very godly mother, and a spiritually-minded sister, and to them he says he “owed much”. He began life as a printer; then he went to work in a hardware store; and later, from being an assistant, he came to have a business of his own.

Albert Midlane became devoted to the things of God when quite young, and began to write hymns at the age of seventeen, and from then on he wrote constantly. His last hymn was printed on his eighty-fourth birthday, less than three weeks before he passed away. His first hymn to be published was, “God bless our Sunday School,” to the tune of the National Anthem. His biographer writes, “Unlike most authors, Mr. Midlane never took out a copyright for any of his hymns, and never derived any monetary benefit therefrom.” This was indeed praiseworthy of him. When Christ sent His disciples to preach, He said, “Freely ye have received, freely give.” Hymn writing is only another form of ministry, and we believe the same rule ought to apply. But faith is not without its testings, and Mr. Midlane was sorely tried in a financial way; but God came in and met his need abundantly.

His most popular hymn is, “There’s a Friend for little children;” composed in 1859, the year of “The Great Revival.” One who talked to him about the writing of this splendid children’s hymn, tells us, “After a strenuous business day, Mr. Midlane settled down in the quiet of the evening to what proved to be the great work of his life, and by two o’clock in the morning his best offer in hymnology was completed, with great physical fatigue and in a state of collapse. ‘But the hymn was completed at one sitting,’ added Mrs. Midlane, with a radiant smile.” It was sent as a contribution to “Good News for the Young,” edited by C. H. Mackintosh, and also was published in the same year. It immediately obtained great popularity, and has found its way into hundreds of hymn books, and has been translated into well over fifty languages. A writer says, “Mr. Midlane had the pleasure of hearing three thousand children, assembled in London

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at the jubilee of this famous hymn, blending their voices in 'There's a Friend for little children.' His gift as a hymn writer brought him to the attention of many persons of eminence, among them, Lord Tennyson, England's poet laureate.

On February 7, 1909, Mr. Midlane preached in public in his native town, for the last time; he earnestly spoke concerning eternal things to the crowds of old and young who had assembled to honour their fellow-townsmen, and to celebrate the writing of "There's a Friend for little children." Four days later he was stricken with apoplexy, from which he never rallied. A few days later he quietly passed away while he slept, to be with Christ, "above the bright blue sky." Some of his hymns were sung at the funeral, concluding with a number of children singing "There's a Friend for little children." A pathos was added to the scene by the interment of a little child not twenty yards away, whilst the last verse of the children's hymn was being sung.

The following lines were among the last penned by this writer—

"What is the world to one whose hopes  
Are fixed beyond the skies?  
What can impede the charioteer  
Just near to grasp the prize?"

---

### QUESTIONS AND ANSWERS

*Question.* What is the proper procedure when a matter comes up in the assembly concerning which all of the elder brethren are not of one mind? When there is not a definite "thus saith the Lord," for or against, and one or two raise an objection, ought the thing to be gone ahead with?

*Answer.* This question is not easy to answer because the nature of the point of disagreement would govern the reply. Usually a frank discussion on any subject, carried out in the spirit of grace and meekness, will result in yieldingness and tolerance. If however, the voice of majority carries in the matter, thus overruling the mind of some who have convictions and desire to maintain "a conscience void of offense", these could make their objections known to the assembly, giving their reason, and thus clearing themselves of any responsibility in the matter. We ought to be able to do this without allowing it

to interfere with fellowship and friendship. When it is a matter of a very important nature, it might be necessary and advisable to call a meeting of all the brethren who exercise a care for the assembly. It is well to note that in the case at Corinth the discipline was carried out by "the many"; (2 Cor. 2:6. R.V.) suggesting to us that all did not concur in it, some either not agreeing, or remaining neutral and unconcerned. It is rather striking that nothing is said about the implied minority; but further down the apostle states, "Ye have approved yourselves to be clear in this matter" (chapter 7, verse 11). However, let us be clear on this one thing; in assembly matters it is not a case of majority and minority, but a question of "What saith the Scriptures," when we have a "thus saith the Lord."—H. A.

*Question.* We know it is scriptural to judge actions; but is it right for one to judge motives? What about Matt. 7:1? "Judge not that ye be not judged."

*Answer.* In Matthew chapter 7 the Lord is instructing His disciples concerning the spirit and conduct which was becoming to them as His disciples. So in verse one we find the injunction to refrain from unnecessary and uncalled for judging of persons. It is true that there is a difference between judging actions and judging motives. The former we are commanded to do in the church; "Do not ye judge them that are within?" (1 Cor. 5:12). That was in connection with known sin. But concerning motives; "Who art thou that judgest another man's servant; to his own master he standeth or falleth" (Rom. 14:4). Human judgment is often at fault when formed by outward appearance, and to form a correct judgment of motives it would be necessary to look at the heart and who but God can do that? In writing to the Corinthian saints Paul informed them, "With me it is a very small thing that I should be judged of you."

However, to say that we may judge actions and not judge motives is to state only part of the truth. There are many actions which are right or wrong according to the motive that prompts or governs them. The act may be right or it may be wrong, according to the motive behind it. It is a safe course for each one of us to be slow to judge, remembering that "with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matt. 7:2). "Prove all things; hold fast that which is good" (1 Thess. 5:21).—H.A.

The world in its unrest is calling for some one to bring harmony into its discord, but while it scoffs at Christ, it will accept an Anti-christ.

## U.S.A.

**MALDEN, MASS.**—F. E. Hill writes of a profitable and edifying conference on June 12. L. Rosania had two nights and left for Detroit for tent work. E. Wickert, (Cuba), has been visiting some of the New England assemblies.

**ORANGE, N.J.**—Frank Pizzulli intended going for meetings in a new section of the city where the Italian brethren have just moved. They purpose canvassing the whole neighborhood from door to door with the Gospel.

**DANBURY, CONN.**—R. Capiello visited here also Waterbury and New Haven.

**ARLINGTON, WASH.**—Allen Ferguson, helped by a local brother, J. Klein, had meetings in an outlying district. The Arlington assembly had visits from J. T. Dickson and Wm. Warke. The former also had three nights in Seattle.

**TACOMA, WASH.**—Fred Pearson had a week here and a week in Forest Grove, Ore.

**EAST AURORA, N.Y.**—The conference was larger than usual and the ministry good and practical and should result in more godly living.

Bro. O. Macleod is using a portable hall at Statesville, N.C. He does not find it easy to get the people in but is plodding on and hopes to see the hand of God in blessing.

**FREMONT, OHIO.**—L. E. McBain and N. Crawford expected to start meetings in a tent on July 17. They had two weeks in a store building and made some contacts which they hope to follow up in the tent meetings.

Four tents are up in Iowa, Wisconsin and Minnesota. S. Mick and L. H. Brandt in a new town in Iowa (name not received). Bren. Warke and Jamison start in Brooklyn, Wis., on July 10. Paul Elliott and C. Yost are in Elroy, Wis., and O. G. Smith and L. DeBuhr are in tent work in Wilmar, Minn. A. Klabunda and G. Baldwin continue in Blue River, Wis., where two have professed. There was a baptism in Ontario where nine obeyed the Lord, and the day following in the Memorial State Park at Fayette, Ia., five were baptized with about 200 present. S. Hamilton had a good hearing in open air work in Turtle Lake.

**SEATTLE, WASH.**—J. Turkington gave a practical word in ministry and spoke of the work in Venezuela. H. Alves is to join him in all day meetings on Lord's Day.

## IRELAND

**STONEWALL, CO. CAVAN**—T. Ball and J. Thompson are preaching the Gospel in a portable hall from Stonewall with some blessing on the Word.

**GRANSHAW, N. IRELAND**—T. Bunting and Jas. McCullough are having Gospel meetings. J. C. Russell is having good ministry meetings among the assemblies.

## ITALY

Our brother and associate editor, G. G. Johnston, writes, "I am well and busy, preaching nearly every night, travelling, visiting, etc. Am with Hardings now at Pesaro on the Adriatic coast. He has spread the Gospel far around here with considerable blessing, though assemblies are small. He is now 76, but smart and drives an old station wagon everywhere. I keep quite well of late and am getting on better with the

language but lack time for proper study. Hope to have Gospel meetings in Bologna and Luni, visit some other places and leave late in September for Spain, D.V. The Carbonis were unable to leave in May as planned, through consular trouble, so may be detained till Fall." c-o Mr. Frank Carboni, Piverone, (Torino), Italy.

## CONFERENCES

**ORILLIA, ONT.**—The annual conference will be held, D.V., on Sept. 4 and 5, with a prayer meeting on September 3 at 7.30 in the Dominion Gospel Hall, where all the meetings will be held. Lord's Day, 10.30 a.m., 2.30 and 7 p.m. Monday at 10 a.m., 2.30 and 7 p.m. Servants of the Lord walking in the old paths will be welcome to minister the Word.

The 39th annual conference convened by the assemblies of Soo, Ont., and Soo, Mich., will be held in the Technical School in Sault Ste. Marie, Ont., on September 3rd, 4th and 5th, commencing with a Prayer Meeting in the Gospel Hall, corner of Spring and Wellington Sts., Soo, Ont., at 7.30 p.m., September 2nd, D.S. Time. Meetings Saturday, 2.30 and 7.30 p.m.

Sunday, 10.30, 2.30 and 7.30 p.m. with children's meeting at 1.15 p.m.

Monday, 10.30 a.m., 2.30 and 7.30 p.m.

Visitors will be freely entertained as in former years. BE ONE.

**LONGPORT, N.J.**—The Conference will be held, D.V., Sept. 17 and 18, with a prayer meeting Sept. 16 at 29th and Atlantic Ave. was largely attended and was taken by F. Mehl.

## WITH CHRIST

**SAULT STE MARIE, MICH.**—Mrs. Ann Ferguson went home to be with Christ on June 8 aged 76. She was saved in 1925 and in the assembly for the past 30 years. She was "given to hospitality" and many of the servants of Christ were refreshed in her home. The funeral was largely attended and was taken by F. Mehl.

**LONG BRANCH, N.J.**—Our beloved brother, Nunzio Pizzulli, passed into the Lord's presence June 18 aged 79, after months of suffering. He was saved in 1920 in New York city at the first conference of Italian believers in the U.S. He moved shortly after to Long Branch and in 1922 through his efforts along with Luigi Rosania and others the Long Branch assembly was formed. He went on faithfully in the assembly and his godly council will be missed. His family are all in fellowship including the Lord's servant Frank Pizzulli. Brethren C. Patrizio, L. Rosania, R. Capiello and L. Montalvo shared in the funeral services.

**CLEVELAND, OHIO**—On June 10th, 1955, in the city of Cleveland, Ohio, William Brown passed quietly into the presence of the One he loved most and best, in his 87th year. Saved as a boy of seventeen he went on with a steady course to please God and to walk in the truth as he learned it. On learning the truth of gathering to the Lord alone, he found joy in obeying it and for 55 years he went on in the assembly meeting at Addison Rd. where he took active part. He was a true overseer with a great heart for God's people, very tender in spirit but firm as a rock when necessary. He was esteemed and loved by all who knew him, even by those who did not agree with his definite convictions regarding the truth. The large number present at the funeral service was an indication of the esteem in which he was held. The funeral service was conducted by Bren. F. G. Watson and N. Crawford.



# 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. 3:18

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CHANGE OF ADDRESS

The correspondent for the South Main Assembly, Vancouver, B.C., is now W. A. Boyd, 27 East 58th Ave., Vancouver, B.C.

The address of the Gospel Hall in Kitchener is 195 Duke St. East, in place of 75 Elgin St. The correspondent is George Jones, 224 Samuel St., Kitchener Ont.

Bro. Paul P. Plubell's new address is 1808 Silver Ave., Abington, Pa.

VANCOUVER, B.C.—T. G. Wilkie had children's meetings in the Nanaimo Rd. Hall, and is now in Steveston where the South Main brethren are building a new hall for Sunday school work. Hector Alves has been giving help locally and is now in Abbotsford for believer's meetings, with good attendance.

CANOE, B.C.—Bren. Peacock and Frith are in a portable hall holding meetings.

MERVIN, SASK.—Another professed after the conference as S. Maxwell continued in the Gospel here and in Louisville. He also had a few nights in Maidstone and Lashburn.

BOWSMAN, SASK.—R. Boyle had some meetings after he and J. Gray closed at Durban. The latter is now in TOGO with some interest although farmers are so busy it is hard to get them out under the sound of the Gospel.

ESK, SASK.—C. H. Willoughby had some meetings here and in Yorkton.

KINISTINO, SASK.—J. Ronald and A. Wilson found it hard to get strangers into the tent during this busy season, but had a good hearing in the open air. They had a few nights in the Taylorside Hall.

KENORA, ONT.—J. Turkington called at Kenora and Port Arthur on his way east en route to his field of labour in Venezuela, expecting to sail on August 19.

CHARLTON, ONT.—B. Widdifield has been giving help in this district.

COLLINGWOOD, ONT.—The assembly have commenced the building of a new hall in a residential part of the town, hoping that it will result in more strangers being brought under the sound of the Gospel.

OSHAWA, ONT.—The Gospel meeting has been carried on during July and August in the public park using a P.A. system and reaching large numbers of people. Various of the Lord's servants have given help in the preaching of the Gospel.

VICTORIA RD., ONT.—A. W. Joyce had some meetings for Christians and preached the Gospel; one woman professed to be saved.

## DWELLING IN US

A. W. Joyce

How richly blest! How highly privileged God's people are! God the Father, Son, Holy Spirit and the Word make their dwelling place in the believer. If we enter into all this in a practical sense, our lives will be successful and prosperous in a true and spiritual way.

## The Spirit of God Dwells in Us

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (Rom. 8:9). Once we were "in the flesh", but from the moment of our new birth we are "in the Spirit", and are never again viewed as men in the flesh. True, the flesh is in us, but before God our standing and position has remained unchanged, we are "a new creation" (2 Cor. 5:17). The question asked by Paul of those disciples who knew only the baptism of John has puzzled many. "Have ye received the Holy Ghost since ye believed?" (Acts 19:2). They had not even heard that the Holy Ghost had been given. The difficulty arises from a failure to distinguish the difference between the transitional period in God's dealings with the Jews only, and the permanent condition which, as far as the Gentiles are concerned, obtained from the very first. The Gentiles heard the Gospel for the first time from the apostle Peter in Acts 10, and they received the Spirit immediately upon believing. This is the permanent thing for this dispensation, as foretold by the Lord Jesus in John 7:39, "But this spake He of the Spirit, which *they that believe on Him* should receive." Peter, in referring to his experience with the Gentiles spoke of this in Acts 11 as the

(1) BAPTISM OF THE SPIRIT—Every person who has been born again since the day of Pentecost has been baptized in the Spirit. 'For in one Spirit were we all baptized into one body, whether Jews or Greeks,' wrote the apostle Paul to the Corinthian assembly (1 Cor. 12:13 R.V.). Thus the believer is brought into living and eternal union with Christ, forming part of His body, "For we are members of His body, of His flesh, and of His bones" (Eph. 5:30).

2. THE EMPOWERING OF THE SPIRIT. Because the Spirit of God dwells in us we now have POWER to overcome the flesh, to live lives well-pleasing to God, and to be a blessing to others. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit" (John 7:38-39). As the river of living water issuing from under the threshold of the house of God will bring fruitfulness, healing and blessing in a coming day (Ezek. 47), so do believers now who walk in the Spirit bring forth fruit to the glory of God, Gal. 5:16, 22, 25.

3. THE TRANSFORMING OF THE SPIRIT. The great purpose of God in redemption is not merely to deliver us from the wrath to come (however wonderful that is), but to reproduce in the believer the image and likeness of Christ, Adam at the first was created in the image of God, but sin spoiled and marred that likeness and with it all the old creation. By the redemptive work of Christ on the cross, and the transforming power of the Spirit of God, the likeness of Christ is produced in the lives of God's people. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

All the mighty force of the Niagara Falls rolled on unused for many centuries. At the beginning of this century man began to develop and use that power. More and more of its potential force has been harnessed for the production of electricity for beneficial purposes. How little at most and best do we use for the glory of God, the almighty power of the Spirit of God which is at our disposal. What is our attitude towards the indwelling Spirit? Are we day by day "led by the Spirit"? Do we "walk in the Spirit"? Do we "grieve the Spirit" by carnality and selfishness? Do we "quench the Spirit" by disobedience to His promptings? May the Lord exercise our hearts in this regard.

#### The Son of God Dwells in Us

"Whoso eateth My flesh, and drinketh My blood, hath eternal life . . . He that eateth My flesh, and drinketh My blood, *dwelleth* in Me, and I in Him (John 6:54, 56). On the cross of Calvary the flesh and blood of the Son of God were separated when He died for our sins. To eat the flesh and drink the blood of the Son of Man is to personally appropriate a crucified Saviour to meet my own need. Then one can thankfully say,

(1) THE LIFE GIVING SON OF GOD DWELLETH IN US.  
We can sing with worshipping hearts,

" 'Tis eternal life to know Him, Oh, how He loves!

Think, Oh think how much we owe Him; Oh how He loves!"

We have eternal life and therefore eternal security, because the Son dwelleth in us (John 10:28).

(2) THE PRAYER-ANSWERING SON OF GOD DWELLETH IN US. "He that keepeth His commandments dwelleth in Him, and He in Him" (1 John 3:24), and verse 22, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do these things that are pleasing in His sight." Because the Son dwells

in us, a blank check is put into our hands, "whatsoever we ask", conditioned only upon obedience to the commandments of the Lord. If we are disobedient to the known commandments of the Lord we cannot expect answers to our prayers, even though the prayer may be in keeping with the mind of the Lord, and even though the inherent power is at hand to send the answer. The late Mr. David Oliver used to say, "There are many good prayers in Heaven which are held up, awaiting an obedient walk here on earth."

3. THE FRUIT BEARING SON OF GOD DWELLETH IN US. "I am the vine, ye are the branches: He that abideth in Me, and I in Him, the same bringeth forth much fruit: for without Me ye can do nothing" (John 15:5). It would be a subject in itself to look at the various kinds of fruit that can be brought forth by the one who is enjoying fellowship and communion with the Son of God, the "True Vine". This is the Lord's purpose for each one of us, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16).

#### God the Father Dwelleth in Us

Even in the Old Testament we read, "For thus saith the high and lofty One that inhabiteth eternity, Whose Name is Holy, I dwell in the high and holy place, with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). What a contrast, the two dwelling places of God — the high and holy place, and the humble and contrite heart! Revival never comes to the mountain peak of pride but to the valley of humility. So then we learn that God dwells in the **HUMBLE HEART**.

God dwells in the **LOVING HEART**. "Beloved, if God so loved us, we ought to love one another . . . If we love one another, God dwelleth in us, and His love is perfected in us" (1 John 4:11-12).

God dwells in the **GENEROUS HEART**. This is clearly inferred in 1 John 3:17, "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in *him*."

#### The Word of Christ Dwelling in Us

In closing, we have the privilege of letting the word of Christ dwell in us richly (see Col. 3:16). If we do this we will be able to teach and admonish one another — the result saintward. We will have our hearts full of praise and song to the Lord — the result Godward. This happy condition will only be seen in the child of God who is daily reading, searching, meditating and obeying the blessed

Word of God. John Bunyan's "Pilgrim's Progress" was not written by a man educated in the schools of men yet it has been acknowledged to be a masterpiece of English prose, apart altogether from its spiritual value. It was written by a man steeped in the Scriptures to such an extent that it has been noted by admirers that there are only a very few words in the whole volume that are not found in the Holy Scriptures. What happy, healthy, spiritual Christians we would be if we lived and breathed in the pure atmosphere of the Holy Scriptures.

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### SHEPHERD WORK AND ITS REWARD

Thankless often is the service here, but rich is the reward hereafter of going after the wandering sheep of the blood-bought flock of God; seeking out the backsliding, recovering those led aside into byways, and delivering such as have been entangled in the fowler's snare, "because they belong to Christ". This is a service held in little esteem in the present time. It does not bring the servant into publicity as the preacher on the platform. It does not gather the crowd, or excite enthusiasm like the work of the evangelist. It does not provide the stimulating soul-enriching occupation with the Word, that falls to the lot of the teacher who feeds the people of God on the deep and precious things of Christ. It is a work of healing and restoring; it occupies itself chiefly with those who are out of soul health and out of rank, with whom spiritual intercourse is either impossible or of a character little calculated to cheer or encourage. It receives no praise of men; it is scarcely regarded as being worth recording in what is called "the Lord's work". Yet no work more closely approximates to that of the Good Shepherd, who came to seek and save the lost, and we are sure no brighter crown will be awarded on that day than "the crown of glory" (1 Pet. v. 4) to the faithful shepherd of the little flock. But it needs much grace, much patience and close companionship with the Lord, to enable anyone to fulfil such a service worthy of Him, and yielding blessing to those to whom it is rendered. A tender heart and a firm hand are both needed in dealing with the wilful and the wayward sheep of Christ's flock.

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A redeeming feature in Peter was that although he followed Christ afar off, his backsliding was of very short duration. This indicates that the true lover of the Lord is one who, when overtaken by sin, has no rest until he finds it in happy communion with the Lord. The religious professor who patronizes the world will find no encouragement from Peter's fall. To those who throw up the fall of Peter we point them to his restoration and ask if they know the blessedness of salvation's joy restored.

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**NOTABLE CHARACTERS IN HOLY WRIT  
SAMUEL, THE UPRIGHT JUDGE**

*G. G. Johnston*

The story of this good man's life makes very pleasant reading, and was, no doubt, frequently read to Timothy, by his godly grandmother Eunice, and by his mother Lois, as it is still read by godly parents to their young children.

One remarkable feature is that he, like Timothy, had an exercised, godly mother who prayed for him before he was born. Not only was she possessed of a natural desire to become a mother, but she seems to have experienced much concern over the condition of Israel at that time, and she desired a manchild, who might later become a faithful judge and leader of her people.

Surely her example of exercise and prayer would be worthy of imitation today! Is there not a serious need today for true men of God? Declension, departure and defeat are in evidence on every hand. Are we to remain unexercised? Is it enough to say: "These are the last days, and what should we expect? Certainly, *we* can do nothing. But God can, and will, if we are exercised about it.

Though Samuel had such excellent parentage and early tuition, it is clear from 1 Samuel 3:7 that, as yet, he did not know the Lord. He was not immoral and vile, as were the sons of Eli the priest, but he required that revelation from God, which all, whether old or young, must have, to fit them for God's presence in eternity, or for His service here. Have you, dear reader, been truly converted to God? His parents' purpose in dedicating him to the Lord from infancy was undoubtedly that he should serve the Lord through all his life, but he must first hear His voice—he must "know the Lord".

More than this, such a work in Samuel's soul was the work of God. It could not be wrought in him by persuasion, either by his parents, or others. Are we willing to wait upon God for this in our sons and daughters today, meanwhile sowing the seed of God's truth in their hearts, but recognizing God's prerogative to make it grow? Is there not an undue haste in seeking to urge the young to "make a decision", where there is no evidence of the conviction of sin — the work of the Holy Spirit of God? Is conversion to God a mere mental decision, or is it a work of God? Parents, by all means manifest a solemn concern about the souls of your children. Keep the truth before them, pray for them and with them. Leave the rest with God. This would save from spiritual abortions, which result in pitiful weaklings among us, if they have life at all.

Eli, the priest, was a man who lacked character, allowing his wicked sons to carry on all kinds of abuse among the people. In spite

of this, Samuel grew to be a man of God. Little is known of him until he later calls upon Israel to destroy their idols and return to the Lord, and serve Him only (1 Sam. 7:3). This stirred up the souls of Israel, but it also stirred up the enmity of the Philistines to the extent that they prepared to wage war with Israel. Satan hates to see God's people restored and happy, and times of revival have always been times of heated opposition. But, let us earnestly seek a true restoration, whatever it may cost us. Trouble will come from the most unexpected quarters, but let us remember that the enemy is the source of it.

Israel was in a sadly weakened state as a nation and greatly feared the Philistines. We are no match for our enemy either, but we have Israel's God. Here we discern Samuel's spirituality. Instead of feverishly seeking some arm of flesh to help, he took a sucking lamb — the symbol of weakness — and offered it for a burnt offering wholly unto the Lord. In this he no doubt meant to say: "We are as weak as this lamb, Lord, but we wish to be wholly for Thee." The Lord never fails those who take such a position. A fearful storm from the Lord discomfited the Philistines; the Israelites smote and chased them out of their land.

