

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

CONTENTS

IT IS THE LAST HOUR, <i>A. W. Joyce</i>	1
SELECTION OF CONFERENCE SPEAKERS, <i>John Knox McEwen</i>	3
CHRISTIAN WOMEN AND PRAYER, <i>G. G. Johnston</i>	5
OUR SECURITY (Part 3), <i>J. Evans</i>	6
BREAK-DOWNS IN DAVID'S TESTIMONY, <i>A. McShane</i>	9
BAPTISM, <i>Wm. Williams</i>	12
COLONEL ROOSEVELT'S MISTAKE	14
NEW YEAR GROWING PAINS, <i>Mervyn Paul</i>	15
OPPORTUNITY IN 1960, <i>Hector Alves</i>	17
QUESTIONS AND ANSWERS	19

JANUARY, 1960

IT IS THE LAST HOUR

I John 2:18

A. W. Joyce

"Little children, it is the last time," or, as the Revised Version puts it, "*It is the last hour,*" wrote the apostle John in his first epistle, chapter 2, verse 18. With divinely given foresight, the apostle looked onward to the close of this dispensation. He foretells the coming of the AntiChrist, speaks of the many "antichrists" already in the world and repeats at the close of the verse, "Whereby we know that *it is the last hour.*" This is the danger from *without*.

In verse 19, John writes then of troubles *within* (the assembly)—the defection of some who once professed the Name of Christ and gathered with His people. "They went out *from us*, but they were not *of us*." These were professors who turned out later to be apostates.

Peter speaks of certain, "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming?" (2 Peter 3:3-4).

Paul likewise writes: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith" (1 Tim. 4:1). In his second epistle he adds: "This know also, that in the last days perilous times shall come" (2 Tim. 3:1). Then, after giving a description with about 18 solemn charges, he closes with, "Having a form of godliness, but denying the power thereof" (2 Tim. 3:5). *Surely these conditions are now upon us.*

The New Year

As we stand upon the threshold of the year 1960, we might well ask ourselves, "Will this be the year when we shall hear the shout, the voice of our blessed Lord, and go to meet Him, face to face?" The thought of that glorious moment might well thrill our hearts and fill them with joyful anticipation. When we look around us and see the spiritual and moral condition of the world we would be led to despair were it not for the fact that these terrible conditions are but a fulfillment of the prophecies of the Word of God concerning the last days, or the last hour. **THESE THINGS MUST BE.** The darkest hour *must* come to usher in the shining of the Morning Star and then the rising of "The Sun of Righteousness with healing in His beams."

The awful conditions of the last days, prophesied in the Word, and now prevailing around us should not then drive us to despair, but they should exercise our hearts and separate us increasingly from this doomed world system which is reeling on to eternal judgment.

In Canada, many intelligent, born again Christians, realized that in the so-called "United Church" there was much modernistic teaching, and few, very few, faithful voices were raised to declare the Gospel of Christ. Many of these "churches" are mere social organizations veneered with a little religion. But never before has religious infidelity been so open and blatant as in the recent declaration in the public press by some of the leaders of this denomination.

Almost every fundamental truth of the Word of God has been boldly attacked by these paid "defenders of the faith!" The supernatural elements of Christianity have all been removed. The divine, verbal inspiration of the Bible; the Creation of the world by God as revealed in Genesis; the fall of man and his ruin by sin; the Incarnation of the Son of God, born of the virgin; His miracles; His accomplished redemption by blood alone on the cross; His bodily resurrection to the throne of God; Heaven forever for the believer in Christ and Hell forever for the unbeliever — all are to be thrown upon their dust-heap. This morning a servant of Christ read a letter to me from the pen of a United Church minister, "I believe in Christ as much as you do, BUT I DON'T BELIEVE IN THE BIBLE!"

A clipping from a U.S.A. newspaper was recently handed to us. An article was headed: "Unitarian and Universalist groups agree to merge." A point of difference was settled by compromise and headed: "Jesus left out." Then follows: "The paragraph omits any reference to Jesus or the Judeo-Christian tradition . . . He (Jesus) will now be regarded by the new association as *one of the many historical personages!* who have made an impact for good on mankind." Could blasphemy against the Person, doctrine and work of Christ go further? If Col. "Bob" Ingersoll the silver-tongued agnostic and attacker of Christianity of the past century were alive they could vote him into the moderatorship of this new united "church". honour him with a "D.D.", and sit breathlessly under the sway of his oratory.

Recently, a Toronto paper reported a meeting in the University of Chicago commemorating the 100th anniversary of the publication of Charles Darwin's "Origin of species" (evolution). The report was headed, "NEW THINKING WILL DOOM GOD, predicts Huxley." Huxley, the grandson of Thomas Huxley, noted biologist who defended Charles Darwin against attacks said: "There

is no longer either need or room for supernatural beings capable of affecting the course of events in the evolutionary pattern of thought. The earth was not created, it evolved. So did all the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body.

“Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father figure, whom he himself has created, nor escape from the responsibility of making decisions by sheltering under the umbrella of divine authority.”

We have quoted the above in order to show the immeasurable distance from God to which the evolutionary theory logically leads. May our readers, especially those who are students, be warned against such soul-destroying atheism and see the folly of trying to compromise between evolution and the account of creation as given in the book of Genesis.

But should these things lead the child of God to discouragement and pessimism? The very opposite. “When these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh,” said our Lord in Matthew 21:28.

It should cause any real children of God who have been mixed up in such modernistic systems to hear and obey the word, “Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues” (Rev. 18:4).

It should cause those who have separated from “Babylon” to cleave to the path of separation in happy association with our rejected Lord, counting it a privilege to bear His reproach, outside the camp. The Lord help us, through 1960, to maintain the path of complete separation from the religious world, if left down here.

SELECTION OF CONFERENCE SPEAKERS

John Knox McEwen

It has been clearly proved by experience, through recent events, that the growing habit of inviting speakers, advertising them, and arranging for them to minister at conferences, does not make sure their presence, nor does it guarantee their having seasonable and fresh messages from God, for His people's need.

The old-time way — and as we consider — the more spiritual, is to let it be known that the platform is open to all God-sent men who are of good report and who are able to edify the Lord's people. The assembly looks direct to God Who knows His peoples' state, to send whom He chooses with His message. The assembly prays for

godly discernment to exercise gracious and godly rule so as to prevent unfit or incapable men from occupying the time unprofitably.

Human arrangements may secure an order that pleases those accustomed to "pulpit" ministrations in a clerical fashion but it cannot insure fresh and seasonable messages from the Lord. Dependence upon God necessitates prayer and exercise among those who hear.

The trend towards choosing favourite speakers and paying for them according to their work is not a testimony to the faithfulness of God. It does not honour His Word nor is it a testimony to the truth we profess to hold — of the all-sufficiency of the presence of the Spirit of God in the ordering of ministry as well as in worship (see 1 Cor. 12:7-8). The modern trend is all toward human arrangements. Although some silently put up with these arrangements for the sake of peace, their silence does not mean their consent to the principle, nor the approval of the practices that are involved. We know that in many cases it is the reverse. By very many, the old-time way is regarded (in spite of the occasional failures in its carrying out) as much better than the "cut and dry" pre-arranged ministry. These arrangements drift on towards clerisy, and in some places have reached that stage already. "Oh taste and see that the Lord is good. Blessed is the man (yea the assembly) that *trusteth in Him.*"

One might point out that our early leaders did not resort to pre-arranged ministry conferences. The Leominster conferences are an illustration. As a rule, hours were spent, crying to God for His guidance in everything, thus we went there virtually saying, "I believe in the Holy Spirit." There are some still living who can bear testimony to the far-reaching results in blessing at these gatherings.

We revere the memory of the men who taught us these principles. They would never presume to choose speakers or to tell audiences that they were the custodians of the messages of God and that others were not allowed to speak. There was no such thing as one man giving out all the hymns and opening and closing each meeting. We could enumerate many other places which proceeded on the same lines as Leominster for many years, with much blessing to the people of God.

Is it not time we considered our ways? If there is barrenness at conference gatherings, "Is there not a cause?"

Reprint from "P.T.", 1930.

Selected by W.A.

THE REASON WHY

Why Should Not Christian Women Pray, or Preach?

G. G. Johnston

Christian women, as well as Christian men, will wish to be guided by the Word of God. That is where we find the will of God, and if there is no concern about pleasing God, there is room for doubt whether that person has been truly converted to God. It could be that some Christian women err from ignorance of the Scriptures, and for that reason we call attention to what God's Word says about this matter.

What is customary in some congregations, or what certain persons think, matters little. The Word of God gives very clear teaching on this theme, and if we know it, we must obey it to be happy. That Word teaches that the woman should maintain silence in the assembly of the saints (1 Timothy 2:12). Since the advent of general suffrage, and the employment of women in public office, hitherto unknown conditions have developed in society. But the customs of society are one matter; the customs of the churches are a very different matter. The former fluctuate according to the notions of men; the latter must always be controlled by the Word of God. They must not be altered to suit the changes of time.

It is not because women are inferior to men that they have been forbidden this prominent place. Not infrequently women have shown superior intellect to men. Also in spiritual things some women have shown superior qualities.