Recognition of such a deliverance was surely proper and Samuel erected a stone in Mizpeh to commemorate the event. Have we any similar monuments along our pilgrim way; sacred spots where God has wrought for us?

Good men are not always wise, and Samuel, as he advanced in years, gave way to the natural desire to make his sons his successors (1 Sam. 8:1). This mistake has often been repeated, even unto our day. But Samuel's sons were not as he was. They even undid a great deal of the good done by their father. How often a good and godly elder, whose influence has profited the saints of God, has, by his zeal in that direction, succeeded in getting his son into a place of prominence in the assembly! But lacking the qualifications of his father, he has only been a burden, or worse. A preacher, whose testimony and labours have been highly commendable and profitable to all, has an intelligent son for whom he seeks also recognition among the saints as a servant of the Lord. In some cases at least, time has proven that such have neither the call of God nor the necessary qualifications. How frequently it has been suggested that the son of a missionary should necessarily also be a missionary! Do we not recognize that such a work demands a definite call and preparation from God?

One of Samuel's most painful tasks seems to have been to anoint Saul as king over Israel, knowing it meant a rejection of God's leader-



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ship and a copying of the nations around them. Soon Saul had proven himself to be only a carnal man, and Samuel was commanded by the Lord to anoint David king. He did not live to see the sad end of Saul and his sons, nor the ascension of David to the throne. He passed away in the midst of his people, being greatly mourned by them. His life had been full of devotion to God and of usefulness to His people. What about ours?

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### ABSOLUTE PERFECTIONISM

The teaching of absolute perfectionism is fraught with far more serious evils than appear at first sight. It seeks to establish such a lofty standard of experience that the brother who espouses its cause soon finds himself in a difficult position. He discovers that his actual experience does not agree with the theories of perfectionism. It has led him to expect too much. Yet he is loth to admit there is anything wrong with his perfection theories. If some little failure crops up, what is he to do? Conscience at once says, "Where is your perfectionism now?"

Is he to throw up his profession of "absolute deliverance from all that is of the flesh?" He feels that this would be a most humiliating proceeding. It would virtually mean that his perfection theories were a mistake, and that he had taken up an untenable position. This would never do! Seeing, then, that he cannot square the perfection theory with the facts of his own experience, there is a strong temptation for him to square the facts of his experience with the perfection theory! The "little failure"—the hasty word—the uncharitable thought—is accordingly "explained" and shown, to his own satisfaction, to have had no connection whatever with the workings of the flesh! The brother is simply *compelled* to do this—or throw his perfection theories overboard.

The standard of vital godliness, thus lowered, goes on descending as occasion may require, until the brother's profession of perfect deliverance becomes like Saul's profession of obedience—plainly contradicted by the laming of the oxen (1 Sam. 15:14) which can be perceived by anyone who has ears to hear. Perfectionism may begin with a most exalted standard of godliness; but in the end the standard is low enough. Perfection tends to create an unreal and an artificial life, simply because it flatters the man that he is what he is not. If he makes the smallest slip he is tempted to conceal from others—and even from himself—that he has contracted the slightest defilement. This nips confession in the bud, covers up the germs of evil, fosters self-sufficiency, and inevitably leads to spiritual bankruptcy.

## NURSING A GRIEVANCE

Have you never had a grievance — a real substantial grievance? Were you never wronged in pocket or reputation? Were you never wounded in the house of your friends? Has no Christian brother ever treated you unjustly or unkindly? and they will neither admit it, confess it, nor repair it. Well now you have a grievance: a fair, legitimate, honest grievance. You have solid ground for complaint. Now what do you do with your grievance? Do you nurse it? Do you brood over it? Do you press it close to your bosom to keep it warm? Do you listen to its cries and complaints? And do you feed it that it may thrive and grow and get stronger and stronger?

Be honest with yourself and see how matters really stand between the Lord and your soul. Do you not find that this over-grown child which you so carefully nurse, which is scarcely ever out of your arms and never out of your mind *is secretly draining away the life of your soul*. Where is your patience, your forbearance, your broken contrite heart, your submission to the will of God, your brotherly love, your meekness and quietness, your forgiving spirit, your Godly fear of displeasing the Lord by hating your brother, your obedience to the gospel precepts?

You have been wronged, grievously wronged; well, all the more reason why you should show the Christian spirit by forgiving those who have wronged you. Will you never forgive? Will you go down to the grave in your unforgiving spirit? Will you nurse your child till, like a spoilt child, it becomes your master, and ends in robbing you of all you possess worth having? Do you not see how lean you are getting? Do you not find how barren your soul is, what little access you have to God in prayer, what little enjoyment of His presence and smile of His face? But why all this darkness? Is there not a cause? Do not these increase the more you brood over your wrongs? And should not this lead you to fear lest you be holding an enemy of God in your bosom?

Could you see your real case, you would find that you are nursing *enmity, pride and selfrighteousness*; that you are walking contrary to the precepts of the gospel; and that you are acting against the mind and example of Christ who forgave His murderers; and yet you who call yourself a Christian, cannot forgive your brother! "Yes, but he has treated me so unkindly, so cruelly, so unjustly." All the more reason why you should forgive him. "But he has acted so inconsistently." Well, reprove him for it; but let not his sin be an occasion for you to sin too.

I dare say you think you have more grace than he, for you are sure you would not have treated him as he has treated you. Then

show the superiority of your grace by freely forgiving him, if you believe him to be a brother. But whether you have sufficient grace for this or not, take this friendly piece of advice, if you can — *do not nurse your grievance*; for depend upon it, you can only do so, to the eventual grief of your own soul, to the inflicting upon yourself a deeper wrong than that from which you are suffering, and an injury worse than any that your worst enemy could inflict upon you. And don't forget the Lord's words in Matt. 18:35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

(Written in 1864, reprinted from "*Precious Seed*")

### CHRISTIAN WEDDINGS

*Hector Alves*

Frequently the question is asked, "How should we conduct the weddings of our brethren and sisters who are in the assembly?"

First of all, we thank God for every "marriage in the Lord". An unequal yoke in marriage is dishonouring to the Lord, and gives no joy in the assembly. Therefore we ought to do all we can to make a marriage in the Lord a happy one, and seek to contribute to its being what it ought to be. In seeking to answer the above question, there are two Scriptures which come before our mind, "Be not conformed to this world." (Rom. 12:2). "Let all things be done decently and in order" (1 Cor. 14:40). Certainly we should not turn to the world for a pattern of a Christian wedding; nor go to "Babylon" nor to "Caesar" for help in the performing of it. But we can go to the Word of God as our guide in the matter, and there we will learn both by precept and example. It is most encouraging to find first of all that our Lord graced a "marriage in Cana of Galilee" with His presence, and that of His disciples also. We read that they were invited, "called" (bidden, R.V.) and they accepted the invitation. It appears that they took a long journey in order to be present at this, the first Christian marriage on record. At the marriage our Lord supplied that which brings "joy to the heart of man" by His first miracle, turning water into wine.

There have been marriages solemnized amongst us where the conduct has been altogether inconsistent with the Name of our Lord Jesus Christ. There ought to be an atmosphere of sobriety, yet mingled with joy and happiness. Natural desires for hilarity and nonsense ought to be restrained; and worldly display should have no place in any form. To dress neatly and becomingly for a wedding, is proper; and to take every opportunity for well wishing is quite in order at such a happy occasion. The custom of toasting or drinking to the

health of bride and bridegroom, the throwing of confetto, rice, etc., are of pagan origin, and certainly should have no place at a Christian wedding. "Foolish talking nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4). A "marriage supper" or reception following the service, is quite in keeping with the occasion. The Scriptures ought to be read at some time during the service; words of well wishing and of exhortation given to both bride and bridegroom, which will help them in their new relationship, and in view of their setting up of a home of their own together. If unsaved are present, a word for them can be given in a manner which is in keeping with the occasion, and yet causing no offence. More than once, the unsaved guests at a Christian wedding have thanked the speaker for "the good words spoken" in reference to the love of God, His grace to the guilty, and the simplicity of the way of salvation.

Let the Word of God, and the example of our Lord and Saviour be our unerring guide in all of our Christian weddings; let us not grieve the Holy Spirit of God; but let us give thanks to our God for every marriage in the Lord.

### A SONG OF PRAISE

Have you studied Psalm 30? It is a gem, and the more you look at it the brighter it shines. It is a little "Song of Praise". In verse 1, you find the writer had been *cast down*, for he says—"Thou hast lifted me up." In verse 2, he had been *sick*, for, "Thou hast healed me." In verse 3, he had been *dead* (Eph. 2:1), for "Thou hast brought up my soul from the grave." In verses 7-11, he had been *troubled* and *mourning* but "Thou hast turned my mourning into dancing, and girded me with gladness."

What a state the Lord found him in, but see how He left him! Lifted up, healed, quickened from death, dancing for joy. And the song ascends, just telling the Lord all He had done for him. If we dwelt more upon Him: His work, His doings, His salvation, the song would be oftener in our hearts and lips. O to sing "Unto Him Who loved us and washed us from our sins in His own blood. To Him be glory and dominion forever and ever." Won't it be glorious to sing it when we are *with* Him, without a discordant note or wandering thought. Jesus is waiting for that day. May we be waiting for it too.

C. S. BLACKWELL

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To learn of Christ is the quickest way to unlearn the things that are not well-pleasing in His sight. As the true joy comes in, the false is compelled to take to itself wings and to depart.

## GIDEON'S THREE IFS

Wm. Williams

"Oh my Lord, *if* the Lord be with us, why then is all this befallen us?" Judges 6:13. This is the first "if". Now usually "if" is the word of doubt and unbelief. It is so in this case. Gideon was walking by sight and not by faith. When we do this there will be lots of *ifs* in our mouth. What "our fathers had seen" had little effect on Gideon because according to appearances God was no longer the Almighty God of the fathers. This "if" has often an echo in the hearts of the saints today. Unbelief asks, "Where is the God of Elijah?" We believe that God fed him; that he stopped the mouths of the lions and stood by the faithful trio in the furnace. But that was long—long ago. "He's just the same today" is easier sung than acted on.

"If now I have found grace in thy sight, then show me a sign that thou talkest with me" (Verse 17). Now why did Gideon require a *sign*? Had he not heard the Lord talking plainly to him? "Except ye see signs and wonders ye will not believe" (John 4:48). The Lord patiently waits upon Gideon while he makes ready his own conception of an offering of a kid, cakes, flesh and broth — what a mixture to offer to the Lord! But in His grace He apparently accepted it and now Gideon is terrified because the Lord gave him what he asked for. Let us be careful not to ask the Lord for things which would make us afraid after we get them. God can answer at times, but sends leanness into the soul. How sad to hear a Christian say, "I'm fed up" or "I wish I were dead," etc.

But the third "if" comes in Verse 36, "If thou wilt save Israel by my hand, as thou hast said." Now he has to test the truth of God's promise by a fleece. In our younger days we used to hear the expression, "Put out the fleece" to try and discern the Lord's mind regarding a certain thing or path. In fact, we formerly used it ourselves; but we are diffident about such procedure today. The poet puts it well in the words—

"I do not ask that He must prove this word is true to me.

And that before I can believe He first must let me see.

It is enough for me to know; 'Tis true because He says 'tis so.

On His unchanging word I'll stand and give up friends and wealth  
and land."

God has given us the principles of His word to instruct us; He has given us His Spirit to guide us, by fervent prayer and supplication. He has given us experience and the counsel of elders to help us to assuredly gather His mind, so that making stipulations to God that if He does such and such we will take it to be His mind to do something or other is after all, perhaps, not the best way to honour and obey our risen Head. But let each man be fully persuaded in his own mind.

## ISRAEL AND THE CHURCH

## The Calling of Israel

## (Part 5)

*Wm. Hoste*

We will next compare Israel's calling with that of the Church.

The calling of Israel was an earthly calling. They were God's earthly people. They were, it is true, specially privileged by His manifested presence in their midst, and were in a special covenant relation to Him as a people, but the character of their blessings, privileges, and position was none the less earthly and connected with the earth.

This does not prejudice the fact that the true men of God in the nation enjoyed, as we have seen, the spiritual blessings of forgiveness, justification, and communion with God, with a hope beyond this earthly scene. Doubtless many like Abraham "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). Certainly, all godly Israelites who die, will enjoy heavenly blessing, but Israel, viewed as a people alive on the earth at any given time, is nationally called to an earthly position and blessing. One reason—perhaps the greatest—why the Jew is so generally unpopular, is not a religious but an economic one, though Satan hates them for their national connection with Christ, and God in government permits persecution on account of their rejection of Him. The Jew is admirably fitted for the earth, and the Gentiles see with chagrin that instead of their getting the better of the Jew it is the other way, hence disabilities are imposed and persecution inflicted upon the chosen race.

The earthly calling of Israel is shewn, we may say briefly, in three ways. (a) By the fact that their blessing was connected with an earthly place. (b) It was material in character. (c) It was conditional on obedience to law.

(a) Israel's blessing was connected with an earthly place—the promised land. Abraham was called by Jehovah into this land (Gen. 12:1, and though in the following chapter we read that he was told to "Arise and walk through it," yet it could not be his actually, for "the iniquity of the Amorites," its then possessors, "was not yet full". Leviticus 18:24-30; 20:22-24, describe the characters of that iniquity, and sufficiently disposes of the argument of those who find such a mysterious providence in the total destruction of those "honest peasants", the Canaanites. It was in mercy to the whole world and succeeding generations, that such a moral pest-house as their land had become, should be drastically disinfected.

When God's moment came—that blessed 'due time,' never too soon, never too late (see Rom. 5:6; Gal. 6:9; 1 Pet. 5:6)—God

brought His people out of Egypt, that He might bring them into the goodly land of promise, "a land flowing with milk and honey" (Exod. 6:6, 8). They could neither inherit the blessings in Egypt nor in the wilderness. They must possess the land. This they failed to do through sloth or unbelief, but in proportion as they did so, they were prospered. There they enjoyed great national prosperity in measure as they were faithful to God. The immense territory promised to Abraham, "from the river of Egypt to the Euphrates," and so forth (Gen. 16), enclosed in a triangle, of which the two greater sides are about 900 miles long, and the base, the eastern end of the Mediterranean, about 400 miles long, containing, roughly speaking, 180,000 square miles—the British Isles contain some 121,377 square miles)—never was possessed, not even in Solomon's reign, though doubtless it will be in a future age.

Departure from God was marked by incursions and invasions of the surrounding nations, and later on, when Israel's cup of iniquity was full, they were deprived of their land, not all at once, as if God lingered over the people in long-suffering patience, but gradually. First, the ten tribes of Israel were deprived of their land—"So was Israel carried away out of their land to Assyria unto this day" (2 Kings 17:23). They will be found again, probably, as is usual with lost things, not far from where they were lost. In the meantime we may be sure that wherever the lost tribes are, they are not the mixed race inhabiting the British Isles, according to the "vain babblings" of certain teachers.

About two hundred years later, Judah too was judged, as we read, "So Judah was carried away out of their land" (2 Kings 16:21). This first captivity lasted seventy years, and was succeeded by a partial restoration; which was followed in 70 A.D., by a final dispersion of Judah "as it is this day" (see Hosea 3:4). But Judah and Israel will be brought back to their land, not together, but part of Judah first in unbelief, and then the rest, becoming one nation again in their land (see Isa. 10:20; 11:11; 6:24; 27:13; 43:6; 49:12-22; 60:8, 9; 66:20; Hos. 10:6, etc.). There they will dwell in the Millennial age (see Ezek. 40:48) in the full enjoyment of earthly blessing, under the beneficent reign of Christ their King.

---

Whence but from Heaven, could men unskilled in arts,  
In several ages born, in several parts,  
Weave such agreeing truths? or how, or why,  
Should all conspire to cheat us with a lie?  
Unasked their pains, ungrateful their advice,  
Starving their gains, and martyrdom their price.

—DRYDEN

## CHRIST STANDING

*J. A. Gray*

The Lord Jesus is seen standing in a number of different places in the New Testament. The Holy Spirit describes the circumstances and character of each. From them we learn many valuable truths concerning the Person of the Lord Jesus Christ in His various characters and offices.

(1) **IN THE SYNAGOGUE**—The Divine Interpreter, Luke 4:16-22.

The scene here described took place in Nazareth on the Sabbath Day. The place and day are not without significance. The public reading of Holy Scripture was committed into the hands of Christ. He opened the book and found the place. Here the dignity and intelligence of God's anointed preacher is suggested. In verse 18 we have what was read. This describes the blessedness of the Lord's ministry as the "Gospel Preacher". He would heal, deliver and give sight. In verse 20 He intelligently closes the book. Now as the Divine Interpreter He states that those Scriptures have been fulfilled by His presence and work on earth. By reading Isa. 61:2, we see the important point where Christ stopped His reading. A two-fold interpretation is given. The acceptable year of the Lord is the present dispensation of grace. The day of vengeance of our God is a future day of judgment.

(2) **IN THE GARDEN**—The Divine Comforter, John 20:1-18.

A weeping woman in the garden by the sepulchre is the object of our Lord's sympathy and compassion. Her sorrow seemingly is so great that she fails to recognize Christ. He allows this and begins to work as a gardener would work on a drooping plant. Very soon the Divine Comforter, by using wise and tender words reveals Himself, removes the tears and binds up the broken heart. Today there are weeping Marys standing by the sepulchre of death, who experience the power and grace that comes from the Divine Comforter.

(3) **IN THE MIDST**—The Divine Revealer, John 20:19-29.

Here is an upper room scene. Fearful disciples meet behind a closed door. The religious world and its antagonism made them so. Christ stands in their midst and displays His hands and feet. Such a sight and proof of His wonderful love removed fear and His words of peace produced gladness. Thomas, one of the twelve, was absent, and missed this glorious proof of love and resurrection (verse 24). On the second Lord's day, Christ again stands in their midst and speaks sweet words of peace (verse 26). Thomas, on this occasion was present and had all his doubts removed. From this first Lord's day until the last Lord's day, Christ has been and will be, in the midst of God's gathered people to manifest Himself to the eye of faith.



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(4) ON THE SHORE—The Divine Restorer, John 21:1-7.

Simon Peter and six other disciples are out fishing. Returning cold, hungry, discouraged and dissatisfied with the night's work, they see Christ standing on the shore. There He stood as the Divine Restorer, waiting for the return of backsliding Peter and his companions. Peter gets restored to God and reinstated to the service of Christ. Christ first warms and feeds him before He probes him. The method of the Divine Restorer, in dealing with backsliders, is worthy to be followed. Such scriptures as these ought to give renewed hope to every backslider and encouragement to see the Divine Restorer Himself.

(5) ON THE RIGHT HAND OF GOD—The Divine Rewarder, Acts 7:55-60.

Stephen was the first martyr of the Christian Church. His martyrdom is here described. The prayer he offered is similar to that of our Lord's on the cross while his vision of the Divine Rewarder at God's right hand is very comforting. Christ, in a future day, will confer upon him the high honour of the martyr's crown, the crown of life. At the right hand of God, Christ was waiting for the brave martyr's spirit.

(6) AT THE DOOR.—The Divine Witness. Rev. 3:20.

The Divine Head of the church, instead of being the Lordly Host at His own table, is found outside the door and is refused admittance. This was the experience of God's faithful Witness, and the attitude of an unfaithful church. This has a message to every local church and ought to exercise every heart to find out what place they are giving to Christ. To-day, as then, Christ is rejected by the mass. He will appeal to the individual, and so verse 20 promises fellowship and communion to all who give the Lord Jesus His rightful place in the heart and life.

(7) IN THE MIDST OF THE THRONE—The Divine Redeemer, Rev. 5.

Praise and worship is the theme in this Heavenly scene. Christ the Divine Redeemer is seen as the Lion in the greatness of victory, and as the Lamb in the power of His redemptive work (verse 5). The heavenly host sing the new song (verse 9), and ascribe power, honour and glory to Christ. Then all the redeemed, with their new bodies of glory, will worship the Divine Redeemer without limitation or reserve.

---

Dole not thy duties out to God,  
But let thine hand be free,  
Look long at Jesus, His fair love,  
How was it dealt to thee?

## WHAT IF YOU WERE ABLE!

*Mervyn Paul*

Young people, seeking to find a niche in an adult world (which, as a whole, is callously indifferent to their existence or their fate) usually do plenty of dreaming and wishing. And frequently their urges begin to find expression in such terms as, "Oh, if I only could . . .!"

But yearnings like these are not limited to young Christians. What myriads of sighs, prefaced by those, or similar words have ascended into the ears of a mercifully understanding heavenly Father (Psa. 103: 13-14) from older believers as well! Indeed, man as a limited creature, dwelling within the boundaries of his limitations, and without hope of escape, ceases not to search for more power of different types, albeit they may threaten his earthly existence. In a more ordinary sense David, in the tragic days of Absalom's rebellion, finding himself without power to curb the defection either of men of low degree, or men of high degree, was compelled to cry out, "God hath spoken once; twice have I heard this; that power belongeth to God"; Psa. 62:11. No doubt the king would have liked to have done important things in that crisis; but he wasn't able.

**IF ONLY WE HAD THE POWER** what great things might we not attempt! And what escapes from responsibility, or boredom, or unpleasant tasks; from uncongenial people, or illness, or financial worries; from things as they are; from this impossible place to one where we could get a fresh start, etc. — what escapes, I say, would we not engineer!

Then, too, there is the felt need in Gospel efforts and testimony. We think of the power manifested in Apostles, and other chosen vessels, in the Church's early days; and of some who in more recent times were used mightily of the Lord. But power belongeth unto God. We haven't got it; few really know how to get it. Nor can I tell you the way to acquire it. But while reading, lately, about the Temptation in the wilderness of our blessed Lord Jesus Christ (Matt. 3:16—4:11) I thought I caught a glimpse of some qualifying factors. Let me tell you about them.

In this passage the One Who "upholds all things by the word of His power" (Heb. 1:3) is seen on earth as "the Man, Christ Jesus", previously having "emptied Himself, taking the form of a servant, becoming in the likeness of men"; (Phil. 2:7: Vine). Baptized by John, and coming up out of the water, the Spirit of God descended upon Him. Years later the Holy Spirit, through Peter, described it in these words; "How God anointed Jesus of Nazareth with the Holy Ghost and with power"; Acts 10:38.

Here, then, we have the Perfect Servant receiving the anointing that will equip Him for His public ministry. Now stop a moment and ask yourself what you would have done had you received (in your measure) such power. Likely most of us would consider that we ought to use it right and left — for the Lord's work, of course, but for all sorts of things as well . . . which surely must be a major reason why God cannot entrust us with it.

Before the Lord Jesus made any use of His anointing with the Holy Ghost and with power, He was led (and driven: Mark 1:12) by the Holy Spirit into the wilderness to be tempted . . . tempted with respect to His readiness to act under the Spirit's guidance, and to use His power as and when He was directed, only. Hence, from a natural standpoint, His reactions to Satan's proposals seem altogether different from what might have been expected. Notice that in each case **HE REFUSED TO USE HIS POWER**:

Vss. 3-4: to supply His own temporal needs;

Vss. 5-7 to gain the acceptance of Himself by others;

Vss. 8-10: for personal advantage—to take a "short-cut" to His objective.

Now if this doesn't strike you as remarkable, compare it with the common attitudes of those of us who bear His name. Are not these the very things that many of us pray earnestly about, **EXERTING EVERY SCRAP OF HUMAN POWER THAT WE POSSESS** in order to gain them? He had power to turn stones into bread; but as the Dependent One He would, although an-hungered, await His Father's provision for, or direction concerning, His needs for food . . . But as for ourselves, do we not feel justified in using all our little power to get better jobs, with better pay, better working conditions, so that we may have better cars, better homes, or a better standard of living? . . . our strivings eloquent of an attitude that cries to heaven, "Oh, if we only had **MORE** power!" . . . contrast: Acts 20:34; Eph. 4:28.

There are numerous instances recorded when He used His power to supply the temporal needs of others. But for Himself, His dependence on whatever His Father should provide was never to vary. No wonder angels came and ministered unto Him; vs. 11.

The second temptation was of such a character that possibly few of us should have recognized it as such. About to begin His earthly ministry, and unknown to the people, a public demonstration of Psa. 91:11-12 would serve to proclaim Him at once to the Jews as the long-awaited Messiah, especially if done before the eyes of priests and people at the Temple. But He refused to use His power of claim

to that promise. Indeed, He would seek no such acceptance of Himself, nor of His ministry — no vindication — except that received from His Father; John 5:41; 1 Pet. 2:23. . . . “Wonderful Man of Calvary!”

In contrast, how many of us dream of being, someday, a “big shot”. Moreover, should we hear of something uncomplimentary having been said about us, we hurry away to get it “put straight”, or to make the offender “take it back”, lest our prestige should suffer. It would almost seem that some of us might be willing to accept a temple-jump-test . . . if we felt sure it would work. (What great publicity!)

Last of all came the temptation to avoid the waiting-time for the fulness of time . . . to take a “short cut” to the fulfilment of His objectives . . . to by-pass the sufferings of the cross and attain to earth’s kingdoms by using His personal power of choice. But there could be no response in Him to such a proposal. The power of choice would remain where it belonged—in His Father’s hands, even unto Gethsemane; Matt. 26:53-54. He would await His Father’s time to give Him the kingdom . . . and He is waiting for it still!

- But how many of us are willing for God to make all the choices? Psa. 47:4.
- And how many of us there are who chafe because God seems so slow in giving us what *we* want.
- And how few there be who are willing to WAIT for the outworking of His plans for our lives; James 5:11.
- And what a lot of us spend much time trying to figure out short-cuts—methods of by-passing times of trial, and suffering, and waiting for *God’s time to act* to come.

But likely some young folks will not have thought of these things before. However, now that we see a little more of the path that He trod, let us pray for grace (Heb. 4:16) to take up the cross (death to self) and to seek to follow Him; Mark 7:34 . . . Shall we?

---

Between right and wrong there is no middle path. Though a great many try to make one, they can never succeed.

\* \* \* \*

There is a right way and a wrong,  
 You cannot travel both along.  
 Choose this or that without delay,  
 But don’t pretend a middle way.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“Rise, my soul! behold 'tis Jesus,  
 Jesus fills Thy wondering eyes;  
 See Him now in glory seated,  
 Where thy sins no more can rise.”

Joseph Denham Smith was a clergyman in the Church of England; then he became the minister of an Independent Church near Dublin, and eventually became engaged in evangelistic work “outside the camp”.

J. Deham Smith was born at Romsey, Hants, July 1816; and began to preach at the age of sixteen; his early labours were around Newry. After leaving his charge as an ordained minister, and going forth to do the work of an evangelist, he gained recognition as “a calm, judicious, and devoted man of God;” and was much used of God in the salvation of souls. Never of a rugged physical frame, his health failed him in 1886, at the age of seventy. He closed his public ministry with a service in the Merion Hall, Dublin, July 26, 1887, and the end came March 5, 1889. He asked his doctor near the end; “Can you give me the shadow of an idea how long it will be?” The answer was frank; “Not long; a little while only.” Denham Smith dropped his tired head back on the pillow, with the words; “Oh how sweet — how sweet.” Then he kept singing till the end came —

“I shall walk through the valley of the shadow of death,  
 I shall walk through the valley in peace;  
 For Jesus will Himself be my leader,  
 I shall walk through the valley in peace.”

Over and over again went that strain,

“I shall walk through the valley in peace.”

And thus he passed into the presence of the Lord.

Besides “Rise my soul, behold 'tis Jesus” other of his hymns found in the Believers Hymn Book are —

No. 57. “God’s almighty arms are round me,  
 Peace, peace, is mine!  
 Judgment scenes need not confound me,  
 Peace, peace, is mine!”

No. 118 “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.

No. 157 "My God, I have found  
The thrice blessed ground,  
Where life, and where joy,  
And true comfort abound."

No. 241—"Rise up and hasten!  
My soul, haste along!  
And speed on thy journey  
With hope and with song;  
Home, home is nearing,  
'Tis coming into view;  
A little more of toiling,  
And then to earth adieu."

### QUESTIONS AND ANSWERS

*Question.* Would you please state in *Truth and Tidings*, at what age responsibility begins for children; and what constitutes accountability before God?

*Answer.* To state at what age a child reaches responsibility in regard to the things of God would be going beyond what is written. The subjects of "responsibility" and "accountability" are things that might well exercise the hearts of parents. The parents are both responsible and accountable to God to bring up their children in "the nurture and admonition of the Lord" (Eph. 6:4). From a child Timothy knew the Holy Scriptures, and as a result, at a later date he was made wise unto salvation through faith in Christ Jesus (2 Tim. 3:15). The Holy Spirit bears witness to the faith that was in his grandmother and in his mother (2 Tim. 1:5). Some have suggested twelve years as the age of accountability; perhaps this is based on the age of Jairus' daughter at the time she "lay a dying" (Luke 8:42). Our mind is, and that from observation, that the age of responsibility might range from five to twelve years; but much depends on the privileges the child has received in spiritual matters, and also the characteristics and make-up of the child. We have known of some trusting Christ as Saviour at the tender age of five years, and none ever doubted the genuineness of the conversion. An esteemed servant of the Lord of a past generation dated his conversion as having taken place before his fifth birthday. However, these are exceptions. Perhaps eight to thirteen years would be the average age when most children reach responsibility, and become accountable to God. We quote the words of a Christian doctor; "To fix any limit as to age, circumstances, or training, at which any child becomes responsible to God, would be a serious mistake; that must be left to the One to whom they and everyone must give account."—H.A.

**QUEBEC, QUE.**—Harry McCready is encouraged by unsaved people coming out regularly to the Gospel meetings, and the Christians are going on happily for the Lord.

**RIVER DENNYS, C.B.**—A. Aiken had some Gospel meetings before returning for a visit to Ireland.

**PORT HOWE, N.S.**—J. Blackwood and D. Leathem are preaching the Word.

**SAINT JOHN, N.B.**—G. Heidman has not been well lately.

**SPRINGFIELD, P.E.I.**—R. McIlwaine and B. Joyce have a portable hall in this district. They are getting a good hearing and some have professed. A. Ramsay is preaching the Gospel in a portable hall near Charlottetown.

**OXFORD, N.S.**—F. Holder and D. Petherick are in a portable hall. The interest has continued in weekly meetings since last summer's work.

**WOOD HARBOUR, N.S.**—L. K. McIlwaine and J. McCracken had meetings here, Charlesville and now are in Bridgewater.

**CORNERBROOK, NFLD.**—D. Howard and G. Campbell have been encouraged. Six have been baptized recently. H. Harris went by boat around the northern route calling at outposts with tracts. He is now in St. Johns.

#### U.S.A.

**WILLMAR, MINN.**—O. Smith and L. De Buhr are in tent work 75 miles from the nearest assembly. They are encouraged by a good hearing, one had professed at the fourth week.

**GARNAVILLO, IA.**—A. P. Klabunda and G. Baldwin are preaching the Gospel.

**STATESVILLE, N.S.**—O. L. MacLeod is preaching the Gospel in a portable hall 30 miles from Hickory and is getting some out to hear the Word.

**FREMONT, OHIO**—L. E. McBain and N. Crawford are in tent work with some encouragement in spite of the extreme heat. Children's meetings in the mornings have been well attended and there is interest among Christians from the sects.

**LORAIN, O.**—Bren. Lipke and Sherlock have seen some blessing in tent work.

**JACKSON, MICH.**—Some have been saved lately, and some have asked for baptism who were saved a year ago. Open air meetings in surrounding towns are encouraging.

#### VENEZUELA

Mr. and Mrs. Wm. Williams have just returned from a month in the east visiting four assemblies who only see a preacher once a year. They were accompanied by Sr. Naranjo and Sr. Chavez. At Marcaj the work is growing; they had a full hall to witness 7 being baptized. 128 were at the Lord's table. They also visited Tiguigue and Las Mercedes, two were baptized at the former place and five at the latter. Then followed a week at LaCruz where 9 were baptized. The last call was at Ciudad Bolivar on the Orinoco River.

Bruce Cumming had a profitable trip through western Venezuela visiting many towns with the Gospel. Two Venezuelan brethren were with him and they sold many Bibles and Testaments besides giving away thousands of tracts and booklets. Even in out of the way places they found the enemy sowing "tares" among the people.

S. Saword and E. Fairfield are preaching in Puerto Cabello.

#### CONFÉRENCES

**HUNTSVILLE, ONT.**—The annual conference will be held, D.V., in the Gospel Hall on Main St., Sept. 9, 10, 11, with a prayer meeting Sept. 8 at 8 p.m. The Breaking of Bread on Lord's day will be at 10 a.m. The Lord's servants walking in the old paths will be welcome. Corr. Geo. Cottrill, R.R. 2, Huntsville, Ont.

**ARNSTEIN, ONT.**—The annual conference will be held, D.V., Sept. 16, 17, 18, commencing with a prayer meeting on Sept. 15. Servants of the Lord walking in the old paths will be welcome to minister the Word. Corr. Emil Culin, Arnstein, Ont.

**LA CROSSE, WIS.**—The annual conference D.V., will be held Sept. 3 and 4, with a prayer meeting on Sept. 2. Corr. L. Uglum, 316 South Sixth St., La Crosse, Wis.

**CREEMORE, ONT.**—The Creemore-Strongville conference will be held with a prayer meeting on Oct. 8 at 8 p.m., Oct. 9 and 10 at 10.30 a.m., 2.30 and 7.30 p.m. Corr. Harry J. Clark, Box 136, New Lowell, Ont.

**OSHAWA, ONT.**—The annual conference will, D.V., be held in the auditorium of the Union Hall, 44 Bond St. East on Lord's day, Sept. 25. Meetings at 10.30 a.m., 2.30 and 7 p.m. (Standard Time), preceded by a prayer meeting in the Gospel Hall, Sept. 24 at 7.30 p.m. (Daylight Saving Time). Communications to A. C. Mattice, 105 Hillcroft St., Oshawa, Ont.

**HITESVILLE, IOWA.**—The annual conference is planned for Sept. 17 and 18, preceded by a prayer meeting on the evening of Sept. 16. Corr. Geo. L. Frey, Aplington, Iowa.

**SEATTLE, WASH.**—Our annual conference will, D.V., commence with a prayer meeting Sept. 23 at 8 p.m. followed by meetings all day Sept. 24 and Sept. 25 at usual hours. The remembrance feast will be at 10.30 a.m.

**CLEMENTSVILLE, N.S.**—The annual conference is expected to be held on Sept. 4 and 5, with a prayer meeting on Sept. 3. "Plain things are appreciated from men walking in a Plain Path."

**MANCHESTER, IA.**—Conference, D.V., Oct. 1 and 2, with prayer meeting, September 30. Corr. an Lubben, 505 E. Butler St., Monches-ter, Ia.

**LORAIN, Ohio.**—Third conference in Spanish, D.V., Sept. 3, 4, 5, prayer meeting Sept. 2 in El Local del Evangelio, 3002 Elyria Ave. Ministering brethren walking in "the old paths" welcomed to minister in Spanish.

**ST. THOMAS, ONT.**—Conference Oct. 9, 10. Particulars next month.

#### WITH CHRIST

**VANCOUVER, B.C.**—Our brother, Robert Stevenson passed away July 2. He had been in happy fellowship in S. Main assembly and was a quiet consistent Christian. He was saved in Glasgow, Scotland, in 1904. G. Campbell and J. Harris preached the Word at the funeral.

**GALT, ONT.**—Joseph Newton Swales went home on May 21 in his 82nd year. He was saved in Midland 61 years ago and in fellowship there and later in Pape Avenue, Toronto and Clyde, Ont. The funeral was held in Midland with J. Gunn and G. Swales preaching the Word.

**BOSTON, MASS.**—Our beloved brother Wm. G. Farquhar went home to be with the Lord on July 4. Saved in Insch, Aberdeenshire, Scotland, 51 years ago, he came to Boston in 1907. For many years he was correspondent for the Boston assembly and was always interested in the welfare of the Lord's people, in the preaching of the Gospel in the hall and in the open air. He has gone to his rest and reward—a faithful man who feared God above many. Three local brethren who had been associated with him in the assembly for over 40 years shared in the funeral service.

**STOUT, OHIO**—Mrs. Mattie Janssen died on June 28, aged 77 years. She was saved in 1926 during meetings held by O. Smith, who took the funeral services.

**STOUT, IOWA.**—Mrs. Matie Miller died July 30 at the age of 79. She was saved in 1923 during tent meetings in Parkersburg held by O. Smith, and has been in the Stout assembly shortly after its beginning until her home-call. Paul Elliott and O. Smith spoke at the funeral.



# 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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EXPIRY NOTICES

Those whose subscriptions have expired this summer 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 this notice. If you renewed some time ago please notify us and we will make the correction.

CHANGE OF ADDRESS

Mr. Robert Boyle, 845 Detroit Ave., Port Arthur, Ont.

**CALGARY, ALTA.**—S. Maxwell had a week of ministry meetings, well attended and appreciated. Visits will be welcomed from those walking according to New Testament principles.

**ARMLEY, SASK.**—A. Wilson and J. Ronald had some meetings after taking the tent down in Kinistino.

**TOGO, SASK.**—J. Gray had encouragement with souls to Christ. He enjoyed a visit to Calgary while passing through.

**GLEN EWEN, SASK.**—G. McKinley had some ministry meetings and also called at Portage la Prairie.

**DRYDEN, ONT.**—R. Boyle has been visiting this neighbourhood with the Gospel from door to door, hoping that this may lead to Gospel meetings later on.

**MADOC, ONT.**—A. T. Stewart joined Timothy Kember in tent meetings here and later at Bath. Quite a few children attended at the latter place. Brother Stewart also had meetings for the saints at Peterborough. A baptism was held in the lake at Deseronto and Bren. Stewart and Kember preached the Gospel. Brother G. P. Taylor is slowly recovering strength but has not been able yet to preach the Gospel.

**MANITOULIN ISLAND, ONT.**—F. Pearcey and R. Booth, helped by a young brother on vacation, had good meetings with souls led to Christ.

**BRUCE PENINSULA, ONT.**—Russel Harris and Earl Pears worked this rather isolated part from door to door with tracts and preached the Gospel.

**TORONTO, ONT.**—J. Govan expects to start ministry meetings in the Eglinton E. hall. C. Patrizio has been visiting many Italians with the Gospel after having 6 weeks' in tent work with Bro. Rosania in Detroit. With advancing years, Bro. Patrizio finds door to door work rather trying.

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## THE PATH

*A. W. Joyce*

The Scriptural path for the Christian and for the assembly is a path of SEPARATION. Just as soon as we leave that path, we put ourselves in a place of real danger. The Christian, who has heard in his soul the call of separation "outside the camp" unto the precious Name of the Lord Jesus Christ, cannot join in the massed evangelical movements of the religious world.

In order to make these great "campaigns" a success they must be based upon compromise. For the time being at least, evangelical, fundamental, and higher critical denominations sink their differences and unite in a common effort. Their aims may be altogether different; the evangelical Christian wants to see souls led to Christ, others who do not at all believe in the inspiration of the Scriptures, the realities of Heaven and Hell, the cleansing efficacy of the precious blood of Christ put up with the preaching in order to see the empty pews filled again after the "revival" is over.

The obedient, exercised Christian will pray "for all men", and will rejoice in the salvation of souls wherever saved, and through whatever channels God as sovereign is pleased to use. God has been pleased to save men through the public preaching of women, but that does not justify the Christian woman doing that which God has forbidden. God has used the preaching of an unconverted "minister" and even a R.C. priest to bring the water of life to a thirsty soul. God overruled runaway Jonah the prophet in the path of disobedience, to become a type of the Lord Jesus in death, burial and resurrection, and was the only sign given by the Lord to the Pharisees in Matt. 12:40. God's overruling providence did not justify the disobedience of the prophet.

Let us see things clearly and let us face the issue squarely. If the Spirit of God and the Word of God have led us outside of all the religious camps of Christendom, it is deliberate disobedience to go back into them again no matter what the pretext may be. Remember also that inter-denominational movements are worse, in that it brings one into fellowship with the combined errors of them all.

The path which our blessed Lord trod here on earth was a path of rejection and reproach. The rationalistic Sadducee, the time-serving Herodian, the "fundamental" Pharisee and the thoughtless mob united in their cry "Away with this Man". The Lord said to His disciples, "Woe unto you when all men shall speak well of you" (Luke 6:26). "The servant is not greater than His Lord." If His was a path of suffering and reproach can we expect ours to be one of popularity?

May God grant that older Christians may not stumble younger ones by their bad example. Younger Christian, if you are perplexed because of a bad example, remember the words of the Lord to Peter, "What is that to thee? follow thou Me." May all of us be exercised about the path we tread in these dark and difficult times. The Holy Scriptures are our Guide, the Lord Jesus is our Example. As we draw nearer to the end of the journey, the coming of the Lord and the judgment seat of Christ, may our hearts be cheered as we sing along the way:

"Unto Thee, the homeless stranger  
 Outside the camp,  
 Forth we hasten, fear 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.

### THE PHILADELPHIAN STATE

#### Rev. 3:7-13

"Hold fast what thou hast," never let it go. This, it will be observed, is not an ecclesiastical position. It is a positive relation to Christ. The characteristic possessions of Philadelphia are these: (1) Christ's Word, (2) Christ's Name, (3) Christ's Patience, (4) Christ's Coming. These, then, constitute in brief, the Philadelphia crown. Struggle on, beloved brethren. The compensations overpower the sufferings. The path we tread ends in strength and brightest glory. Are we contending for these vital truths connected with the Holy Person of our Lord? Struggle on, the victor's rest and reward shall soon be thine. These four: the Word, Name, Patience and coming go together. They are inseparable. You cannot have a compromise here. They all go together. It is not the *start*, but the *end* which settles the question of the crown. Never surrender one iota of these truths. Let us test ourselves, brethren, by this: Is Christ *all* and *everything* to our hearts and in our ways?

## THINGS WHICH ARE THE LORD'S

*F. G. Watson*

## The Lord's Death

(1 Cor. 11:26)

When speaking of the Lord's death we need to be very guarded in our language, lest in seeking to extol it we use language unworthy of it. Though His death was a real death, yet it was different to any other death. Death only claims our friends when, unsuccessfully, all has been done in human power to forestall it. At Calvary, death had to stand aside and respectfully wait till the Lord Jesus delivered up His spirit voluntarily. His death was a willing sacrifice for sin. He said, "No man taketh my life from me. I lay it down of myself. I have power to lay it down and I have power to take it again" (John 10:18). Some say it was a martyr's death. Martyrs die when they can save their lives only by violating their conscience, and a full reward will be theirs. But our blessed Lord said, "I could now pray my Father and He shall presently give me more than twelve legions of angels (Matt. 26:53. He had the power to deliver Himself from His enemies but He went as a lamb to the slaughter. His death was a voluntary offering of Himself for our sins.

## The Lord's Table

(1 Cor. 10:21)

The table speaks of feeding and communion. What a happy time it is in an orderly family, when, after the varied experiences of the day, they are all gathered around the family table and as they eat together they share with each other the joys and trials of the day! No table can be spread apart from death. Seed has fallen into the ground and died, or a life has been taken, in order to provide the meal. So the Lord's table is the result of His death. It is never called the Father's table. All who are saved began to feed at the Father's table the day they were saved, for that table is the word of God on which every Christian feeds. It is their privilege to feed at that table every day since they became the Father's child. Many a child has been sent away from his father's table to get his hands and face washed; so for the lack of a visit to the laver we often fail to find food for our soul when we come to the Word. However, it is our privilege to feed there and it is to our shame if we are sent away empty.

The Lord's table is not our table. Every married man has a table of which he is the head. He is responsible for its providing and

for the conduct at it. To that table he is free to invite whomsoever he likes with two exceptions. In 2 John 10 we read "If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God's speed." That would refer to those spreading evil doctrines that is destructive to the faith. In 1 Cor. 5:11 we read "with such an one no not to eat." These persons are any who have been put away from the Assembly for sin. Some may say that attitude savours of the pharisee, for the Word says, "if thine enemy hunger feed him." We could minister to his needs if hungry, but we cannot sit and eat with such an one lest our action hinder the desired effect of the discipline. Apart from these two exceptions, the head of a house may invite whom he chooses to his table. It would be very much out of place for a guest at that table to start asking others to it. In like manner, since we are guests, at the Lord's table, it is His will should rule and all there should be in subjection to Him, and it is as equally out of place for any to invite others to His table. Our responsibility is to bring the Word of our Lord and Master to bear upon others that they may see their responsibility to obey His command also.

### The Lord's Supper

(1 Cor. 11:20)

The Lord's supper is connected with the Lord's table. The marginal rendering of this scripture is "Ye cannot eat the Lord's supper." That is, they were so far away from God and in such a state of soul, that God could not recognize it as the Lord's supper at all. The supper speaks of communion. How necessary that we be in a state of soul to commune with our blessed Lord at His table! Then we shall discern

### The Lord's Body

(1 Cor. 11:29)

This, in the first instance, speaks of that earthly body which God prepared Him and in which He bore our sins on the tree. Alas, how often we go to the Lord's table and keep the Lord's supper but fail to really get a sight of His body! However, 1 Cor. 10:17 would surely give us the thought of His mystical body as well. "We being many are one bread and one body". This suggests that the bread on the table should remind us that we are one with every saint and that while there is no scripture for them to be brought to the Lord's table while still in an unscriptural position, yet it is our duty to bring before them their responsibility to obey our common Lord.

**The Lord's Day****(Rev. 1:10)**

This speaks of the day on which the Lord's supper should be observed. It is not the sabbath and is never called the Christian sabbath. Nevertheless, being the Lord's Day it should be set apart for Him as much as possible. All duties which can be taken care of beforehand should be looked after in order that the Lord's day may be devoted as completely as possible to Him. It should not be turned into a day for picnicking or visiting other than will be for His glory. This Day is so misused to-day by the world that God's people are in danger of being drawn into the same ways thus God would be robbed and we would lose the spiritual blessing the day should bring to us. May we know more of what it is to be in the Spirit on the Lord's Day.

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**NOW AND THEN**

The truth of separation from ecclesiastical iniquity and worldly religious corruption which is so fully taught in the Word, and in days past so plainly set before God's people for their deliverance, is hardly heard now, with the result that a generation is rising up in the assemblies who do not know it, and it is to be feared in many cases, who have no heart for it. Let those who have the truth teach and preach it just the same, without compromise or fear. God will always honour His word, and the truth will never fail to make a way for itself in spite of man's indifference and opposition.

The day of the judgment seat will be a day of surprises. Things highly esteemed among saints, when manifested in God's light (1 Cor. 4:5), will look very different from what they seem here, and things which were never recognized even among saints, but perhaps were regarded with suspicion or openly rejected, may shine out as pure gold. It is well for those who serve the Lord now to remember that the crowning of that day will be intimately connected with the course pursued here, and the measure of subjection to the Lord and His Word rendered in the days of earthly service.

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He who never changed any of his opinions never corrected any of his mistakes.

## NOTABLE CHARACTERS IN HOLY WRIT

*G. G. Johnston*

## DAVID, THE SWEET PSALMIST

(2 Samuel 23:1)

Not only was there sweetness in David's songs, and in his ability to play the harp and sing them, but there seems to have been much of this so desirable a quality of sweetness in all his life. He was the youngest of several sons of Jesse, a youth then of attractive appearance, and esteemed by his contemporaries.

He appears first on the pages of Holy Scripture in 1 Samuel 16, when his father calls him in from the field to be anointed king over Israel, while Saul still reigned, though rejected by God. Like many a youth in a large family, he was disliked by his brothers, who seemed to always bear a grudge against him, belittling him and speaking roughly to him at every opportunity. While they joined Saul's army and occupied a more public place, David, subject to his father, tended the flocks of his father upon the open plain.

It is impossible to keep a good man down, and the day came when Saul sent for him to be by his side as his armour bearer, and to play his charming music upon the harp, thereby to pacify Saul's cowardly and capricious spirit, when at times he was in an ugly mood. From this he seems to have returned home for a while, for we find him once more working as shepherd for his father.

The threat of war was always present in those days, and the Philistines once again prepared themselves to battle. Such times were testings for Israel, and all who are on the Lord's side will have their times of special trial. What a test of the valour of the Israelites was the challenge of Goliath. Day after day, he had sauntered into the open field, shouting defiance against Saul's soldiers, and daring any one of them to come to fight a duel with him. From Saul down to the last man in his hosts, not one ventured into the fray, and that giant returned to his place a boasting braggart. Little did he know that the God of Israel, whom he blasphemed, had His man in obscurity, who would bring him down in defeat and death.

From his home in Bethlehem, David came down to his brethren to seek their welfare and to enquire regarding their state. Arriving upon the scene just as Goliath came forth for the fortieth successive day, he heard and was deeply stirred at the blasphemy of the living God, and at once determined to accept the challenge. No words could dissuade him, as he starts off with his shepherd's bag by his side, and nothing in his hand but his shepherd's crook and a sling. As he



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hastens to the attack, seemingly futile indeed, he chooses five smooth stones, from the brook in the valley. On he goes. The giant's wrath grows hot. "Am I a dog, that thou comest to me with staves (sticks)? And the Philistine cursed David by his gods.

The sequel to this story, so loved by children, is well known. One stone from David's sling (the first) found its mark in the giant's brow, and he fell to the ground. With Goliath's own sword, David struck off the giant's head, the Philistines fled, and a great victory was won for Israel.

In this, as in many other ways, David is a type of our Lord Jesus Christ. He won the victory at Calvary which laid the basis, not only for our salvation, but for His future kingdom and glory. Though David came up out of the Valley of Elah with the giant's gory head as a trophy of his victory, and was acclaimed by the women of that day as having "slain his tens of thousands", he had to suffer the pain of being rejected and exiled, even from his native land, while Saul usurped the throne, and spent much of his time and energy in seeking to destroy David, the "man after God's own heart."

He who has God with him can afford to await God's time. Opportunity was not lacking for David to have killed Saul. He refrained, not from cowardice, but because he feared God. At length Saul met an ignominious end in battle, and shortly David ascended the throne of Israel.

"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."

David's reign was marked with constant war, in which he was so successful that his kingdom stretched far and wide. He usually went to battle himself, and no doubt but his presence was a great incentive to his warriors. One evil day he sent his forces to battle, but he remained at home. Temptation crossed his path in that idle hour, and he got a blot upon his record that remains upon the pages of his

history. Who could write a true history of David without including this sad incident. His sin with Bathsheba brought deepest sorrow to him. When he was truly repentant he was forgiven, but for this thing God's governmental dealings brought continual grief to his household thereafter.

Here we have David, not as a figure of our Lord Jesus, whose life was as pure as a lily, but as a man among his fellows, and as liable to fail as they. May we not profit by his sad experience and take warning lest in some way we yield to temptation and stain in one act a reputation which has cost us years to acquire? The ungodly seldom recall the many excellent features in David's life, though they are ready to refer to David's horrible sin, partly to excuse their own.

Many have been puzzled to know for what particular reason God speaks of David as a man "after His own heart" (1 Sam. 13:14). Was it because of his humility and ready subjection to his father in his youth? Was it because of his courage and zeal for God's glory in contrast to Saul's cowardice? Was it that under all circumstances he enquired of the Lord, and throughout the vicissitudes of his difficult life, as leader of a great nation, he kept in touch with God, with the exception of that period when unconfessed sin burdened his conscience and his life was so miserable (Psalm 32)? One thing we learn: our life can be a pleasure to the heart of God, or otherwise, in the measure in which we walk before Him daily.

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### ACKNOWLEDGING GOD

It is a dangerous thing to say, "I shall go here", or "I shall go there," without asking God's guidance. It is when we ask God about our movements, remembering that we are God's redeemed ones, and when we move after prayer, that we find prosperity in so doing. Do we recognize God in little things? If we are thinking of taking another position, do we consult God about it? Let God our Father take the guidance of all our little circumstances, and let us be careful not to take them into our own hands. If we do we shall have trouble. If we acknowledge God, He will guide us aright.

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Desire to shine out thyself, not to outshine others. It is written, "Let your light shine," but not, "Let your light outshine".

## ISRAEL AND THE CHURCH

*Wm. Hoste*

## The Church's Blessing

## (Part 6)

The earthly calling of Israel was shown by the character of the blessings attached to it. These were material and connected with earth, as was foreshadowed by the blessings of the fathers Abraham, Isaac and Jacob (Gen. 13:2, Gen. 26:12, Gen. 30:43, etc.). The three main blessings which were promised were, Physical fitness (Ex. 15:26), Material prosperity (Deut. 28), National position and protection (2 Sam. 22:1).

The place of blessings of the church is not earthly but HEAVENLY. The blessings of a Christian do not depend on the land he lives in, but on his being "in Christ" — a thing equally possible in America, Europe, Asia or Africa. There are lands of special privilege where the Word of God can be read and the Gospel heard by all, yet many live and die in such lands, to their vastly greater responsibility be it said, who through unbelief never share in the Church's blessings. There are some ill-taught souls who resort to Jerusalem as a specially favoured spot in which to serve the Lord and await for His return. But when His feet shall stand upon the Mount of Olives (see Acts 1:12; Zech. 14:4) the church will have been caught away, and Israel as a nation will be once more on the scene.

The place of blessing is now "the heavenlies". "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies in Christ Jesus" (Eph. 1:3). Of course we are still on the earth, being still in this mortal body, but our spiritual place before God in Christ is connected with another sphere, even an heavenly. This is the place of blessing for the church, because it is the place of her Lord's exaltation (Eph. 1:20), and of her association with Him there (chap. 3:6). It is also the place where principalities and powers learn through her "the manifold wisdom of God (chap. 3:10), and where the saints learn the wiles of the devil and experience conflict with spiritual wickedness (chap. 6:12). This heavenly position involves great responsibility. A heavenly man should be characterized by heavenly ways. His citizenship (Phil. 3:20) is in heaven. He is a stranger and pilgrim on the earth.

One sometimes meets fellow-countrymen abroad, whose behaviour and general tone are such as not to make one proud of one's connec-

tion with them. Let us not bring discredit on our heavenly fatherland. Only one—at once “the Lord from Heaven” and “the Son of Man which is in heaven” has perfectly exhibited heavenly ways down here. As we trace His heavenly footsteps in the Gospels, how earthly ours appear! But He has left us “an example that we should follow His steps” (1 Pet. 2:21). We are lent by heaven to earth. We possess a heavenly nature; we have a heavenly hope (Col. 1:5). We shall one day bear the image of the heavenly (1 Cor. 15:49), “for when we shall see Him we shall be like Him.” We should bear His moral image here now. This is not by merely copying Him. The moon cannot copy the light of the sun. It is by reflecting Him; for this we must be in His presence. We behold the heavenly Man at the well of Sychar, at the home of Bethany, on the sea of Galilee, in the garden of Gethsemane, on the hill of Calvary, and on the Father’s throne, and beholding “we are changed into the same image from glory to glory” (2 Cor. 3:18).

The blessings of the Church are not *material* but SPIRITUAL. Generally speaking, the Lord’s people are not rich in this world’s goods. “God hath chosen the poor of this world, rich in faith” (James 2:5). “The poor saints” is an expression we meet with in the Word of God now and again. No hint is given that their poverty was due to a lack of Divine favour. In these days of excessive competition and unfair methods, the business man that will “live godly in Christ Jesus” will not only suffer persecution, but may also suffer loss of profits. How few there are who count the “reproach of Christ” greater riches than the *treasures* of Egypt! The idea that “gain is godliness” is widespread in Christendom. The reverse is the truth. “Godliness with contentment is great gain.”

There are exceptions to the general rule that the Lord’s people are not wealthy. To some, riches are entrusted. They are the Lord’s stewards, responsible for the faithful use of their means. Such are not exhorted to “sell all that they have and give to the poor” (that was a special case), but rather “not to be high-minded, nor to trust in uncertain riches but . . . to be ready to distribute” (1 Tim. 6:17, 18). A rich Christian may be “purse proud” and “think more highly of himself than he ought to think.” He is also exposed to the adulation of the servile and to the jealousy of the democratic element, and “who can stand before envy?” Let such keep in view the day when they will have to give account of their stewardship to the Lord. If a full basket and store were promised to the obedient Israelite, it is not to the Christian now. Ask that weakly prisoner in his dungeon in Rome, whether his barns are full and his vines fruitful. He will

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tell you he has none, but that "he knows how to abound and to suffer need, and that he has learned in whatsoever state he is, to be content" — though not "therewith" as the A.V. of Phil. 4:11 puts it. "Having food and raiment," the same apostle writes elsewhere, "let us be therewith content" (1 Tim. 4:8); words well known to all, but by how few obeyed! The thirst for riches in the world is seen also in the Church, and sad indeed are the shipwrecks of faith and testimony that often result.

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### CHARACTERISTICS OF TRUE LOVE

In 1 Corinthians 13 we have a full portrait of true love, that is, love which is according to God — not the world's charity. The two are entirely distinct. The world has its etiquette and its system of manners which no doubt, as between man and man, is all right, but it is not a true standard for God's people. The "code of morals," which the world has as its standard, must not be adopted by the people of God. In the kingdom to which they belong, another statute book is used, and another standard obtains. The love enjoined on the servants of Christ is here described. It was fully exemplified in the ways of the Lord Jesus. One outstanding feature of divine love is, that "it doth not behave itself unseemly." And the very next is, "it seeketh not her own". Selfishness and lack of courtesy, even in little things, indicate that such love is lacking. For example, love will never give the cold shoulder to a fellow-subject in the kingdom of Christ; it will never exalt itself at the expense of another. It will never do anything that will "cut" one who loves the Lord, or belittle a fellow-servant before others. It will never ruthlessly set chief friends at variance, or cause any by its words or example to wander from the Lord's ways. It is easy enough to speak and write, extolling large-heartedness and "love to all saints", but if in matters such as these, neither is shown, what then? True love ever bears the mark of consideration of others. It never acts independently, but gives "all diligence to keep the unity of the Spirit, in the uniting bond of peace."

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A bad motive makes a good action bad. What appeared good enough in itself has often been polluted by the motive. It might be well to kiss the Lord Jesus, but the motive of Judas made his kiss a crime.

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Deal tenderly with a fresh wound. A new sorrow calls for a tender sympathy.

## MACEDONIAN GENEROSITY

The following brief article by Dr. Pierson gives, we think, the true New Testament principle of beneficence. How cramped and uninviting does the mere legal "tithing system" appear in comparison with this whole-hearted devotion to God! If right why should we not follow it?

In 2 Cor. 8 and 9 is the one discourse on giving that makes needless all other treatment of this great theme. And it is noticeable that the two chapters not only present every grand principle and motive of consecrated giving, but they present seven paradoxes that are very remarkable. These Macedonians seem to have furnished the most singular example of Christian benevolence to be found anywhere in sacred Scripture; their giving was a sort of reversal of all ordinary experience.

1. They gave out of the abundance of their poverty, not out of the plenitude of wealth.

2. Their willingness exceeded their ability, instead of their ability exceeding their willingness.

3. They were urgent to be allowed to give rather than reluctant, while those who received the gift were reluctant to take it, knowing how deep was their poverty.

4. They made the greater gift first (of themselves), and the latter gift was the less (their money). Usually people give the least they can to begin with, and have to be educated up to giving themselves at the very last.

5. In these chapters value of gifts is reckoned, not by the amount given, but by the degree of willingness and cheerfulness exhibited.

6. We are here taught that increase comes, not by keeping but by giving; that the way to get more is to give more, and the way to lose is to keep.

7. And the crowning lesson of all is that they regarded giving, not as a privation to be evaded and avoided, but as a privilege and a blessing to be courted and cultivated.

Can we do better than follow such a glorious example?

—*Wholesome Words*

## THE LAST LETTER

*A. W. Joyce*

In January, 1931, the writer was preaching the Gospel on the Pacific Coast. A newspaper heading attracted his attention and he clipped the account from the paper.

## Loneliest Human Writes His Last Letter and Dies

Edmonton, Alberta, Jan. 19—(A.P.)—A last letter to his mother was found near the skeleton of James Sheldon Michael of Albany, Cal., who perished last Spring in a lonely hut at Long Rapids, Hay River. His death was revealed to-day in the annual report of the Royal Canadian Mounted Police here.

“The sun is shining, mother, but I feel so cold. I can still walk a little, but that’s about all. There is no blood in me because I haven’t eaten for so long, I haven’t seen another human for forty days. There are some magazines here, but the stories are so silly. I have some cards, but I don’t care for solitaire. The only thing I worry about is, if God will forgive me for my sins,” the letter said.

Surely there is something very touching about this account. A lonely, dying man, with his thoughts turning to his best friend on earth, his mother, is slowly drawing near to death. But the saddest point in the story is that there is a man facing the meeting with God, without the knowledge of his sins forgiven.

Though the reader’s circumstances and surroundings may be entirely different to that of James Sheldon Michael, yet, just like him, **YOU MUST MEET GOD.** He was worrying about that meeting — and well may anyone worry about that solemn meeting if they have not the definite assurance from the Word of God that his sins are all forgiven. **ARE YOUR SINS FORGIVEN?** Do not be so unwise as to leave this all-important matter to a dying hour.

The magazines, the cards and a thousand other things the Devil uses to occupy the minds of men may seem very important *now*, but all will lose their attraction, and as Michael wrote will seem so “silly” to a dying man who is facing the meeting with God.

But one may say, “I ask God to forgive me for my sins when I say my prayers, so likely all will be well.” No doubt the lonely trapper was doing just that very thing, but it is very evident that it gave him no relief. And we must add that any person who has not been born

again, who gets a measure of peace from asking for forgiveness is only receiving a false peace. This may delude the sinner into thinking that all is well, when it is not. Thank God, it is possible to have every sin not only forgiven but even to have these sins blotted out from the memory of God, "Their sins and iniquities will I remember no more." But sins must be put away in God's way, or they are not put away at all.

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### God's Way of Forgiveness

Ere the Lord Jesus was born in Bethlehem, the angel said, "Thou shalt call His Name Jesus: for He shall save His people from their sins". (Matt. 1:21). The Son of God came down from Heaven to do for man what he could never do for Himself, "to put away sins. by the sacrifice of Himself." The righteous, just claims of a holy God must be met. Sin must be punished. By the death of Christ upon the cross, all the claims of God were met. There, sin was punished in the Person of the sinner's Saviour, there, the mighty work was finished and three days later Christ rose again from the dead in triumph. Calling His disciples around Him, the Lord then sent them forth to preach the Gospel. What is the Gospel? "I declare unto you the Gospel . . . that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:1-4).

The sinner's responsibility is first to honestly acknowledge to God his sinfulness and his helplessness. This does not put away the sinner's sin, but it puts him in the place where God's grace and forgiveness will reach him. The sinner is then responsible to accept the full and free provisions which Christ has made for him. This was the apostle Paul's message to both Jews and Gentiles — "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). The assurance of the forgiveness of sins becomes the immediate possession of all who believe in the Son of God. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts 13:38-39). This is the royal proclamation of the forgiveness of sins. No one who trusts Christ and His finished work will ever need to cry like the dying trapper, "The only thing I worry about is, if God will forgive me for my sins."

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God's best comforts are reserved for our worst times.



## STANDING AT THE CROSS-ROADS?

*Mervyn Paul*

One serious problem that often faces young people when they are about to enter adulthood is that of attaining to "separate existence"—that is, to become responsible for their own lives independent of parental support and control. Some greatly fear to launch out into the workaday world "on their own", and do all they can as long as they can to avoid it. Others, while still in their teens, begin a battle for recognition as being grown up. They feel fully able to "stand on their own feet", and long for the chance (which they consider their parents deny them) to make their own decisions, to rely on their own tiny store of experience-judgment acquisitions and abilities . . . with the proviso, that is, that home always will be available as a retreat, if necessary, and that father will foot any resultant bills.

Yet another class of young Christians would be content to continue with their home life, local assembly fellowship, and present employment, if their saved parents, or other relatives, were not constantly nagging at them about matters which, to them, are of small consequence, or even un-justified. One of the more common hindrances to home-life felicity is the well-meant, but often most injurious challenge, "If you were really saved you wouldn't want to act that way."

From the standpoint of Immaturity such statements are apt to be regarded as "carping criticism" based on parental failure to understand, or else on their old-fashioned ideas. And the net result, generally, is a building-up in their children of a disheartening sense of frustration, plus many surgings of resentment. In a few cases that have come under my observation, a life-time hostility has been the tragic outcome; while in another instance, the effect was just the opposite. The young man in question decided that, if his parents were sure he was not saved, they must be right. He knew of no other way of being saved; and so at last gave up. He is now well on in life; but his lost confidence, destroyed by an over-anxious zeal, has never been recovered. These are serious effects, indeed.

Now in beginning discussion of these matters, let me deal with the last-mentioned items first.

Why are we parents so much given to the use of restraints of this sort? Is it true that we desire to be critical? Do we unwittingly expect our children to be "tied to their mother's apron strings" forever? Or have we no confidence in them at all that we worry ourselves—and them—with such persistence?

No, my young friends, such is not the case. We may rightly be considered to some extent, old-fashioned, and critical; and it may be, somewhat censorious. But there are deeper, almost unexplainable

reasons behind our hard-to-understand attitudes, and continued worryings concerning you.

You see, we have been over the road, and know some of the pitfalls that you young folks just don't know the first thing about . . . to name the most dangerous of them all! UNRECOGNIZED WEAKNESSES. As a matter of fact, a good many of us parents have missed disaster from that cause in our own lives by a narrow margin more than once. And our knowledge of these things, so very hard to explain to young people, *makes us afraid for you* — especially when some of you seem so loaded up with a foolish assurance that you can take care of yourselves . . . IF you really knew yourselves (Jer. 17:9) you would never allow yourselves to think so, much less say it! But try to remember that expression, won't you: UNRECOGNIZED WEAKNESSES?

Now I'm not pretending that we, your elders, can be excused on this account from what may seem to you like everlasting fault-finding. But, since we usually are so very hard to change, do permit me to suggest that *there is something you could do to help matters*. You will recall that Heb. 4:16 assures us that we can pray down grace to help in time of need. (And I believe it, because I've made use of it for so many years.) So my suggestion is that you shall start in to pray for grace — to enable you to be as *patient* under these trying circumstances as *His grace can make you*. It isn't likely you can change the conditions themselves very much. But in this way you certainly can change your own attitude toward them. ("Pause and ponder".).

With reference to the struggle for more personal liberty, I may say that numbers of young Christians have told me of their conclusion that the only solution to their problems is to leave home and go to some other place where they will be "on their own", and be able to enjoy some peace of mind. They feel sure that the time has come "to make a break" in order to begin that "separate existence" required by every feature of normal human development. They judge that if they were to go away to some other place to live, they could make a fresh start, and so order matters more fully to their liking. However, having had personal experience of this "relief" — and of nearly foundering, morally, my first year away from home (it was another case of a series of Unrecognized Weaknesses) — I'm not willing to recommend it without reservations. Furthermore, you will find you can't run away from your troubles . . . not until you learn how to run away from yourself. But there is yet another factor of vital importance in your life. It is the question. **TO WHAT EXTENT DOES THE LORD MANAGE YOUR PLANNING?** For, like it or not, the principle of the first half of Psa. 127:1 always is operative

in a Christian's life, young or old. You would be wise to apply it this way: "Except the Lord directs my moves my expectations will be in vain."

This brings us to the consideration of the fact that "two roads before us lie" — hence my caption for this article, *STANDING AT THE CROSSROADS?* You can continue to push for, or to arrange for what you may judge would be a good change, then pray about your choice, and ask the Lord to bless it;

— OR —

You can pray for grace to *leave all the choices, and direction*, to your Heavenly Father: Jer. 10:23; Prov. 19:21; 3:5-6. You can believe His Word that the Good Shepherd IS leading you; John 10:4, 27; Isa. 48:17; Psa. 32:8-9; and then depend on His promise that He surely will fulfil Psa. 25:9 in a manner of His own choosing.

These are the alternatives, Beloved. In the first you would make the decisions and arrangements as, and when, you saw fit . . . asking the Lord (as a sort of rubber stamp!) to o.k. your plans. In effect you would be taking your problems out of His hands and into your own.

In the second you would be depending on Him to make the decisions to arrange for your separate existence problem, to direct you as to what you should do, if, as, and when He should see fit. Thus you would rely on His infinitely superior experience and judgment (so to speak) and be certain of being led in right paths. For it is written, "The steps of a good man are ordered by the Lord"; Psa. 37:23. In contrast, the story of a man who relied on his own best judgment (in hope of God's blessing) is found in Josh. 9. Note particularly verse 14 — So now, my young friends, now that you are in a position to consider both types of problem solution, may I ask you to try the second course — shall I say, for a change?

(More next month, if the Lord will.)

*Note:* If you should desire to discuss this subject, or other personal matters, with the writer, his **address is:**

R.R. No. 6, Galt, Ontario, Canada.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

"My God, my Father, while I stray  
Far from my home, in life's rough way,  
O teach me from my heart to say,  
Thy will be done."

The writer of this hymn is better known as the author of

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

This latter, world renowned hymn was written by Charlotte Elliott; it ranks amongst the first five in favour and popularity. We will have more about this hymn later on, God willing, when considering gospel hymns and their authors.

Charlotte Elliott was born near Brighton, Eng., March 18, 1789; she was the granddaughter of a preacher, and two of her brothers were in the ministry. Miss Elliott was never robust in health; but her mind was clear and imaginative, and she loved poetry and music. About one hundred and fifty of her hymns have been published; many more were written.

Next to her great gospel hymn, ‘Just as I am,’ the most widely used is the one at the head of these notes. It has been published in no less than four different versions, but the difference in them is not very great. One verse is frequently omitted in modern hymn books —

“Should pining sickness waste away  
My life in premature decay,  
My Father! help me still to say,  
Thy will be done.”

We are thankful to find it included in our Believers’ Hymn Book.

The following incident is recorded in connection with this verse. Claude Davenel and Willie Dalton were saved boys, close companions, and good singers. Claude took sick one autumn evening when a number were gathered together to sing hymns. Willie also complained of a sore throat and chills, so that he could not sing, and he sat down beside Claude. The latter took off his coat and wrapped it around his friend. When the singing was over, he ran home with Willie, then put on his coat again, and hurried back to his own home. Willie recovered, but Claude became worse day by day. Everybody knew Claude Davenel was dying; he knew it himself, and his mother knew it as daily she sat by his bedside, watching him. One Sunday evening when Claude was weak and wasting away, Willie Dalton slipped in with some other lads, after the meeting. Said Willie, “Mrs. Davenel, we would like to sing to Claude?” The question had been whispered, but Claude heard and caught it eagerly. “Oh, do, do! Mother, let me hear them — just once more.” The poor mother nodded her head sadly, saying “It can’t hurt him, Willie, and he likes it.” So the boys sang Claude’s favourite hymn —

“If Thou shouldst call me to resign  
What most I prize — it ne'er was mine,  
I only yield Thee what is Thine:  
Thy will be done.

“Should pining sickness waste away  
My life in premature decay,  
My Father! help me still to say,  
Thy will be done.”

Claude clasped his hands together, and gently began to join in when they sang the fifth verse —

“Control my will from day to day,  
Blend it with Thine, and take away  
All that now makes it hard to say,  
Thy will be done.”

When the hymn was finished, he whispered, “Mother, write ‘Thy will be done’ over my grave, when I am gone.” The young singer died; and for some years on the anniversary of Claude’s death, those boys would gather around his grave and sing his favourite hymn, “Thy will be done.”

### QUESTIONS AND ANSWERS

*Question.* What are the most scriptural means of preventing the abuses of the open platform at our Conferences, without curtailing, or interfering with the liberty of the Holy Spirit to give ministry through whomsoever He will?

*Answer.* This is a subject that one could write on at length. We fear that the liberty of the open platform is sometimes looked upon as being open to all, and also, some desiring to be heard, assume this to be the leading of the Holy Spirit. One of the outstanding rules in Scripture, which ought to govern every ministering brother at a Conference, is “Let all things be done unto edifying” (1 Cor. 14:26).” Another rule is, “Let the prophets speak two or three, and let the other judge” (verse 29). In the early days of the church’s history, at the time of the writing of the Epistles, much of the ministry given was of a prophetic nature; men spoke by direct inspiration, through the Holy Spirit. Since we now have a whole Bible, the complete revealed mind and will of God, ministry takes the form of teaching, an unfolding of what is written and of exhortation. So, first, there ought to be the ability to do this. Second, the teacher or exhorter, ought to “wait on his ministry” (Rom. 12:7). This is especially necessary in a gathering where there are a number present who are gifted by God, and able to occupy the time to profit. Those who have not God given ability to edify the saints, certainly ought not to take the

platform. There are in "the church of the living God", those who teach and those who are taught; those who minister and those who are ministered to; those who feed and those who are fed; those who rule and those who obey. It is the responsibility of those who are guides in the assembly to guard the platform from abuse. We do not find in the Scripture a "closed platform", and we must guard against anything tending to one or two usurping the ministry, or anything that would "quench the Spirit" in another brother. The appointing of speakers at a conference for ministry is not the scriptural remedy for the abuse of the open platform. It is scriptural for brethren responsible for the conference to restrain from taking part one whose ministry is not to edification. However, let us add, that nothing can take the place of waiting upon God, having a reverence for the house of God and having the fear of God in the soul.

---H.A.

*Question.* How long should one be saved before they are baptized; and how long after they are baptized before they can come into the assembly?

*Answer.* No Scripture can be quoted to answer these questions relative to a time in either case. Certainly baptism should follow conversion, and reception into the assembly ought to follow baptism. In the early days that is, apostolic days, believers apparently were baptized immediately after confessing Christ as Saviour. In our day, often delay is necessary in order to be assured that the profession is real. Needful care is commendable in both baptizing and receiving into the assembly. In these there is a responsibility, first on the part of the convert, and also on the assembly.

The responsibility regarding salvation—"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

The responsibility regarding baptism—"See, here is water; what doth hinder me to be baptized?" (Acts 8:36).

The responsibility regarding reception—"And . . . Saul . . . assayed to join himself to the disciples" (Acts 9:26). Regarding the two latter instances we see the responsibility which lay upon the brethren. "Philip said, If thou believest with all thine heart, thou mayest." (Acts 8:37). "They were all afraid of him (Saul), and believed not that he was a disciple," etc. (Acts 9:26). The person desiring baptism must have a clear, scriptural conversion; and his life must commend the gospel when one desires reception into the assembly. We do not believe baptism to be a door into the assembly, nor is it even a door-step; it comes before the door, and is an act by itself, after conversion, and before reception, with no set time limit in between either. H.A.

**CLINTON, ONT.**—R. Harris and E. Pears had six weeks' Gospel meetings. At the close of the meetings three were baptized and received who had been saved previously.

**CLEMENTSVALE, N.S.**—The recent conference was a happy occasion and the plain ministry was appreciated. F. Holder, B. Joyce, A. Ramsay, L. K. and R. McIlwaine, D. Petherick and J. McCracken ministered the Word and preached the Gospel — one professed. A. Ramsay has finished at Kingston, P.E.I., and is exercised about Kensington. D. Petherick expects to have meetings at Hansford, near Oxford, N.S., where he and F. Holder have been labouring with blessing. L. K. McIlwaine has been exercised for some time about needy parts in the Western States and expects to leave Nova Scotia with his wife. J. McCracken continues in Bridgewater with interest and fair attendance. R. McIlwaine and B. Joyce expect to follow up the work around Springfield, P.E.I., where they have seen blessing.

#### U.S.A.

**LA CROSSE, WIS.**—The conference was described as "one of the best" with 8 of the Lord's servants taking part in ministry and Gospel. G. McKinley stayed on for a few nights.

**WILMAR, MINN.**—O. Smith and L. DeBuhr continue with further blessings in the Gospel.

**ELROY**—P. Elliot and C. Yost were in tent work, helped by Eric McCullough.

**BEETOWN, WIS.**—S. Hamilton has been having ministry meetings and expected to have a baptism. He was helped latterly by S. Mick. A number professed last summer at meetings held by Brother Jamison who is now in the hospital with a heart condition. Pray for him.

**GARNAVILLO, IOWA.**—A. Klabunda and G. Baldwin had blessing here.

#### SPAIN

G. G. Johnston writes that he expected to leave Italy for Spain on Sept. 20. His address there will be, c-o J. H. H. Biffen, Trafalgar 32, Madrid, Spain. The annual conference at Piverone, Italy, was attended by about 500 and the ministry was good. Amid weakness, there is evidence of the grace of God in this R.C. country, among the assemblies.

#### SWEDEN

Brother James Lees writes of being in Drame, Greece, less than 10 miles from Philippi on his 76th birthday on March 17, and says, "I am not just as fit as formerly, but the Lord hitherto has kept me on my feet." From Greece and Jugoslavia he had some blessing in Munich, Hanover and Hamburg in Germany. Since returning to Sweden he visited old fields, having a nice time at Udderalla on the West coast where he saw an assembly formed during the first war years. He also visited Araka, and had a fine visit with the Esthonians in Goteborg. News has come through of some being imprisoned for the Gospel's sake, and of others who have been released and are seeing the hand of the Lord in blessing.

#### CONFERENCES

**ST. THOMAS, ONT.**—The annual conference will be held, D.V., at Canadian Thanksgiving, Oct. 9 and 10 in the Arthur Voaden Vocational School, Flora St. Prayer meeting October 8 in the Gospel Hall, 3½ Erie St. The Lord's servants walking in the "Old Paths" and teaching the same will be welcome to minister the Word. Corr. F. Woods, 94 Manitoba St. (Lack of space necessitated only a brief mention last month).

**VANCOUVER, B.C.**—The annual conference of the Cedar Cottage assembly will be held, D.V., with a prayer meeting October 7 at 8 p.m. in the Gospel Hall, 4162 Welwyn St., and on October 8 at 10.30 a.m., 2.30 and 7.30 p.m., Oct. 9, Breaking of Bread at 10.30 a.m. in the C.C. hall. Then at 8.30 and 7.30 p.m. in the Alpen Hall. Corr. Victoria Dr., and 33rd Ave. Corr. W. Hutchison, 1385 E. 24th Ave., Vancouver, B.C.

**DETROIT, MICH.**—The West Chicago annual conference will be held, D.V., on November 19 and 20, at 10.00 a.m., 2.30 and 7.30 p.m., preceded by a prayer meeting, November 18 at 7.30 p.m. All meetings in the Gospel Hall, 7345 West Chicago Blvd. (cor. of Prairie). Corr. Alexander Stewart, 9950 Pierson, Detroit 28, Mich.

**CLINTON, ONT.**—The annual conference will be held, D.V., Lord's Day, Oct. 16, at 10.30 a.m., 2.30 and 7 p.m., with a prayer meeting Oct. 15 at 8 p.m. Servants of the Lord walking in the old paths are welcome.

### WITH CHRIST

**VANCOUVER, B.C.**—On August 5 our dear brother, Arthur G. Frith, "went home to be with the Lord. He was born in British West Indies, Feb. 16, 1882, and was saved in May, 1913. For many years he was in happy fellowship in the Cedar Cottage assembly. He was of a quiet and gracious spirit, and saw most of his family saved and in fellowship. Remember his widow and the family in prayer.

**VANCOUVER, B.C.**—Our dear sister, Jessie Carson, wife of Robert W. Carson, passed into the Lord's presence on August 24. She was born in Glasgow, Scotland, May 26, 1882, and born again about 56 years ago. A "mother in Israel", she will be greatly missed by her husband and the assembly.

**CLARK, S. D.** — Mrs. Ada Ramsay went home at the age of 87, on August 5. She was saved in 1918 at Clayton, Ia., the first place where Brother O. Smith held meetings, and was in fellowship from the beginning. The funeral was taken by bren. O. Smith and L. DeBuhr.

**EVERSON, WASH.**—Our dear brother, Robert S. Maclean, passed into the Lord's presence on August 4. He was born in 1881 and was born again almost 63 years ago, and was in fellowship with the assemblies. For the past 18 years he has been in the Everson assembly and will be greatly missed. The last Lord's Day he was able to be at meeting he gave a short word on the believer's security and gave out the hymn, "On Christ salvation rests secure." The funeral was taken by bren Geo. Campbell and H. Kazen.

**BOSTON, MASS.**—After a sickness of 12 years, our brother Joseph Williamson went home on August 21. He was saved 45 years ago in Drum, Ireland, and has been in fellowship in the assemblies of Brookline, Boston and Cambridge for 42 years. He has been a quiet, godly man, who bore a good testimony. Brethren S. Porteous and G. Wacome preached the Word faithfully.

**TACOMA, WASH.**—On June 20th our esteemed brother in the Lord, Mr. Hugh Robertson, departed to be with Christ, in his 80th year. Born and born again in Scotland, he was associated with the assemblies at Tacoma and Fruitland, Wash., for 44 years. A steady and consistent brother, who knew the Scriptures, and enjoyed sound teaching. He was an elder for many years, and will be greatly missed in the assembly here.

On July 15th our sister Mrs. Hugh Robertson (wife of the above), departed to be with Christ, in her 80th year, after a long illness which confined her to her home. Born and born again in Scotland, she was a woman of a quiet disposition, who loved to talk about the things of the Lord, and was much given to hospitality in the days when she was able for it. C. S. Summers spoke at each of these services.



# 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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**WINTER SUBSCRIPTION**

The greater part of our subscriptions fall due in December. May we remind our readers to renew promptly? This will help to relieve the very considerable extra work at this time of the year. Your co-operation will be much appreciated.

**SPECIAL OFFER**

Have you considered sending Truth and Tidings as a gift to some friend? To encourage the spread of the truth and increase the circulation we will be glad to send to any address, October, November and December of 1955, and all of 1956 for the sum of one dollar (as long as our supply of back numbers holds out). For the sum of \$1.25, we will send six months of 1955 and all of 1956. In sending in the new name and address, please type or print, and state if you wish the back numbers to be sent.

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As in former years, we are preparing a bound volume of the past year, which we will send to any address for the sum of \$2.50, post free. Please send your order with money or post office order as soon as possible so as to avoid disappointment. We only prepare a limited number which in the past has always been quickly sold. We cannot supply any volumes previous to 1955. We expect the new volumes to be ready to ship in January, 1956.

**NEW ADDRESSES**

The new correspondent for the assembly at Duluth is Mr. C. E. McNally, 623 43rd Ave. E., Duluth, Minn.  
Mr. L. K. McIlwaine, 967 King St. E., Hamilton, Ont.

\* \* \* \*

**TIDINGS**

**GIRARDVILLE** French Conferences was well attended, Christians encouraged and unsaved stirred. One professed faith in Christ. Visitors came from many parts of the province, and a number of the Lord's servants were present.

Tract-band co-workers will be encouraged to hear of an R.C. woman at **FERME-NEUVE** trusting in Christ, and requesting baptism recently. Brother Spreeman, with his wife visited this home once during the summer and has maintained contact by mail since.

## A GOOD REPORT

A. W. Joyce

Hebrews 11 begins and ends on the same note. Verse 2, "For by it (faith) the elders obtained a good report." Verse 39, "And these all, having obtained a good report through faith, received not the promise. God having provided some better thing for us, that they without us should not be made perfect."

In His own inimitable way the Holy Spirit in Hebrews 11 collects the life histories of outstanding Old Testament heroes of faith, condenses their biographies into a few words or verses, commends them and displays them as examples to all God's people. No doubt in all this we have not only set before us this "great cloud of witnesses" that we may be stimulated in the race by their example, but we also have a foreshadowing of the day of rewards at the Judgment seat of Christ. There were many "righteous men" in the Old Testament who do not appear in the "honour roll" of Heb. 11, apart from those who might have been mentioned but for lack of time (Heb. 11:32). In other words, there will be many saved people at the Judgment seat of Christ who will have to face the Lord without a good report.

The question came recently with some power to my heart, "What report will I have to make in that coming day?" Will it be said of you and me after the "examination day" is over, "He obtained a good report?" How often we have seen children march up to their parents with confidence and joy in their faces to present their school report. The demeanour of the child indicates before the envelope is opened, there is a good report. Then we have seen children sidle into the room rather shame-facedly perhaps dropping the report unobtrusively on the table. It is found, examined, and then the grieved parent faces the shamed child with the record of carelessness, misbehaviour, poor marks, etc.

Brethren, how shall we meet Those Eyes in a coming day? Shall it be confidently or shall it be ashamedly? "And now, little children, abide in Him; that, when He shall appear (or be manifested), we may have confidence, and not be ashamed before Him at His coming" (1 John 2:28). What will give us confidence? a good report. What will make us ashamed? a poor report. The lives which we are now living will determine which it shall be.

There are three reports of our lives in which we all should be interested.

- (1) Our report from the world.
- (2) Our report from the saints.
- (3) Our report from God.

We have all heard the expression, "I don't care what people think or say about me." It is perfectly true that our character rather than our reputation is the all-important thing, yet nevertheless we *ought* to care about our testimony before men. One of the qualifications of an overseer or elder in the assembly of God is, "he *must* have a good report of them that are without" (1 Tim. 3:7). A Christian who has not a good testimony before the world in his business dealings or as a neighbour, cannot take the place of a shepherd in God's assembly, according to the Scriptures. However, every Christian, brother or sister, young or old, should behave in the world in such a way as to commend the Gospel by a godly and consistent walk and thus they shall have a "good report of them that are without". The apostle John wrote of one, "Demetrius hath a good report of all men, and of the truth itself" (2 John, verse 12).

### Our Report from the Saints

In Paul's first missionary journey he preached the Gospel in Lystra and Derbe. God blessed His Word, souls were saved and gathered out. Satan was not idle, a storm of persecution arose in which Paul was stoned at Lystra and was left for dead by his enemies. During an absence of about six years the work of the Lord prospered, and when Paul returned he found among the converts from his former stirring visit, a young man called Timothy. This young man had been living for God in his home surroundings for we read, he "was well reported of by the brethren at Lystra and Iconium." He became a beloved and trusted fellow-labourer of the apostle Paul in the work of the Lord. No young man should be encouraged into the wider sphere of the Gospel who has not won the confidence of godly brethren at home.

If our report were to be written out by our brethren who know us best, what would it be like? Every brother and every sister in fellowship is either a helper or a hinderer of the assembly. Poor, blind Eli in 1 Samuel 2 and 3 did not "rule well his own house" and because of the evil conduct of his sons which God said he did not restrain, the discipline of the Lord came heavily upon his house and they were thrust out of the priesthood. One thing Eli did say to his sons was, "It is no good report that I hear: ye make the Lord's people to transgress" (1 Sam. 2:24). What an intensely solemn thing if in our report it could be truthfully said, "ye make the Lord's people to transgress." One might say, "But these were ungodly, unconverted young men." Even so, a real child of God can so get away in heart that he becomes "like them that go down to the pit." There are some to day, who, because of the bad example of their lives, or because of the places they go, or because of the unscriptural things they try to

bring into God's assemblies, are making "the Lord's people to transgress". Of such the Spirit of God solemnly warns in 1 Cor. 3:17, "If any man defile the temple of God, him shall God destroy."

All who are, or have ever been, in assemblies of God might be divided into three classes: BUILDERS, IDLERS, BREAKERS. We would hope that the majority are in the first class, who, whether brethren or sisters, endeavour to live godly, consistent lives, who are obedient to the commandments of the Lord, who seek to win souls for Christ and influence saints to obey the truth, and who threw themselves whole-heartedly into all the scriptural assembly activities and gatherings. They can say with the Psalmist, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth" (Psalm 26:8).

The idler would be one who is satisfied that he himself is saved and in an assembly and feels that is enough. He leaves the burden of responsibility and labour to others. If there is a special Gospel effort he will attend the meetings provided it will not interfere with the business or the home. He will never "give till it hurts", he will never be "a fool for Christ's sake", he will never "make a mistake", he will never do much harm and will never do much good.

The breaker is one who specializes on breaking down what others laboriously have built, he minimizes the work of others, he sarcastically refers to the teachings and principles of departed servants of the Lord as "traditions of brethren". He divides the commandments of the Lord into "essentials" and "non-essentials". He prides himself on being what the world terms a "debunker" of the past "custom of the churches" (1 Cor. 11:16), which is in keeping with the Word and which God has been pleased to bless. He attempts to attach scriptural names to unscriptural things and is an expert at substituting plausible reasonings for "Thus saith the Lord". His stock in trade is, "what Scripture have you got against it." The Psalmist describes these long ago in the 74th Psalm. "A man was famous according as he had lifted up axes upon the thick trees. But NOW they break down the carved work thereof at once with axes and hammers. They have cast fire into Thy sanctuary, they have defiled by casting down the dwelling place of Thy Name to the ground." The axe and the hammer of the wrecker can destroy in a few hours what the skilled workmen laboured long and patiently to build. Among other evils, moral evil unjudged in the assembly at Corinth caused the apostle, as if shocked, to write, "It is actually reported that there is fornication among you" (1 Cor. 5:1, R.V.). God grant that each one of us may have a good report as a builder, and never may it be said truthfully of any of us that we have become wreckers of what we or others have built, "according to the pattern".

### Our Report from God

Soon, very soon, our little day of service will be over. The Lord of the harvest will cry, "Call the labourers", and we shall go to be with Him. Then will follow the judgment seat of Christ. The records will be opened, our report will be produced, "according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Throughout all the ages of eternity the reward or loss will be based upon God's report of our lives. Our place in the glorious millennial kingdom will be based upon that report. By faith the elders of Hebrews 11 obtained a good report. They were not faultless men, but were men of like passion as we are. By faith we can overcome the world and so please God in our daily lives that we too may receive in that day a good report and "not be ashamed before Him at His coming."

### WHY I LOVE HIM

My God, I love Thee, not because  
I hope for Heaven thereby,  
Nor yet that those who love Thee not  
Must burn eternally.

Thou, O my Saviour, Thou didst me,  
Upon the cross embrace  
For Thou didst bear the nails and spear  
And manifold disgrace,  
And grief and torments numberless,  
And sweet of agony —  
E'en death itself — and all for one  
Who was Thine enemy.

Then why, O blessed Jesus Christ  
Should I not love Thee well?  
Not for the sake of winning Heaven  
Or of escaping Hell,

Nor with the hope of gaining aught,  
Nor seeking a reward,  
But as Thyself has loved me,  
O ever-loving Lord.

E'en so I love Thee, and will love,  
And in Thy peace will sing,  
Because Thou art My Lord, My God,  
And my eternal King.

—A Missionary in India.

## NOTABLE CHARACTERS IN HOLY WRIT ELIJAH, THE PROPHET OF FIRE

*G. G. Johnston*

In the behaviour of this man of God, we may learn many helpful lessons. Not the least of these is that it pays to fear God, thus escaping "the fear of man, which bringeth a snare" (Prov. 29:25). Like most men, Elijah failed in his strong point, and ran away because of his fear of Jezebel: likely we would have done the same, for she was a fearful woman.

### His Appearance

must have been similar to that of John the Baptist — "a hairy man, girt with a girdle of leather about his loins." (2 Kings 1:8). Twice we find our Lord referring to John as Elijah once more coming among men. (Matt. 11:14, and 17:10). He comes unheralded before King Ahab, and announces a prolonged drought because of the nation's return to idolatry; then God tells him to flee and hide himself by the brook Cherith. He knew that Ahab and all Israel would blame him, as though he had bewitched the land, instead of acknowledging that this dire experience had come because of their own sin. Self-examination is about the last thing men will practise. Since Adam's day we have always sought to excuse ourselves by laying the blame upon others.

### His Testing

by the brook Cherith was very real. The ravens brought him food without fail, but he saw the water gradually dry up because of the drought. Many a child of God has learned to truly trust in God only when natural sources of supply have gone. God's resources are many and peculiar, and when one dries up He always has another.

The drought was everywhere, and famine stalked in its train. Naturally the poor felt it first and most. Yet the prophet was bidden by God to go to a

### Widow of Zarephath

where he would be sustained at the command of the Lord. Yet when Elijah arrived there and made his appeal for food — an all-too-common demand at that time, no doubt — the widow seems to have no word from the Lord, nor any preparation to receive His prophet. She has an only son, and for the both of them there seems to remain nothing but death, when she has prepared the handful of flour and the bit of oil that she has.

What remarkable power is found in the Word of God! She hears the promise of her faithful God: "The barrel of meal shall not waste, neither shall the cruse of oil fail." (1 Kings 17:14), and immediately she proceeds to do as requested, though her faith was evidently greatly tested by the stipulation: "Make me a cake first." True faith is always tested. How would we have felt?

There is no suggestion that the Lord made the barrel full of meal, but rather that as she removed daily for the needs of the three of them there always remained some in the barrel. We should have wished to see the barrel fill up, and not have to trust God every day, wouldn't we? Nor is there any mention of a change of diet at hand. Our God has promised to supply our needs, not our greeds. How often He goes beyond, and gives us much more! Are we truly thankful?

From this scene, we see the prophet go to meet Ahab the king, and he orders him to summon all the

### **Prophets of Baal**

with the people of Israel, for a showdown as to whether Baal, or Jehovah, is to be their God. He seems to be utterly in command of the situation, and, counting upon God, he shows no fear of king or priest. He who has God with him should surely fear no opponent. Why are we so prone to be men-pleasers today? Because we do not know God as we should.

This was to be a notable day in Israel's history — the day of their conversion to God. An altar was built and a bullock slaughtered and placed upon it. The eight hundred and fifty false prophets are called upon to have Baal send fire to consume the sacrifice upon that altar. They cried to him in vain all that day, torturing their bodies in proof of their sincerity, but without result. Now Elijah's turn had come, not only to mock them but to prove that

### **Jehovah Is the Living God**

Before calling upon God to send fire, Elijah repaired the altar of the Lord which had been despised and broken down. With twelve stones, representing the twelve tribes, he built it up. Then a trench was made around it and more than twelve barrels of water were poured upon the sacrifice and upon the wood. There was no possibility of spontaneous combustion there, yet when Elijah called upon the Lord, His fire fell upon the sacrifice, consuming it and the wood, the stones, the dust and the water.

May we not learn from this that when we return to doing God's things in God's way we may count on God's power, but not until then?



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This wonderful demonstration of the power of God caused the people to fall upon their faces confessing: "Jehovah, He is God." That was the happy day of their conversion to God, and the fruit of it was not lacking. At the command of Elijah, they caught all the prophets of Baal and slew them. Has our professed conversion resulted in an end of everything we know to be contrary to God? If not, why speak of it as "conversion"?

Elijah now prayed for rain and it came, though in James we read that he was "a man subject to like passions as we are" (Jas. 5:7). Brother, let not your sense of weakness hinder you from asking of God.

We next come to the

### Juniper Tree Experience

of the prophet's life. When threatened by Jezebel, he fled to the wilderness, and there he prayed a prayer which was never answered. Thank God, not all our prayers are answered. He requested that he might die, but God had more work for him to do. He has left you and me here also for some purpose, perhaps to give us further revelations of Himself, as He did to Elijah. In the still small voice (1 Kings 19:12), he recognizes the Lord and obtains fresh encouragement to press on. He must yet pronounce the doom of Ahab to his face, for murdering Naboth. Threatened with arrest, he calls down fire from heaven to destroy the soldiers. By his hand the great miracle of drying up the Jordan is performed, and when he has appointed Elisha as successor, a glorious chariot of fire catches Elijah up to heaven without dying at all. We shall be

Caught up, caught up, no wings required;  
Caught up, caught up by love inspired;  
To meet Him in the air.

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### PRAYER

"And they went every man unto his own house; but Jesus went unto the Mount of Olives" (John 7:53 and 8:1). While they went to their comfortable firesides, the Man of Prayer would be wet with the dews of the night; for he had gone forth to commune with His God in the solitude of Olivet. He who might be thought to have least need to pray, was the very One Who would spend a whole night in prayer. Prayer with Him was a great reality. As a man, He needed to pray; and during all that busy life, He found time to pray. Although continually going about doing good, this did not hinder Him from going into a desert place to pray. What a voice this should have for us. Surely far more than we do, we should feel the need, and take the time, to be alone with God in prayer.

## DANIEL

*F. G. Watson*

Much has been written and spoken about the "Prophecy of Daniel" but I would like to call your attention to some facts about the Daniel of the prophecy. There are few if any, of the prophets who received such wonderful revelations of God's purposes for the world as he did. We would all like to be so privileged to have the mind of God opened up to us, but are we willing to pay the price? God never reveals Himself and His purposes to easy going, unexercised Christians.

The first thing noteworthy about Daniel is his purpose of heart to obey God in the every-day matter of what he ate. It was not a silly food fad but a matter of obeying God's word for His people. Though Daniel was away from the place where God had chosen to place His name, and was a captive in Babylon, yet God's word was still the same, and Daniel decided to obey it at all costs. "If any man will do His will he shall know of the doctrine" (John 7:17). If we have the same deep desire to do the will of the Lord, will we not make the food of our souls the Word of God, rather than the light, easy to read literature, which if it does not defile our minds, will starve our souls?

"The secret of the Lord is with them that fear Him" (Psa. 25:14). Daniel's fear of God is manifest in the power God's Word had in his life.

"The meek will He teach His way" (Psa. 25:9). Meekness is lack of strength, but meekness is strength held in control. Our blessed Master was meek and lowly in heart but who would suggest He was weak. He was "the Lord strong and mighty, the Lord mighty in battle" (Psa. 24:8). Daniel's meekness was manifest in the way he approached the prince of the eunuchs. He had "purposed in his heart that HE WOULD NOT DEFILE Himself," yet when approaching the prince he "requested that he might not defile himself". God honoured his attitude and spirit and wrought for him.

Daniel's convictions are the more remarkable when we remember his youthfulness at that time. Some place his age at fourteen years, but whether that is right or not, we know he was quite young for in chapter 1:4 he and his companions are called "children in whom was no blemish." We often are ready to blame our circumstances and think we could live for God so much better if we were differently placed, but if we seek to honour God where we are, God can soon change the circumstances.

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In chapter 6:3 we read, "Daniel was preferred . . . because an excellent spirit was in him." It is a good thing to have a deep purpose of heart to hold fast the truth of God, but with that we need to maintain a right spirit. In Luke 9:51-56 we read of the Lord Jesus that when the Samaritans saw that his face was toward Jerusalem they would not receive Him. James and John were so stirred up at them treating their Master so, that they said "Lord wilt thou that we command fire to come down from heaven, and consume them even as Elias did." No doubt they thought they had a good precedent when they quoted Elias, but Jesus rebuked them and said, "Ye know not what spirit ye are of." Their motive was right for it was devotion to Christ that caused them to be grieved, but their spirit was wrong. We may have a deep desire to walk in the truth and see others led on in the right ways of the Lord, but if we have a wrong spirit we may hinder the very ones we most desire to help.

Daniel was a man of prayer (Chap. 2:18; 6:10; 9:3). He prayed when his life was in danger with the other wise men of Babylon. He prayed when his life was in danger for praying. It was his habit to do so three times a day. He prayed for light as to the future of his people, and to-day we reap the benefit of the revelation given him as the result of his confession and supplications.

He was a man of the Book. In Chap. 9:2, we read, "I Daniel understood by the books the number of the years, whereof the word of the Lord came to Jeremiah the prophet."

May we all

"Dare to be a Daniel,  
Dare to stand alone,  
Dare to have a purpose true  
And dare to make it known."

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### *THE GOSPEL IS NOT A FAILURE*

"How is it," asked a man of a preacher, "that your religion has been going for nearly two thousand years and has not influenced more people than it has done?" The preacher replied with another question, "How is it that water has been flowing for six thousand years and many people are still dirty?" The Gospel, like the water, must be applied.

### THE FAMILY WORSHIP

*By 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. 29:38-39; 30:7-8). Incense is associated with the prayers of saints (Rev. 8:3). The lambs speak of Christ (1 Pet. 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 becomes 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).

Family 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 will 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

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not at all, but it seems to be the mind of God that it should be "morning and evening".

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Note—In a recent letter enclosed with this article to the editor, our esteemed brother Ferguson wished me to mention to our readers the following booklets which he has written, "The Church of God, Its Truths and Principles," "Selections of Ministry During 40 Years", "The Lord Is Coming". The first mentioned has passed through 24 editions in English and has already been translated into 12 foreign languages. Our readers may obtain any or all of these books by writing Mr. Franklin Ferguson, 40 Fitzroy St., Palmerston North, New Zealand. Our brother writes, "No charge is made, He provides." We most heartily recommend these excellent publications.

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### INNOVATIONS

That which led to the undoing of the Children of Israel in the land of Canaan and to their dispersion among the nations, was the introduction of things they saw practised by their surrounding neighbours. God had fully instructed His redeemed people as to what was right in His sight, and warned them solemnly against the evil ways of those nearby, and bid them to be a separate people unto Himself.

But Israel soon departed from God and His paths, and adopted the customs of the heathen to their complete backsliding. Are we not in a similar danger today? and is not God as jealous of His people now as in old time? Most certainly so. How readily something is adopted just because it is customary in the world, and appeals to our natural instincts, and we want to be like other people!

It is saddening to the heart of every one that is godly to notice how little concern or trouble is taken to see if the Word would sanction the adoption of such-and-such things suggested, and whether they are becoming for the Lord's people — a called-out company from a doomed world. "Be not conformed to this world, but be ye transformed" is still found in Romans 12:2. We are in danger from carnal innovations in our home life, social life, business life, and Assembly life. Are we as a separated people to sail as near this evil world as we imagine it to be possible with safety — the social, business and religious world; or get as far away from it in our manner of life, worship and service as ever we can?

## ISRAEL AND THE CHURCH

Wm. Hoste

## Part 7

## The Character of the Church's Blessings

The Christian cannot count on exemption from *bodily* sickness. No doubt godliness, and with it abstinence from all forms of excess have been the greatest sufferers. Timothy had "often infirmities" (1 Tim. 4:23), Paul had his "thorn in the flesh" (2 Cor. 12:7), Epaphroditus was sick nigh unto death (Phil. 2:27), Trophimus was left ill at Miletum (2 Tim. 4:20). Of how many saints has it been said, "Lord, he whom thou lovest is sick?" Many of the Lord's brightest lights, if not under beds (Luke 7:18) are to be found on them.

Many never shine so brightly, as when promoted to the dark school of suffering. It is therefore unscriptural to assert that sickness is necessarily punitive. This was certainly the case in 1 Cor. 11:30, but sickness is often preventive (2 Cor. 12:7) — "Lest I should be exalted". Sometimes it is purging, that "the fruitful branch may bear more fruit (John 15:2); sometimes to teach the sufferer the precious art of sympathy (2 Cor. 1:4).

Sickness should lead to much more exercise of soul among God's people than it often does, and the prayers of fellow-believers and especially of the elders may well be enlisted, not only for bodily recovery, but for spiritual blessing. James 5:14 is as true to faith as James 5:13, but a great deal of present-day fanatical teaching attached to it, is not true at all. It is not true, for instance, as we have heard, that "all sickness is the result of sin in the sufferer". Nor is it true that healing is only denied to unbelief, and that no remedies should be taken. "Use a little wine for thy stomach's sake" (1 Tim. 5:23) proves the contrary, and 1 Tim. 4:4 is as true of medicine as of meat. And 2 Tim. 4:20 shews, that the faith of an apostle did not avail to heal Trophimus, while Romans 8:11, assuredly points to the future.

Position *in the world* is not promised to the Church. The Church was never intended to be a great worldly system like Daniel's tree, in which "the birds of the air" might roost (Matt. 13:32), any more than an annual like the mustard plant, is intended to become a perennial tree. "Catching fish" was more lucrative than "catching men" in these early days. Pre-eminence in the Church was then a post of danger, "Livings", "Benefices", "Church Lands", "Episcopal Palaces", and "Spiritual Peerages" were all unknown to the apostles. We never

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read of one of them coming forward as a candidate either for the Jewish Sanhedrim or the Roman Senate. Saul of Tarsus was probably a member of the former body, but lost his seat automatically, when he met Jesus Christ. He could hardly rub shoulders on equal terms with those who had crucified His Lord, yet we are told by some to-day "the apostles would have had great influence in such places."

They had more important and more influential work to do, which they thus describe: "We will give ourselves continually to *prayer* and the *ministry of the Word*" (Acts 6:4). The claim to temporal power is the legitimate outcome of a great worldly system like the Papacy, but "the true Church" is called to something higher. Israel was promised the necks of her enemies. The Church is promised to feel the heels of hers, but to come out "more than conqueror" through Him that loved her, at last.

In closing, it would be well to enumerate a few of the blessings which the Church enjoys, which Israel never will possess. Elect "before the foundation of the world" (Eph. 1:4), and predestinated "unto the adoption of sons" (verse 5). It will be noticed that while election guarantees the blessing, predestination determines the special character of that blessing. The Church is united to Christ (ver. 22, 23) as her risen head in heaven by the Holy Ghost sent down to earth—being baptized into the body—Gentiles as well as Jews losing their distinctive natural character, becoming together "members one of another" and temples of the Holy Ghost, individually and collectively. These blessings are guaranteed to the believer by the grace of God. He holds them not only in promise as Israel did, but as present possessions. Nor can they be lost through unfaithfulness, although the enjoyment of them greatly depends on the measure of the believer's obedience to the Word of God and his cleaving with purpose of heart to the Lord.

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### SELF

The following are some of the features and manifestations of the self life. Reader, the Spirit ALONE can interpret and apply this article to your individual case. As you read, examine yourself as if in the immediate presence of God.

Do you ever feel — A secret spirit of pride; an exalted feeling in view of your success or position because of your good training and

appearance, an important, independent spirit because of your natural gifts and abilities?

Do you find in yourself — A love of human praise and of a love for the first place; a drawing of attention to self in conversation; a disposition to criticize and pick flaws when set aside and unnoticed; an unyielding, headstrong will that loves to be coaxed and humoured; a driving, commanding spirit with harsh and sarcastic expressions?

Do you notice — The stirrings of anger and impatience, made the worse by calling it nervousness or holy indignation; a touchy, sensitive spirit; a desire to resent or retaliate when reproved or contradicted; a secret satisfaction in the humiliation of another?

Do you discover—the fear of man, especially of those of wealth and position; a shrinking from reproach and duty; a spirit of partiality or prejudice; a carelessness about offending the poor coupled with anxiety lest you offend the rich; a reasoning around the cross, a fear of the world's frown, a courting of the world's approbation?

Have you detected—A jealous disposition; a secret spirit of envy stirred up by the prosperity and success of another; a desire to think of and speak of the faults and failings, rather than the gifts and virtues of those more talented than yourself; a lack of concern for the souls of the perishing; a lack of power with God and men; a love of ease and of money?

Have you found yourself — Evading and covering the truth, hiding real faults in self while exaggerating the faults of others; leaving a better impression than is strictly true; telling "white lies"?

Have you exposed—Lustful thoughts; unholy actions; undue familiarity towards those of the other sex; wandering eyes; apparently harmless words with a double meaning?

Have you neglected — Dealings with God: the confession of sin; the search-light of the Word of God; secret prayer?

These are some of the marks of carnality and secret backsliding. Who among us but find some of these working within? Every provision has been made by God for our restoration and preservation. Let us take in reality the language of the Psalmist upon our lips, "Search me, O God, and know my heart; try me and know my thoughts" (Psalm 139:23). In self-judgment, self-denial and prayer lay our hearts open before the Lord and prove afresh as we did at the first, that "the blood of Jesus Christ, His Son cleanseth us from all sin" (1 John 1:7).

—Adapted



## SOME GUIDANCE NOTES

*Mervyn Paul*

In last month's article two ways of solving problems were outlined, and it was suggested that you deliberately try giving the Lord His rightful place as counsellor of your life; Isa. 9:6. Only the problems of separate existence were considered at the time. But it should be understood that the principle of seeking to allow the Lord to direct our course applies to every possible problem we may face.

In those far off times when the people of Israel were migrants in the wilderness they were provided with three forms of guidance — three forms which picture for us our own resources, though so little understood.

1. The Pillar of Cloud, or of Fire: Num. 9:15-23. This sets before us guidance by the Holy Spirit.

2. The Two Silver Trumpets: Num. 10:1-10. They represent Old and New Testaments — God's Word.

3. The Ark of the Covenant: Num. 10:33-36; Josh. 3:3-4. Being the symbol of God's presence in the midst of His people, it is a particular type of the Lord Jesus. It was carried before them, covered but in full view, that they might follow it, reminding us that the Lord Jesus is the great Example for the following of His people; John 21:19-22.

Here then are the three major ways in which the Lord guided His people then, and will do so still — if we permit Him. Let me try to jot down, as simply as I can how a young Christian may learn God's mind for him, or her.

For our purposes the example of the Lord Jesus and the teachings of the Word may be linked together. His example becomes our guidance in all details of our behaviour before God and men; 1 John 2:6. We cannot walk *in His steps*, but we are commanded to *follow His steps*; 1 Pet. 2:21. For instance, in this chapter the exhortations are modelled on His example with reference to God's guidance for us: — when we have strong desires to do certain things — well, mainly because we want to do them: 2:11; — when people talk about us, even saying things about us that aren't true: 2:12; — when authorities make irksome regulations, such as those affecting our school life, or our employment, or riding a bicycle, or driving a car: 2:13-16; when we believe the Lord has given us a job, but later on we find that our employer is unreasonable, unjust, froward (perverse), buffeting us even for well-doing . . . and we feel like telling him (or

her) off, or like quitting. Or when people may revile us, hurting our feelings, and even cause us to suffer — at such times the example of the Lord Jesus stands out in striking contrast to guide us away from the action our own sin-spoiled natures would prompt us to employ: 2-18-23.

Indeed, the whole Bible is crammed with guidance for right living. These counsels govern the major, well-defined problems of life. **BUT THERE IS MUCH MORE!** From Christ's example, and from the Scriptures, generally, we may gather the Lord's mind concerning most of the lesser details of daily living. Indeed, I believe that there is guidance given therein to cover every possible contingency of life — if we had eyes to see and hearts to understand. After all, the Bible is the living Word (Heb. 4:12) of the living God, capable, is it not, of completely equipping His children unto every good work? (2 Tim. 3:16-17). So let me note a few simple principles that even a very young Christian can make use of.

1. The first thing needed is the settled desire to have God's will rather than our own; Psa. 25:9; Matt. 11:29-30; Rom. 12:2; Luke 22:42. For be it clearly understood, Beloved, that unless this is our earnest quest we might just as well give up seeking His direction; Isa. 50:10-11; 66:2. If what we desire, and what we think, and what we decide to do, are to be our guides, then we shall be taking matters into our own hands, and God will be shut out. In Psa. 106:13 we read concerning Israel, "they waited not for His counsel"; and nearly all their wilderness blunders, including the golden calf episode, had this attitude of self-sufficiency as a leading cause. They considered they knew what to do in the circumstances . . . and they did it . . . and so blundered their way into sickening sin. The Bible records many instances of this kind of misguidance. Yet notice carefully that that verse does not say they didn't pray about their problem. It says, "they waited not for His counsel". So the very first step is to desire His will rather than our own, and therefore to be determined to wait until we receive His counsel.

2. We should expect to receive it from His Word.

(a) He commonly seeks to give guidance in many daily affairs

**BY SPEAKING TO US THROUGH HIS WORD WHILE WE ARE READING.**

Don't just read your Bible as a religious duty. If you have a problem, tell it out in detail before the Lord. Then, pleading Psa. 25:9, ask Him to speak to you through His Word as you read it.

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As you read, something may attract your attention. Stop, then, and consider it; because the Lord may have your answer, or some detail of it right there. (Usually I jot it down on paper). It may not seem to have anything to do with your problem; but keep lifting up your heart to God to open your understanding. Look over the words and their connection, carefully. If some other passage comes to mind look it up and jot down whatever comes before you. If your time runs out, keep your notes and go back at it when next you are reading. For while He may give you your answer the first time you read, yet it may have a number of details that can be revealed to you only as you continue to read His Word for several days. Furthermore, He may desire to instruct you, also, re matters other than the one for which you may be seeking light.

I keep some scribbles in which are noted a good many of such searchings and their answers. Most of them are too long to describe here. But let me tell of one brief example. While having believers' meetings one time I found the ministry trend to be leading me to a subject I much desired to avoid. So I sought the Lord's mind as to whether or not to continue. I seemed unable to recall anything from the Word that would guide me; but was reading in Colossians, and so asked Him to speak to me from His Word and to reveal to me His mind. But nothing that was read seemed to give any light. Now it is only a little epistle, and doesn't take long to read; so I decided to finish it. I began to wonder if the Lord did not intend to answer me that day. But He was true to His promise in Psa. 25:9. His answer was given plainly, even with definiteness — as it has been given so many other times and for all sorts of problems. And if you would care to read the second last verse of that epistle you will see for yourself what His answer was. (To be continued — D.V.)

Note: If you should desire to discuss this subject, or other personal matters, with the writer, his address is R.R. No. 6, Galt, Ont. Canada.

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### SOME DYING WORDS

Hugh Latimer, English reformer: "Be of good cheer, brother; we shall this day kindle such a torch in England as I trust shall never be extinguished." (To Nicholas Ridley, who was burned with him at the stake).

Martin Luther: "Into Thy hands I commend my Spirit. Thou hast redeemed me, Thou faithful God."

John Wesley: "The best of all is, God is with us."

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“According to Thy gracious Word,  
In meek humility,  
This would I do, O Christ my Lord,  
I would remember Thee.”

James Montgomery is sometimes called the Cowper of the nineteenth century. Like Cowper, he spent years of his life in doubt and despair of soul; like Cowper, he was disappointed in love at an early age and remained single throughout his life. Like Cowper, he was a prolific writer of hymns. Montgomery said of his hymns: “All of my hymns embody some portions of the history of the joys or sorrows, the hopes and fears of this poor heart.” The above hymn of worship indicates the depth of feeling in his heart as he contemplates the observance of the Lord’s Supper.

James Montgomery was born in 1771 of godly Moravian parents, in Irvine, Scotland; and was educated from the age of six until he was sixteen, in a Moravian school. There, he writes, “We were taught, whatever we did, was done in the Name and for the sake of Jesus Christ.” It was expected he would become a Moravian preacher; his parents having gone to the West Indies as missionaries, during this time. But Montgomery did not apply himself to his studies; was interested only in writing poetry; and so at the age of sixteen “the brethren” apprenticed him to a grocer. Soon he left his employ, tried to make a living by selling his poetry, and found himself working for a London publisher. He edited a newspaper of revolutionary tendencies and had to clear out to America. Montgomery continued writing articles opposing the policies of the government and was imprisoned for six months.

During this period of his life Montgomery drifted far from the principles and convictions he had held during his childhood days. It is not clear if he had received the grace of God in his soul when a lad; it would appear that he did not become fully assured of his salvation till in his forty-third year. After referring to the Saviour, he adds, “To Him and to His people I have again devoted myself, and may He make me faithful to my covenant with Him, as I know He shall be faithful to His covenant with me. Rejoice with me, my dearest friends, for this unspeakable privilege bestowed upon so unworthy and ungrateful a prodigal as I have been. Tell all the good brethren and sisters at Bristol, this great thing which the Lord hath done for me.” This experience he later put into verse —

“People of the living God,  
I have sought the world around,  
Paths of sin and sorrow trod,  
Peace and comfort nowhere found.  
Now to you my spirit turns  
Turns a fugitive unblest;  
Brethren, where your altar burns,  
O receive me into rest.”

From this time on Montgomery devoted his life to the Lord in writing hymns and metrical versions of the Psalms, publishing two volumes. Four of his hymns are found in *The Believers' Hymn Book*. Besides the above —

“Prayer is the soul's sincere desire.”

“For ever with the Lord.”

“The Lord Himself shall come.”

The latter two showing how fully he entered into the truth of the coming of the Lord at that early date, when this was unknown by the many.

It is said that General Bernard Montgomery of our day is of the same family as this illustrious hymn writer.

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## QUESTIONS AND ANSWERS

*Question.* In the light of what we read in Revelation, chapters 2 and 3, could it be said that every child of God is an overcomer?

*Answer.* It is quite plain that the overcomers spoken of in these two chapters, were those who overcame something. They withstood the trials, temptations, and difficulties of their times. All were not overcomers. For instance, in the first church mentioned, there were those who “left their first love”, and nothing is said to indicate that these were overcomers. But the exhortation is “Remember therefore from whence thou art fallen, and repent, and do the first works.” This would constitute overcoming. The overcomer is the approved child of God, who seeks to maintain a scriptural course in every walk of life; separation from that which is not of God, and holding fast the faithful Word; not denying the Name by which we are called. “This is the victory that overcometh the world, even our faith.” (1 John 5:4)—H.A.

*Question.* I have been receiving Truth and Tidings for over a year now, and most assuredly have derived blessing from its pages. Now I have a question I would like answered in the magazine. Would you associate Matthew 18:20 solely with discipline? We have been hearing ministry contrary to what I have been taught concerning this verse. Please explain what it means.

*Answer.* "For where two or three are gathered together in My Name; there am I in the midst of them." Matt. 18:20. While discipline is spoken of in verses 15 to 18 of this chapter, yet we do not associate verse 20 solely with discipline; for between these, in verse 19, prayer seems to be the subject: — "touching anything that they shall ask", etc. "My Name." That Name had not been fully revealed at the time our Lord uttered these words, but we do find its full revelation in 1 Cor. 5:4; "In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ." That is the Name referred to in Matthew 18:20, and that is the Name in, or into which the Christian is to gather in this dispensation. The Name and the presence are associated; "there am I in the midst of them." The word "in" found in the expression "in My Name", has been variously translated in the Authorized Version of the New Testament, as follows — "in" 131 times; "into" 571 times; and "unto" 208 times; and conveys the idea of association within a given place — "where". We find the Name and the place closely linked together in the Old Testament also; "this house, and in Thy presence, for Thy Name is in this house." (2 Chron. 20:9).

But, let it be made clear, the thought in this verse is not simply joining something. We might set up a table, put a loaf of bread and a cup of wine on it; and erect a board on the outside, with Matthew 18:20 printed on it; but there is more than that in this statement. It is being drawn by the Holy Spirit, through a revelation of divine truth, to a divinely appointed place; yea, being gathered unto a Name, and to a Person. Then, this "two or three" constitutes a God gathered assembly, a "pillar and ground of the truth" (1 Tim. 3:15).

Such being the case, there is authority to carry out discipline, as found in 1 Cor. 5:4, 5.—H.A.

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Someone asked an old Scotswoman what she thought of Robert Murray McCheyne's preaching; she hesitated a moment, and replied, "He preaches as if he was a-dying to have you saved." Is that our spirit?

At **FARNHAM, SHAWINIGAN FALLS** and **QUEBEC CITY** there has been interest among the unsaved.

**HANSFORD, N.S.**—David Petherick is having good attendance in gospel meetings. Floyd Stewart has been giving some help.

**BRIDGEWATER, N.S.**—Bren. L. K. McIlwaine and John McCracken saw some blessing here in tent work.

**FREDERICKTON, N.B.**—George Heidman is starting here in the gospel. He is not too well and needs our prayers.

**GARNAVILLO, IOWA.**—J. Govan had a week of ministry following Manchester conference.

**STOUT, IOWA**—Bren. Smith and McElwaine are commencing gospel meetings in this district.

**MANCHESTER, IOWA**—The conference here was well attended, and the ministry was profitable and good. Bren. McKinley and Elliot began gospel meetings after the conference.

**MONONA, IOWA.**—Louis Brandt and Henry Wahls saw a little blessing in a schoolhouse near **Monona**.

**DETROIT, MICH.**—Bren. Wm. Warke and Robert Boyle commenced gospel meetings in West Chicago Gospel Hall. Pray that it may be a season when souls will be saved.

**JACKSON, MICH.**—Bren. Dobson and McBain expect to have some meetings in Jackson, and then begin a series of gospel meetings in McKeesport, Pa., later.

**FREMONT, OHIO.**—Norman Crawford and Jas. Lipke expect to begin gospel meetings here, to follow up the tent work this summer and hope to see further blessing.

**CUMBERLAND, MD.**—S. Mick is here with the gospel, and the unsaved are attending the meetings.

**LYNXVILLE, WIS.**—S. Hamilton is getting a fair attendance of unsaved in, to hear the gospel and the Lord is giving help.

**WILMAR, MINN.**—Bren. Smith and Debuhr had a good season in the tent and a nice number professed to be saved.

## CONFERENCES

**BOSTON, MASS.**—A Conference will be held, God willing, in the East Boston Gospel Hall, 35 Putnam St., East Boston, with a prayer meeting, December 2, at 8 p.m., and on December 3 at 10.30, 2.30 and 7, December 4, at 10.00, 2.30 and 7. Meetings will be conducted in both English and Italian. Corr. Frank Procopio, 78 Falcon St., East Boston, Mass.

**DETROIT, MICH.**—Annual Conference in the West Chicago Gospel Hall, November 19 and 20, prayer meeting November 18 at 7.30 p.m. (Full particulars in last month's issue).

**BRYN MAWR, PA.**—The annual conference will be held November 24 through 27, in Auditorium of Bryn Mawr Fire Co., Thursday, 10.30, 2.30 and 7.30; Friday, 7.30; Saturday, 2.30 and 7.30; Lord's Day, 10.30, 2.30 and 7.30.

**LORAIN, OHIO**—The Thanksgiving Conference will be held in the Grace Gospel Hall, 3006 Elyria Ave., Lorain, Ohio. November 23 prayer meeting at 7.30; November 24 at 10.30, 2.30 and 7; November 25 at 7.30; November 26 at 7.30; and on November 27 at 9.15 for the Breaking of Bread, 11.15 S.S. and Bible Class, all other meetings for ministry and the Gospel. Servants of the Lord walking in the "old paths" welcomed.

**SEATTLE**—The Conference though small in numbers was good — Bren. Wilson, Gray, Maxwell with others ministered the Word. Mr. Gray remained for Ministry Meetings.

**MONTREAL**—Conference will be held at the New Year Season, D.V., commencing with a prayer meeting on Friday evening, December 30th, in the Hall, 821 Ogilvy Ave., Park Extension. Saturday, Lord's Day and Monday in the Town Hall, Mount Royal. Communications to W. E. Reid, 25 Highfield Ave., Town of Mount Royal, Que.

#### WITH CHRIST

**HUNTSVILLE, ONT.**—Mrs. Charles Cottrill departed to be with Christ on September 20th in her 74th year. Saved as a girl in Aberdeen, Scotland, she, with her widowed mother, came to Toronto where she lived till her marriage, when they took up residence in the small community of the Locks near Huntsville. They lived here till her home call. She loved the truth and the place where His honour dwelleth. She had a deep exercise about the unsaved and some will be in heaven as the result of books or tracts given by her.. The large company gathered for the funeral indicated the high respect in which she was held. Bren. Widdifield and Watson spoke words of comfort and preached the gospel at the burial.

**DECKERVILLE, MICH.**—Our brother Albert Cleland went to be with the Lord on September 17, after a long illness. He was saved when a young man and was in fellowship here for 35 years. He was a help to the assembly and will be missed. Pray for his widow and one daughter. Norman Crawford took the funeral service.

**PETERBOROUGH, ONT.**—Thomas Owen, went "home" to be with the Lord on September 25th. Saved for over forty-three years and in fellowship in assemblies in Belfast, later in Montreal and in Peterborough. He was a help in the assembly and will be missed. A wife, three daughters and one son mourn his loss. J. Blackwood spoke at the funeral.

C. Perry Smith, age 84, went to be with the Lord, September 16. Saved 47 years ago and for some years in fellowship in Lonaconing. Later in Everett, Pa., and came to Cumberland, Md., about 12 years ago. His wife is in fellowship. He leaves two daughters and four sons all unsaved. R. Rennie spoke words of warning to a large number at the funeral service.



# 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. 3:18

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DECEMBER, 1955

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GIFT SUBSCRIPTIONS

May we remind our readers of our special offer at this time of the year. For those who wish to send a gift subscription of Truth and Tidings, for the sum of One Dollar (postal order, not a cheque), we will send October, November and December and all of 1956. For \$1.25, we will send the last six months of 1955 and all of 1956, as long as our supply of back numbers holds out.

We trust and pray that the magazine will be a real help and encouragement to all our readers in the coming year. We take this opportunity of wishing all of our readers "A Happy New Year" in the best sense of the word.

We would remind those whose subscriptions fall due in the winter time, PLEASE RENEW PROMPTLY. This is our busiest time in all the year, as the most of our subscribers renew at this time, and considerable extra work is entailed when we have to send individual reminders of expiration.

We expect the bound volumes of 1955 will be ready early in January, 1956. A postal order for \$2.50 will send one of these attractively bound and indexed books to any address post free. We only prepare a limited number and in consequence have often had to disappoint those who are late in sending in their order. We cannot supply the volumes previous to 1955.

TIDINGS

VANCOUVER, B.C.—The Cedar Cottage conference was a time of blessing. A happy spirit prevailed and the ministry along practical lines was appreciated. F. G. Watson and A. W. Joyce followed with ministry in various halls. They also visited Arlington and Everson, and had a week of appreciated ministry in Calgary, Alta.

GLEN EWEN, SASK.—J. Gray and S. Maxwell had some ministry meetings.

TAYLORSIDE, SASK.—A. W. Joyce is having Gospel meetings, using the "Two Roads" chart. Attendance has been good in spite of snow storms and drifted roads.

CALGARY, ALTA.—The assembly which in the past has gathered in a rented hall on 5th St. West, expects, D.V., to move into their new hall which they are building, early in November. The new address will be, West Hillhust Gospel Hall, 2326 7th Ave., N.W. Calgary.

ST. THOMAS, ONT.—The conference was cheering and a little larger. The Lord gave real help in the ministry. Nine of the Lord's servants were present.



PAUL B. PLUBELL

Our beloved Bro. Paul P. Plubell passed quietly into the presence of the Lord, whom he loved and served, on October 18th.

He was saved in his own home as a boy while his mother was reading Isaiah 53 to him. After showing an exercise in the Gospel, he was commended to the work of the Lord in 1940 by the assembly in Indiana, Pa. He laboured for some years in the States of Pennsylvania, Maryland and W. Virginia with different older servants of God. For the last ten years he and Gordon Reager laboured together a great deal in various parts of the United States and Canada. Last March they paid a long desired visit to the British Isles and saw fruit in the Gospel, especially in N. Ireland.

Brother Plubell had suffered for some time from a serious heart condition which became so acute in recent weeks that the doctors decided that immediate surgery was the only hope. After much exercise and prayer he underwent the operation on Saturday, October 15th. For the next 72 hours he suffered extremely. By Tuesday evening the doctors felt that the crisis was over and his condition was satisfactory. However, at 10.30 he took a turn for the worse and quietly passed away.

The funeral was very large. Fifteen of the Lord's servants were present as well as a number of brethren from various assemblies in the United States and Canada where Brother Plubell had laboured. Gordon Reager, his fellow labourer, spoke a message in the Gospel and words of comfort to the bereaved. His text was, "It is the Lord, let Him do what seemeth Him good." (1 Sam. 3:18). Brethren T. Wilkie and R. McClurkin took part in prayer and Ed. Richmond and E. Sprunt took the service at the grave.

**ROBERT N. BRUCE**  
1880-1955

PARRY SOUND, ONT.—On October 12, our brother and servant of the Lord, Robert N. Bruce passed peacefully into the presence of the Lord, after being confined in bed for two weeks with a heart condition.

He was born in the Shetland Islands in 1880, and was born again in Edinburgh, Scotland, in meetings held by Torrey and Alexander. He was gathered to the Name of the Lord first in the Broadview Ave. assembly, and later in the West Toronto assembly, from which he was commended to the work of the Lord. He married and settled in Parry Sound in 1921 and continued steadfastly in the Lord's service to the end. He was a lover of the Word, and his faithful preaching and teaching will be much missed, especially in Parry Sound. In 1923 he joined brother Widdifield when the assembly was planted in Charlton, Ont., and also when the assembly was commenced in Englehart.

The Christians gathered for the funeral from Toronto, Orillia, Creemore, Huntsville, Chapman Valley, South River, Arnstein, Earleton and Kirkland Lake. The Lord gave help in ministering faithful words in the Gospel and comforting messages to the bereaved by brethren H. Fletcher and B. Widdifield. He leaves his widow, two daughters and two sons for whom prayer is requested.

*"Remember them which had the rule over you, which spake unto you the Word of God: whose faith follow."* (Heb. 13:7, R.V.).

(We regret a photo was not obtainable).

*The following appeared in the Parry Sound Paper put in by the Doctor who attended brother Bruce*

**ROBERT N. BRUCE**

Last week I had a unique and very moving experience. It was my privilege to attend the funeral of a saint. There are not many saints living just now. So we are going to miss Mr. Robert Bruce all the more. A very gentle and humble man, he was kindly and self effacing, almost to the point of bashfulness.

Goldsmith said of the village parson:

*He watched and prayed and felt for all,  
And as a bird each fond endearment tries,  
To tempt her new-fledged offspring to the skies,  
He tried each art, reprov'd each dull delay,  
Allured to better worlds, AND LEAD THE WAY.*

The preacher at the funeral said: It is good to be well born, it is better and a glorious thing to hear and follow the call of the Master; it is still better to live a life of devotion and to serve the Lord Jesus, it is still better to die a good death in the life with Jesus, and in the full knowledge of the better life that is to come. K. A. Denholm, M.D.

## THE SHEPHERD'S WORK AND THE SHEPHERD'S REWARD

I Peter 5:1-4

A. W. Joyce

"The elders which are among you I exhort, who am also an elder . . . Feed the flock of God which is among you," or, as the R.V. puts it, "TEND THE FLOCK OF GOD." This is the essential work of the elder. The word TEND has a wider meaning than the word FEED, but of course the former includes the latter.

To tend the flock of God is a solemn responsibility, because it is not the elder's flock, but the *flock of God*. Similarly the apostle Paul exhorted the Ephesian elders, "Feed the church of God, which He hath purchased with His own blood" (Acts 20:28). The care of a church or flock of God is a sacred trust, for which each one who assays to do it, will have to give an account to God. "They watch for your souls as they that must give account" (Heb. 13:17). The proof then that one is a scriptural elder is that he has a real shepherd care for the flock. This work will include—

(1) Feeding the flock for nourishment. One of the qualifications of a bishop or overseer in 1 Tim. 3:2 is, "apt to teach." This does not necessarily mean that the elder must have a gift to teach in a public way, however desirable that may be. But the true under-shepherd will feed upon the Word of God himself, so that he will have some food to give to the sheep. It may be a word in the Bible-reading. How solemn for a professed shepherd to come to such a meeting with no previous preparation or exercise about getting something from the portion to feed the sheep and lambs of Christ's flock.

(2) Watering the flock for refreshment. A fresh thought from the "river of God that is full of water," can wonderfully refresh a weary sheep or a thirsty lamb. If the word comes from the heart it will reach the heart of others, and the one who gives it will prove the truth of the promise, "He that watereth shall be watered himself."

(3) Caring for the sheep in sickness. Like natural sheep, members of the spiritual flock at times get sick and need special care. A serious charge laid against the shepherds of Israel was, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken," etc. (Ezek. 34:4).

(4) Watching over the sheep and warning at the approach of danger. What a shepherd David was! risking his life for the sake of the sheep when his care was attacked by the lion and the bear. What a shepherd Jacob was! (Gen. 31:38-40) as he was consumed by drought and frost, while his sleep went from his eyes.

(5) An example to the sheep. Perhaps this is the most important work of all, "Being examples to the flock" (1 Peter 5:3). The faithful shepherd will never go where the sheep, by following him, will be endangered. He will never teach that which will lead the sheep astray.

The Good Shepherd led His own sheep out of the Jewish fold with the purpose of separating them entirely from Judaism. He united them as "one flock" with the "other sheep" of whom He speaks in John 10:16 — the Gentiles whom later He brought out of idolatry. By His Spirit He gave the epistle to the Hebrews to unfold the glories of His Person that thereby the obedient disciple might say, "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13). He is still leading His own "outside the camp" of religious Christendom, and HE NEVER, NEVER, NEVER CONTRADICTS HIS WORD AND LEADS THEM BACK. The sheep may go back, and faithful shepherd care may recover them. But if professed shepherds go back, they will lead the young astray and these young ones may never be recovered to the place of reproach and collective testimony again. With what shame shall they hear the searching question at the judgment seat of Christ, "Where is the flock that was given thee, thy beautiful flock?" (Jere. 13:20). Even in this life what shall it mean to discover that by a wrong example one has stumbled "one of these little ones" who believed in Christ.

A brother told the writer of asking a prominent English "teacher" what was the effect on the assemblies in England of going in with the recent interdenominational Gospel campaign. After some hesitation the reported reply was, "We thought it was all right at first, but the after effect has been that the assemblies are now *too small* to hold the young people." What a confession, "We thought it was all right at first!" Without one, single, solitary Scripture in the New Testament to lead one who is "outside the camp" in a scriptural assembly to join in a united effort of most of the Protestant denomination. No one can deny that many of these sects of men are honeycombed with modernism and religious infidelity. A fundamental Baptist minister in Toronto recently expressed his surprise that "ministers" could be prominent in such a work when he knew they were not born again preachers. How could brethren, instructed in the Word, think that it was "all right" to go back into that form which the Spirit and the Word of God has led us out. The only reply that one can imagine could be given is, "The end, the salvation of souls, justifies the means." Brethren, the end *never* justifies the means. We may be perfectly sure that God will never allow one soul to perish in Hell, because His people refused to disobey His Word in order to reach that soul. May

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we add; this is not a criticism of the efforts of Christians in the denominations, it is addressed to those who are gathered to the Name of the Lord Jesus Christ, "outside the camp".

May God exercise all our hearts and give us grace to humble ourselves, acknowledging our failure in maintaining the path of separation, and help us to turn again unto the Lord and to faithful adherence to His commandments.

### THE UNDER-SHEPHERD REWARDED

The path of the true shepherd will not be an easy one. He will have to bear reproach, even persecution, from those who resent faithful ministry. He must never lord it "over God's heritage". He must ever seek to be an "ensample to the flock". But lest he become "weary in well-doing" or discouraged because of the way, the Word hastens to add, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:4).

Take courage, brethren, "The coming of the Lord draweth nigh."

"Home, home is nearing,  
'Tis coming into view;  
A little more of toiling,  
And then to earth adieu."

---

### WORK WHICH ONLY "CALEBS" CAN DO

"And Caleb stilled the people" (Num. 13:30). It always takes a Caleb to do that. When God's people are ruffled in spirit, or murmuring, or "going back", it is not everyone who can help the matter. The flesh can never still the flesh. But Caleb was walking with God — following the Lord fully (Num. 14:24). He had God's mind and God's power with him, and, knowing that, we cease to wonder that he stilled the people. So it is in the church of God, when this brother makes a slip, or that one takes offence at something, it is not the bustling fault-finder who is needed to put the matter right. His sharp, carnal way of "coming down upon" the affair only tends to irritate. It is the Calebs who can pour in the oil and wine. Ye that are *spiritual* restore such a one in the spirit of *meekness*. This is God's way, and His way is always the "more excellent way".

SOME CHARACTERS IN HOLY WRIT  
ELISHA, WILLING TO SERVE  
I Kings 19: 19-21

*G. G. Johnston*

The preparation of a man for his life-work is an important part of that work. But God's way of preparing men for His work are not the same as man's, even as His thoughts are not in accordance with man's. Moses must go to the back side of the desert for forty years to learn more of God, and thus to see that Egypt's learning was in great part vain. Saul went into Arabia, Syria and Cilicia for some seventeen years in all, before much is learned of his activities as a preacher. Some of the prophets of the Lord were shepherds and peasants, while those chosen by our Lord as His disciples and apostles were chiefly of the working class.

God never calls a lazy man to His work. Gideon was threshing wheat — hard work. Elisha was plowing, and it wasn't a riding plow. The men who are needed for God's work are those who are not afraid of toil. Men and women are not reached for God by sitting in an office, but by hard work in the field, going after them wherever they are, enduring the hardships of pioneering. Many an Elijah of today, weary from years of toil for the Lord, would rejoice to have the company of an Elisha, to share his burdens, and take up his mantle when laid down!

It would seem that Shaphat, Elisha's father, was the owner of land and of the twelve yoke of oxen plowing in that field. This would indicate he was in a fairly good financial position. Earthly prospects for young Elisha were good, and it was not to better them that he left this occupation to follow Elijah. From being known as the son of a wealthy farmer, he became known as he who "poured water on the hands of Elijah." This humility, the fruit of grace in the heart, is much to be desired in anyone who would purport to represent the One who was Himself "meek and lowly in heart".

There is little said in Scripture of the time between Elisha's call of God and Elijah's removal from his side in a chariot of fire, except that wherever Elijah went Elisha followed him: he refused to separate from him. He had taken the step in holy consecration to God, and not even the dark waters of Jordan would daunt him. One can imagine what times of holy conclave these two men must have had, as the older would recount to the younger the great things God had done. What inspiration to attempt even greater things for God! Have we not lost the spirit of those men who went into the wilderness of Canada and the United States, literally not knowing whither they went? Their effort was not fruitless, and the bold efforts of those who



follow them will bear fruit, but what will those accomplish who persistently follow the path hewn out with such labour by their forbears, while so many places lie in darkness without the gospel? When they dropped the pioneer's mantle, was it not that others should take it up, go forward and do greater things for God, founding other new assemblies? How many of us today are praying Elisha's prayer, that we might have a double portion of the spirit of those who went before us?

The day came when Elisha "saw Elijah no more" (2 Kings 2:12). He had been taken up from him by a whirlwind into heaven. But the God of Elijah remained, and we can count on Him today. Faith never waits to see how God will work, but goes forth at His command, leaving all with Him. He is able still to provide for all that He ordains, without the issuing of circular letters. Such letters are evidently meant to revive the interest of those likely to give of their means, otherwise the funds might be lacking. But is the eye on God when such is the motive? Alas, many such letters are promptly thrown into the waste. They are a cause of weariness and decrease of interest in the thing they are intended to foster. Let godly men go forward today, daring to look to God alone, and their God will surely find the means of providing for them and for the work they shall do.

Those who would sacrifice all to serve the Lord may often suffer. Perhaps there is nothing harder to bear than to be mocked. Evidently many did not believe the report that Elijah had been taken up into heaven. A band of idle youths (not small children, as the authorized version might suggest), seeing Elisha pass by, cried after him: "Go up, thou bald head; go up, thou bald head." His was evidently in mockery of what was reported to have happened to Elijah. Others had searched for his body in unbelief; now these mocked. But God vindicated his servant, when two bears came out of the wood and tare forty and two of them. God will still vindicate His true servant, and though the world may now mock at such a thing, the day will soon come when all His own still in this scene will go up without dying.

The miracles of Elisha are surely worth comment, but can only be referred to in brief at present. He cured the bitter and unhealthy waters of Jericho by casting in salt — a figure occasionally used in Scripture to represent the truth. There is not much salt in some preaching, and therefore not much cure for ills. The poor widow, so burdened about her sons, has a wonderful supply of oil miraculously given her, and her sons are no longer in danger. The oil typifies the grace of the Spirit, who is still working for the liberation of those who are appointed unto death. Then we have the raising of the Shunamite's dead son, the healing of Naaman the leper, the making of the axehead to swim, etc. These great things Elisha did because he knew and trusted in his God.

## WHY THIS STORM

Matt. 14:22-23

We would naturally expect that when "Jesus constrained His disciples to get into a ship," that the voyage would be one of especial tranquility. They had embarked at the Master's bidding. They had set out in obedience to His Word. Yea, it would seem that He used a sort of gentle violence to separate them from the multitude of the earth, earthy — and to press them to "go before Him, unto the other side". They were in the path of His will. They were doing the thing He commanded. They were acting in obedience to the divine call, yet, they were no sooner in the midst of the sea than they found themselves in the midst of a tempest. What did it mean?

Did it mean they had made a mistake by setting out at all? It could not mean that, for the Master Himself had "constrained" them to enter upon the very path which was now one of such difficulty and danger. The multitude, trudging safely home on foot, were beset with no such perils. It was vastly different with His own, who, at His Word, had braved the dangers of the deep. It was not long ere their souls were "melted because of trouble".

How true to the letter has all this been with the children of God who have gone at the call of Christ, to bear His reproach, and seek grace to acknowledge Him as Lord in the midst of His people! The path was so clear to them and so distinct was the call of God through His word, that they were "constrained", in spite of all the claims of the flesh, and the opposition of popular Christendom, to go forth unto the rejected Lord Jesus Christ. For a time all went smoothly; but ere long the inevitable storm arose. Unexpected difficulties began to appear. Trials of no ordinary nature had to be faced. The "ship" of the local assembly found itself in perilous waters. The wind was contrary, circumstances were adverse, everything was against them.

What does all this mean? asks the believer, I never expected this, I never counted on such a storm in God's path. The carnal mind is ready at once to answer, "It means you are not in God's path at all, for no such storm could take place if you have set out at His bidding," Many have reasoned in this way and have come to the conclusion that they must have made a mistake in setting out at all. Others again (true children of faith) have simply seen in the storm the trial of their faith, and have stood firm in the path of rejection with Him, giving heed to the word of warning, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you" (1 Peter 4:13).

How differently the storm affects different persons! To some it is the signal to retreat. To others it is the call to throw out the anchor of confidence in God, and wait for the day (Acts 27:20), strong in the faith that they shall behold "His wonders in the deep". Thus it comes about that trials in God's path serve to make manifest if our hearts are stayed on Him. If it is accidental circumstances and not eternal principles that have determined the path of our testimony, we may be assured that a storm is at hand which shall set matters in their true light.

Blessed are they who have gone forth to the Rejected One, prepared to suffer shame for His Name, purposed in heart, be it storm or sunshine, to continue in the path of rejection with Him.

—*Selected and submitted by D. L. Roy*

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### THE OLD YEAR AND THE NEW

Another year has run its course,  
'Tis gone from you and me.  
Our footsteps on the sands of time await eternity.  
The judgment seat of Christ will tell  
Of faithful deeds well done,  
Reveal the counsels of our hearts, the race tho' faintly run,  
Will tell of all our failures,  
Our deeds misunderstood,  
They all are now recorded before the throne of God.

But Christian, be not weary,  
Another year is here  
To serve our blessed Master with grace and godly fear,  
The past is all behind us  
We cannot it recall,  
So let each one take courage, and trust Him, Lord of all;  
This year that lies before us  
Our blessed Lord may come,  
Our day of service over, He'll bear us quickly home.

—R. A. R.

## A GREAT CONFLICT

I Sam. 17

*John McCracken*

There is no warrior and possibly no engagement in Holy Writ which appeals to the heart of young and old as David and his going forth to battle with Goliath. It is typical of the greatest of all conflicts waged at Golgotha, and of the Son of David who laid the tyrant low and slew him that had the power of death with his own weapon Heb. 2:14-15. It also sets forth in a lesser degree the conflict of the believer now with the great enemy of our souls, namely Satan. Many lessons may be learned to our spiritual profit. Let us suggest:—

(1) The preparation for the battle. His antagonist was well prepared, being a man of war from his youth, vs. 33. He had height and might, his battle experience was long, his armour was strong. What could prevail against such an adversary, or who could stand before him? To the natural eye and the carnal mind the outcome must be disastrous not only to David, but with so much at stake, to all Israel, vs. 9.

Yet, mark you, David was well prepared. God was with him — of this he had no doubt, nor could Saul doubt it either. David had said, "God will deliver me", and Saul could only assent with the words "Go and the Lord be with thee". No, David's preparation could not be improved upon by the wearing of Saul's armour which doubtless would be the best obtainable. David honestly confesses, "I cannot go with these I have not proved them". Again David had learned in God's school; there is none better and if one has not graduated there, can a substitute for it be found? Men's Bible Schools are totally inadequate for the conflict with such a foe — indeed are a hindrance rather than a help. Had not David, without armour and with no weapons save those he had been accustomed to since childhood, wrought with God and obtained outstanding victories? Why should he now change his ground, seek a new source of strength or use the best of man's production in preference to that which God had acknowledged and blessed when he was cast upon Him alone? Consider brethren, is our conflict less spiritual than David's was? Is our God less able to work with that which He has put into our hands now than He was in David's day? Would any have us suppose that the means used and blessed by God among separated Christians until now are not sufficient? Surely "our sufficiency is of God, who also hath made us able ministers of the New Testament." 2 Cor. 3:5, 6.

(2) David's confidence in the battle. Goliath disdained David, threatened him, yes, cursed him. David has confidence in God and is unshaken by the threat of carnal weapons, or the imposing appear-

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ance of one trained in man's school. He could say, "The Lord will deliver thee into my hand", yea not only so but all the host of the Philistines also. For why? "The Lord saveth not with sword and spear. The battle is the Lord's," vs. 47. His unqualified faith in God enabled him to run to meet the big man and to place a stone, as he did so, in the sling, and he knew God would direct it unerringly to the undoing of his proud and mighty foe.

(3) The result of the battle. *God is glorified* as suggested in vss. 46, 47. Israel is encouraged — yea exultant — *they shouted*, a shout of triumph so melodious after their abject hopelessness for days before, *they pursued*. David's victory put backbone into them and gave a pattern to follow as they pursued victoriously. They were able to recognize in this stripling a youth who put his life in God's hand and without trumpet or fanfare, without degree or supporting organization went forth in the Name of the living God. Can we do less today? *They sang*, chap. 18:6, God fills our mouth with laughter and our tongue with singing Psa. 126:2.

(4) The appreciation of the battle. Chap. 18:1-4. The spiritual man can estimate a work of God at its true value. There is no jealousy in Jonathan's heart as he congratulates the victor, and strips himself to honour David. The carnal man however is displeased and eyes David with a jealous eye from that day forward.

(5) The spoil from the battle. Goliath's head is carried to Jerusalem but his armour is put into David's tent. What we learn to use with help from God is surely different to that which we may acquire ready made and assay to use, instead of looking to God as David did. When we trust God alone without human support and the miserable devices of men we can say with another warrior who had no confidence in the flesh, "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57). David later carried the sword of Goliath but we do not read of any victory that could surpass that memorable one in the valley of Elah. When David, without equipment and trusting in God alone, brought down the giant who trusted in the arm of flesh. He would be acquainted with such a promise as Joshua 1:3 and 23:10. What we need brethren, is more realization of our own nothingness, less of man's inventions, and childlike simplicity and confidence in His Word.

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ERRATA—In the November issue, page 212, in the second sentence of "Israel and the Church" several words were omitted. The sentence should have read—"No doubt godliness, and with it abstinence from all forms of excess, tend to good health and long life, but some of the greatest saints have been the greatest sufferers."

## MAC'S CONVERSION

*Wm. Williams, Venezuela*

Kenneth Mackay was the only son of his widowed mother. Mrs. Mackay had worked hard to raise him and his three sisters. When he was about sixteen he entered the shipbuilding firm of Hall and Co., as an apprentice marine engineer. He was intelligent, a keen football player and a good boxer. This led him into company which carried him on the down grade to sin and vice. His poor crippled mother waited many a night to let her darling boy into the home. His wayward ways were telling on the old lady but she knew not what to do as her counsel was unheeded and she knew not God and the power of prayer.

The oldest daughter was married to an officer in the Australian Squadron of the British Navy. His name was Jack Mackay as he had married his cousin. In the navy Jack had got brightly saved, so that when he came home on a three month's furlough he lost no time in putting the gospel before the Mackay family. Kenneth was one of the first to get saved. He confessed Christ among the "black squad" with no uncertain sound. Some secretly admired his stand, while others — the religious type — scoffed at the idea of being saved and knowing it. Mac was soon known as a "revival" all over the shipyard. In fact he was the only "out and out" Christian among the hundreds of men who worked in the yard. He faithfully preached and pleaded with his fellow-workers; but although some would have wished to become Christians the price was too great and the persecution too galling.

We have seen him enter the erecting shop, when the boss was not present when a volley of blocks of wood, balls of tallow and waste, and even fish boxes were hurled at his head. He never lost his equilibrium. He was a fearless boxer for the devil and now he calmly faced his foes and reasoned with them. We saw him one day sharpening a fine centre punch at a big grindstone. A boilermaker came up behind him, took the tobacco chew from his mouth and with his dirty hand pushed the filthy stuff into Mac's ear. Mac never winced and acted so nobly that the other men gave "Cuddy McBride" a telling off in true shipyard vocabulary.

On the day when the Boer War was at its height and Ladysmith fell, all the engineers decided to take "French leave". They were all pushing out at the gate when Mac came in on his bicycle. The boys shouted at him that he too would have to join the procession. He refused as he said that he was a Christian. "Take him bicycle and all," cried the gang. Shoulder high Mac was borne along bicycle and all. But he got too heavy so they cursed him and let him go. He went

back to the shop but the boss told him to go home as he was the only one working.

The men often put grease on his belts, tar on the handles of his machine and slacked back the centres of his lathe to let the work fall out when he started up the machine. We never saw him lose his temper in all those trials. A clergyman's son who had failed in his medical exams and was much older than the rest of the boys was the ringleader in the persecution. On one occasion he said that a real Christian should never lose his temper; so it was decided to put Mac to the cold test. When he was out they took his navy blue serge coat, pushed a  $\frac{5}{8}$  bolt through the top button hole, cut a hole on the other side, put on some large washers, then took the bolt and rivetted the point over so that the nut could not be taken off. Now, they decided, if he did not get mad when he saw this, he was a real Christian!

The 5.50 whistle blew, the noise of the machinery died down, dozens of eyes were on Mac, unknown to him, to see what he would do when he saw his fine coat spoiled. He coolly washed his hands, took off his overalls, and then went to the cupboard and took down his coat. He looked for a moment at the offending bolt with its big washers and rivetted head. He gripped the head of the bolt in the vice, went over for a hacksaw and with a few strokes he cut the bolt in two and pulled out the end. He never looked round to see who was watching him, but put on his coat and went down the machineshop singing in a real loud voice that could be plainly heard by all—

“Jesus the very thought of Thee, With sweetness fills my breast;  
But sweeter far Thy face to see and in thy presence rest.”

The boys had never thought that the bolt could have been taken out so easily.

Mac stood the test, and as he walked out alone, one at least thought; “Mac is a real Christian. I am going to get saved.” He won a soul that night who stood with him the rest of the time that he was in the shipyard. But the sun that melts the wax hardens the clay. The clergyman's son only grew harder and more bitter. He refused to hear the pleadings of Mac and when he got his certificate he went to Sierra Leone. He so bullied the natives that they put ground glass in his food. He was invalided home and died a horrible death in St. Andrews, Scotland. The name of the saved engineer was Kenneth Mackay. The name of the persecutor was Alex MacClean. Both were known as “Mac”. But how different their life and their end! The first Mac is now with the One he loved and served. He often sang: — “Out and out, Out and out, out and out for Jesus, all I am or want to be is Out and out for Jesus.” Reader which Mac are you following?

## TRUTHS THAT UNIFY

O. B. Wyllie

"Now this I say that every one of you saith, I am of Paul; and I of Apollos; and I of Christ" (1 Cor. 1:12).

Such a condition was a virtual denial of three fundamental truths received by the Corinthians when Paul first came among them. These are emphasized by the raising of three questions in verse 13.

(1) "Is Christ divided?" to which a negative answer is implied. Divisions in the assembly therefore constituted a denial of their identification with Him as His body. It is through that Divinely created organism, "Body of Christ" (1 Cor. 12:27), that the life and power of the Head courses to give the practical enjoyment of unity, and make effectual all activity in His Name. How then could they function to fulfill the purposes of God in a divided state? Restoration to the acknowledgment of their oneness in Christ was, therefore, their first and greatest need.

(2) "Was Paul crucified for you?" which stresses the amazing fact of Christ the Lord of glory crucified for them. Then how inconsistent was their acknowledgment of human leadership with the devotion to Him that such a truth demanded! Later, Paul stated plainly what is implied in this question when he wrote, "For the love of Christ contraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should . . . henceforth . . . live unto Him which died for them, and rose again." Corinthian saints, rightly appreciating the truth of Christ crucified for them, would have judged likewise, and been compelled by pure love to Him to renounce attachment to men as leaders of parties. Division cannot exist where this truth and its implications are given due place.

(3) "Were ye baptized into the name of Paul?" (R.V.). Again the negative is implied, and emphasis laid on the fact that they were baptized into the Name of Jesus Christ. When, possibly a year later, he was writing to the Roman believers, Paul stressed the fact that baptism into Jesus Christ involved baptism into His death. Union with Christ in resurrection life is obviously the first thought in the expression "baptized into Jesus Christ"; but as though the fact of their union with Him in His death might escape their attention, he writes, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" (Rom. 6:3). So their baptism declared the oneness with Him, both in His death to sin and in His life unto God (Rom. 6:10, 11). "Our old man was crucified with



Him, that the body of sin might be done away, that so we should no longer be in bondage to sin" (Rom. 6:6, R.V.).

This Divine means of deliverance from the bondage in which we were once held, renders us free to acknowledge the complete authority of Him into Whose Name we were baptized. For as baptism unto Moses" (1 Cor. 10:2) expressed the committal of Israel unto the authority of Moses in the wilderness; so baptism into Jesus Christ sets forth our committal unto His authority, His Lordship.

Thus the apostle contrasts the facts concerning their position through grace with their actual condition. They had been made one in, and with, Christ; yet division, schism, was among them. Christ had been crucified for them, yet they could incline toward men in a party spirit. They had been baptized into Jesus Christ, yet they had failed so to own His Lordship as to see beyond men and their gift, to Him Whose claims to their whole-hearted devotion they had once gladly owned in the waters of baptism. Nothing less than lost vision of the workings of God's grace, and the consequent denial of the position into which that grace had set them, could produce the condition that rendered them so helpless to deal with evils among them.

Revival in our assembly life today of the same precious truths that the apostle here so tactfully applies to the Corinthians is, perhaps, our greatest need.

—"*Wholesome Words*"

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### WHOSOEVER

A London city missionary, before three hundred ragged children, placed sixpence under a book on the table, and said, "Whosoever believeth, let him come and take it." He waited; they were all "whosoever" but only one was "whosoever believeth", a little ragged chap who came up, took it, and said, "Thank you sir." "What is your name?" said the missionary. "Cecil Smithers." "I did not say Cecil Smithers could have the sixpence." "No sir," said the boy, "but you said 'whosoever', and that means me."

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He who thinks that grace gives him a licence to sin, thereby proves that he is an utter stranger to grace and to God. The first lesson that grace teaches us is to deny "*ungodliness and worldly lusts*".

## SOME GUIDANCE NOTES

By Mervyn Paul

Having settled it in your mind, and before the Lord that, at all costs, you desire the will of God rather than your own to be the solution of all your problems, you will find that you have placed yourself in a position of meekness where God will be able to make known His will to you. Let me describe it as a condition of "good reception" in replacement of one of "poor reception" — which always is the chief hindrance to learning His will. Continuing from last month:

## (3) The Holy Spirit's Signals for Action.

As a man upon earth, the Lord Jesus voluntarily chose to be guided by, and to perform His miracles through, the Holy Spirit: Luke 4:18; Matt. 12:28; Acts 10:38. Several times we read of Him acting when He "perceived" something that indicated one of the Spirit's signals for action. See for instance, John 6:15, where His perception of the people's before-the-time intention became the signal to Him to withdraw Himself.

Now I do not forget that He was the Son of God, and that the Holy Spirit had not been given by measure unto Him. Nevertheless, Scripture charges us to follow (in our measure) His example, while Acts 14:8-10 is a later record of guidance recognized through perception.

Consider them:

(a) John 4:4: "And He must needs go through Samaria". We do not know specifically what that necessity was; but He recognized it as being the Spirit's signal for action — and so He went through Samaria. That God intended to save a lot of Samaritans is evident from verses 39, 41, 42. But it was *the necessity*, whatever it was, which indicated that both *the course*, and *the time* to take that course, were before Him. (At least seven other such promptings of the Spirit are evident in this chapter.)

Here then, is an important guidance factor. When we perceive that we must do a certain thing—having assured ourselves that such action cannot be contrary to any known teaching of the Word, and (after applying every test) that to delay any longer is not possible) — we shall perceive in the Necessity the Spirit's signal for action.

A certain brother, having a growing family with its many needs, and feeling it to be his duty to provide for them as well as possible, used to quit his job and take another whenever he saw a chance to earn more money. But more and more he became subject to lay-offs and lost time for other reasons. Finally (in a time of distress) it was pointed out to him that his job-changing practice was

displeasing to the Lord. There was no Necessity for his actions. Repeatedly he had told others of the Lord's kindness in finding him work. Yet whenever what looked like a better opportunity came his way he would say (in effect) to the Lord: "Thanks for the job, Lord; but I know where I can get more money, so here it is back again." (!!!)

Urged to stop this God-dishonouring practise, and to hang on to the next job the Lord gave him until the Lord took it from him, he consented to try out the plan . . . although somewhat alarmed to think that such a course might end in his having to be discharged before he might be free to leave it. Result: steady employment until nearing his home-call.

**LEARN TO EXPECT AND WAIT FOR THE LORD TO PUSH YOU AROUND**, if, for example, you have "prospects" for a better position; for gaining a boy or girl friend; for buying a car, a home — or more clothes; if exercised about the Lord's work, or have a place in your mind for Gospel work, . . . or with respect to anything you can name: Psa. 25:9; 32:2-9; Isa. 64:4; 49:23 last clause; Psa. 34:22; 37:7. Remember, it is better to be a mile behind the Lord than to be one-hundredth of an inch ahead of Him! In the former He still is leading; in the latter we are completely without a guide, John 8-12.

(b) Prov. 4:11 assures us that when we are following "right paths" we shall find the various "steps" in the course do not become "straitened" (narrowed) to hinder our progress. Nor will the path we are following have stumbling blocks to trip us up. If then, we believe we have the Lord's mind about something, we may take one step towards the doing of it. If the course remains clear, pleading Psa. 25:9, we may take a second step, and continue thus towards the objective; vs. 24-27. But if the path should become obstructed in any way, we do not ask the Lord "to open up the way" (lest Satan answer our prayer!) but come at once to a full stop. For, unless the condition be that described in (c), we are on a wrong track. (Another translation renders the first half of verse 12 in these familiar words, "As thou goest, step by step, the way shall open up before thee.")

(c) Josh. 3:15, last clause, shows that when we are following a course which we know to be of the Lord's choosing, it is possible to find the pathway completely blocked ahead of us. At such times, contrary to the teachings of the worldly-minded, we are not to try to push past the obstacle, nor over it, nor through it. We are to stand still and **WAIT FOR GOD TO ACT FIRST**: Josh. 3:3-4; Psa. 130:5-6; Acts 16:6-10; 2 Cor. 1:15-17.

(d) My space is over-run . . . and there is much more guidance teaching that should be noted. But let me close with a brief reference to some of "the mistakes of Moses" (and their corrections, recorded in Acts 7:22-24 . . . mistakes made by many of us repeatedly.

—Vs. 25: He had a call from God.

—Vs. 23: He had a right exercise.

—Vs. 24: There seemed to be a definite need for action.

—Vs. 23: By human standards he was old enough; hence if he ever intended to do anything, the time to do something to correct matters had come. And seemingly (since no one else did anything) "it was up to him".

—Vs. 25: He supposed his brethren would understand, and support him.

—Vs. 30: But, alas! he was FORTY YEARS TO SOON! For neither he, his people, nor the Egyptian scene were ready for the out-working of God's plans.

The lesson: Exercise alone is a dangerous guide. We must have not only a call from God, and an opening, but also GOD'S TIME TO ACT . . . which, as in every Scriptural example known to me, throws us right back on waiting for God to act first, and waiting for Him to push us around — the opposite attitude to self-direction. Respecting Moses, when God's time for him to act had come, it would seem that He had to push him into doing everything! Read Ex. 4, and you will see what I mean. May the Lord give you dear young people, and the writer an understanding of His will in all things . . . and that right early.

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#### NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

"Thou hidden love of God, whose height,  
Whose depth unfathomed, no man knows,  
I see from far Thy beauteous light,  
And inly sigh for Thy repose;  
My heart is pained, nor can it be at rest  
Till it find rest in Thee."

Gerhard Tersteegen was the author of one hundred and eleven hymns. When sixteen years of age he became the subject of divine grace, experiencing a deep and abiding spiritual work in his soul. His father died when he was a mere boy, and as his mother's means

were limited, he was put to work as an apprentice when very young, at Muhlheim on the Ruhr. He was riding one day to Duisburg in a deep forest alone, when he suddenly fell ill, being thrown into violent convulsions which threatened his life. He fell upon his knees and implored God to spare his life, that he might prepare for eternity. It was there and then that he got peace to his troubled soul. But soon an inward conflict followed, and he used to express the state of his experience in the words of his hymn:

"My heart is pained, nor can it be  
At rest, till it find rest in Thee."

Things became clearer; the fountains of heavenly refreshment were opened; his soul entered into the rest of divine love, and found in it a present heaven.

Tersteegen was born at Mors, in Westphalia, Nov. 25, 1697. His experience is one of those narratives that belong to mystical history. Some few years after he was saved he solemnly dedicated himself to God's service by writing out a covenant between the Lord and his soul, using his own blood for the transcription and the signature. He was a member of no sect; he joined no church; lived a celibate; and retiring into solitude, practised severe self-discipline. When he was thirty years of age, a great spiritual awakening was experienced at Mulheim, and although Tersteegen shrank from public notice, he was prevailed upon to preach, first in private houses, and later in a more public manner. He gained great celebrity both through his writings, as well as his efforts in soul winning, and the result was that the sick in soul, and in body, flocked from all countries to his and in humble charities, and speaking to those who came to visit him; his life drew near a triumphant exit, which took place April 3, 1769, in his seventy-second year.

Of his one hundred and eleven hymns, many have been translated into English. The above is the only one of his in "The Believers' Hymn Book". It is believed that the hymn beginning—

"Lord Jesus, Thy great love to me  
No thought can reach, no tongue declare;  
O bend my wayward heart to Thee,  
And reign without a rival there," etc.,

was written by Tersteegen, although credited to John Wesley, who translated a number of this man's hymns into English.

One of his best known hymns is "God calling yet," these being the first three words of each verse.

"God calling yet! shall I not hear?  
 Earth's pleasures shall I still hold dear?  
 Shall life's swift passing years all fly,  
 And still my soul in slumber lie?

"God calling yet! shall I not rise?  
 Can I this loving voice despise?  
 And basely His kind care repay?  
 He calls me still: can I delay?

### QUESTIONS AND ANSWERS

*Question.* What is the proper meaning or translation of the word "melody" in Eph. 5:19? And does the mention of "pipe or harp" in 1 Cor. 14:7 indicate that they may properly be used in meetings of saints gathered as an assembly?

*Answer.* "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). The word for "making melody" is "psallo"; it occurs five times, and is translated "sing" three times, (Rom. 15:9, and 1 Cor. 14:15, twice;) "sing psalms", or "sing praise R.V. (James 5:13) and "make melody"; (Eph. 5:19.) The primary meaning is "pluck, or twang with the fingers", as suggested in Young's Concordance. However, there is a widening of the meaning of a word, through constant usage, and its significance is often better learned from its context. The meaning of "psallo" would depend entirely on where it is found. The context of Ephesians 5:19 rules out any suggestion of a stringed instrument; the "making melody" is to be done, not on a harp, but "in your heart". The heart is the instrument in which the melody is to be made. In 1 Cor. 14:15 we read, "I will sing with the spirit, and I will sing with the understanding also." The word "sing" here is the same word, "psallo"; certainly neither "spirit" nor "understanding" are to be found in any sort of musical instrument. The New Testament records no use of any musical instrument in the gatherings together of the saints, and certainly "pipe or harp" in 1 Cor. 14:7 have no connection whatever with such an idea. "Making melody in your heart" is so far superior to any sound from pipe or harp, that it seems absurd to even associate the two, or degrade the former to the level of the latter. Why substitute man's inventions for that which God has exhorted us to give unto Him, the melody in our hearts?

-H. A.

**CLINTON, ONT.**—It was reported the best conference since the opening of the hall — a day in His courts with blessing on the ministry and help in preaching the Gospel.

**CREEMORE, ONT.**—From Creemore also came the report of an exceptionally good conference, climaxed by a soul trusting Christ.

**GRAND BEND, ONT.**—Noah Gratton visited here also Strongville, Midland, and Waubausheene.

**ENGLEHART, ONT.**—Earl Pears and Jim Smith are having some ministry meetings and expected to follow on with the Gospel.

**LINDSAY, ONT.**—John Adams commenced Gospel meetings in a rental store. Various brethren have had meetings in past years in this town of 11,000, but have found it hard to get a permanent interest.

**ARNSTEIN, ONT.**—Frank Percy commenced Gospel meetings, calling at Huntsville on his way. Brother Widdifield is giving help in the Huntsville district, three have been received into fellowship in Huntsville since the conference and the brethren are exercised about another baptism.

**TWEED, ONT.**—T. Kember helped by M. McLeod were starting in a schoolhouse in this district.

**TORONTO, ONT.**—Bren. Linstead and McCullough are preaching in the West Toronto hall with some blessing in the Gospel. J. Govan is having much appreciated ministry meetings in Eglinton East.

The correspondent for the Highfield Rd. Assembly, Toronto, is now John Lorimer, 298 Woodfield Rd., Toronto.

**NIAGARA FALLS, ONT.**—James Blackwood had a week of ministry meetings here and also at St. Catharines.

**SAULT STE. MARIE**—Bren. Moffatt and Cudmore had six weeks Gospel meetings. The attendance was good and a number professed.

**KENORA, ONT.**—F. G. Watson had a good visit on his way from the west.

**PORT ARTHUR**—S. Maxwell had good ministry meetings.

**ST. JOHN'S, NFLD.**—Herb Harris is enjoying a visit here. A few souls have professed at the regular meetings. Last summer he took a trip up the coast of Newfoundland as far as Labrador, calling at nearly fifty fishing villages.

**CORNER BROOK, NFLD.**—D. Howard and Geo. Campbell have had some encouragement and blessing.

**CAPE TRAVERSE, P.E.I.**—Albert Ramsay and Bert Joyce have been preaching in a Community hall with interest. They are exercised about trying Bedeque. R. Ilwaine has been working in the west end of the island around Springfield.

**HANSFORD, NOVA SCOTIA**—Bren. F. Holder and D. Fetherick saw the Lord's hand in salvation. Later John McCracken and D. Petherick joined in the Gospel at Port Dalhousie. The unsaved have been attending.

**CAMDEN, N.J.**—The saints appreciated visits recently from L. E. McBain, Sam Rae and W. Gustafson. Hector Alves has just finished two weeks' well attended meetings on the Tabernacle.

**JACKSON, MICH.**—H. Dobson and L. E. McBain are having Gospel meetings and hope later to go to McKeesport, Pa.

## OTHER LANDS

**MADRID, SPAIN**—Our brother and associated editor, G. G. Johnstone was at a conference in Madrid and is seeking to serve the Lord in this dark R.C. country. He purposes, D.V., sailing for New York to land on Dec. 20 and will be home in early January.

**CARACAS, VENEZUELA**—Brother Wm. Williams writes of having good meetings with Sr. Naranjo in the large assembly here, and quite a number confessed Christ. Eleven, who had previously been saved were baptized before a very large crowd and four professed at that meeting. They then went to Petare, a suburb of Caracas and formed an assembly with 19 in fellowship and were joined by brethren Chavez and Fairfield. Four hundred broke bread at the conference at Puerto Cabello which was one of the best with blessing seen in the Gospel, and eleven obeyed the Lord in baptism.

## CONFERENCES

**LOS ANGELES, CAL.**—We purpose D.V. to hold our annual conference in the Gospel Hall, 1231 West Jefferson Blvd., with a prayer meeting on Friday evening, Dec. 30th and continuing through Monday, Jan. 8. Servants of the Lord walking in the old paths will be welcome. Those who propose to visit write the correspondent, James Parr, 2614 South Harcourt Ave., Los Angeles 16, Cal.

**MONTREAL, QUE.**—Remember the conference at the New Year season, particulars of which will be found in last month's issue.

**HADDON HEIGHTS, N.J.**—The Camden Assembly's annual New Year Conference will begin, D.V., with a Prayer Meeting in the Gospel Hall, 915 N. Front St., Camden, Friday, Dec. 30th at 8.00 p.m. The meetings following will be in the High School, 2nd Ave., and Garden St., Haddon Heights, Saturday, Dec. 31st, 2.30 and 7.00 p.m.; Jan. 1st 10.30, 2.30 and 7.00 p.m. Jan. 2nd 10.10, 2.30 and 7.00 p.m. Correspondent, A. W. Wilson, 2038 Clayton Ave., Pennsauken 8, N.J.

## WITH CHRIST

**LOS ANGELES, CAL.**—Our brother, Chas. Mallin, went home on October 12th, after a long illness. He was born in Latvia in 1884 and saved in Liverpool, England, in 1906. He was identified with assemblies in these parts since coming 22 years ago.

**OKANOGAN, WASH.**—On October 27th, an esteemed brother in the Lord, Mr. Garner Garrett, departed to be with Christ in his 61st year. He was saved in 1928 in meetings by the late H. Clifton and was gathered to the name of the Lord here. He led a steady, consistent life, was assembly correspondent for many years, and will be missed. Brother A. Wilson spoke at the largely attended funeral.

**VANCOUVER, B.C.**—On September 16th, our beloved brother Wm. J. Stewart went home in his 77th year. Born, and born again in Ireland, he was in fellowship in the West End Assembly, Winnipeg, for over 30 years and for the past 18 was in Fairview, Vancouver. He was a quiet consistent brother. Brother Wilson and Maxwell spoke at the funeral.

On November 4th, our sister Mrs. Mary E. Bowron, age 79, passed into the presence of the Lord. She was saved early in life, and was in fellowship in Lashburn, Sask., and later in Cedar Cottage Assembly. Funeral services were conducted by R. W. Carson and W. Hutchison. Please pray for sorrowing relatives.

**STAFFORDVILLE, ONT.**—Our brother Frank Anderson, went to be with Christ on Sept. 20th in his 76th year. Prayer is requested for his widow, who is an invalid.