Nor is it because "the apostle Paul, being an old bachelor, hated women", as some have said, and wished to limit their activities. Such a thought would reduce His divinely inspired writings to the level of mere human opinions. Surely that would be a blasphemy which no Christian should tolerate.

It is not because women do not possess sufficient talent to interest their hearers, for they have proven their capacity also in this sphere. Though it seems contrary to nature that women should fill prominent public places in the world, nevertheless even in these they have proven that they possess abundance of talent.

Why, then, is the Christian woman not permitted to speak in the assembly of the saints? The simple reason is that the Word of God forbids it, and not without giving the reasons. The oldest reason of all is given in 1 Timothy 2:11-14. It is because *it pleased the Lord* to create Adam first. The Creator *willed* to make the man head of the creation, not the woman. The woman became his "help meet" (Gen. 2:20). Who are we to dispute with the Creator of the universe?

Secondly, He disposed to do this because the woman was deceived by Satan in the Garden of Eden, (1 Tim. 2:14). Lastly, it pleased the Lord of the Church to establish this order of things to be observed as long as that Church is upon this earth. Who would dare to change what He has ordained? If He has desired it thus, who are we to oppose Him?

This does not mean that the woman should always be silent. It means that she must be silent in the assembly of the saints, that she be not in authority over the man. Whatever person (or persons) teaches in the assembly, whoever prays, or asks that a hymn be sung, is the mouth-piece of the assembly, and it is not according to the mind of God that a woman should lead the gathering, or assume headship.

There are many precious examples in the New Testament of the usefulness of women in connection with the testimony of the Lord. When Apollos came to Ephesus, he taught in the Jewish synagogue. Aquila, with Priscilla his wife, heard him, but noted that his understanding of the ways of the Lord did not include a clear comprehension of Christian baptism. These two took him and "expounded unto him the way of God more perfectly" (Acts 18:26). It is evident that Priscilla shared with her husband in teaching this great man, but it was in private.

Older women are exhorted in the Word to teach the younger women. (Titus 2:4). They may teach them individually, or in groups, if no men are present. Of course, there could be no reason why they should not teach the Word of God to children of both sexes in a Sunday School class.

The Christian woman's submission reaches out to every branch of the work of God, even to that in foreign lands. Missionary women who walk in the fear of God will always be subject to the counsel and guidance of male workers. Much evil has resulted from disregard for this scriptural order of things.

OUR SECURITY

J. Evans

Part 3

Pillar No. 4: God's Unalterable Promises and Prophecies

Psa. 89:34, "I will not alter the thing that is gone out of my lips." How precious to think of the thousands of promises that are for our blessings and each one is effective. "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23:14). "For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor.

1:20). God can never be charged with a breach of promise. See Heb. 13:5:

“For God”—Eternal Person,

“Hath said”—Eternal Fact,

“I will never”—Eternal Decision,

“Let go your hand”—Eternal Security.

“I will never, never forsake you”—Eternal Companionship,
(Weymouth’s trans.).

“Whatsoever God doeth, it shall be forever.”

Pillar No. 5: The Unlimited Power of God’s Hand

John 10:27-28. “I give unto them the life of the ages, and they shall never, never perish, nor shall any foe wrest them from My hand. What my Father has given Me is more precious than all besides; and no man is able to wrest anything from My Father’s hand. I and my Father are one” (Weymouth). He Who hath measured the waters in the hollow of His hand and meted out heaven with the span, and in Whose hand we are held causes us to say with wonder, love and praise, “What a Hand!” It is a:

Strong Hand for our Deliverance, Ex. 13:3.

Saving Hand for our Safety, Matt. 14:31.

Strengthening Hand for our Service, Dan. 10:18.

Succouring Hand for our Faith, Matt. 19:15.

Sustaining Hand for our Needs, Mark 1:31, 9:27.

Sure Hand for our Security, John 10:27-28.

“Those that Thou gavest Me, I have kept, and none of them is lost” (John 17:12).

Pillar No. 6: God’s Undeniable Oath

With God’s oath, as in all His actions, He abideth faithful, He cannot deny Himself. Let us now read Heb. 6:13-20. The passage is self-explanatory; the promises given to David (Psalm 89:35), and to Abraham, God confirmed by an oath. How wonderful that He is so solicitous for His people! That they may have perfect assurance and peace, He swears by Himself.

The Lord Jesus, being a Priest forever after the order of Melchisedec, was not like Aaron. The priesthood of Aaron was a transferable one from father to son, but our Lord’s is an unchangeable one, See Heb. 7:25. His priesthood was established by an oath, See Psalm 110. In Heb. 7:28 we read: “For the law maketh men high priests which have infirmity, but the WORD OF THE OATH, which was since the law, maketh the Son Who is consecrated forevermore.

When a manslayer escaped to the city of refuge, he was safe as long as the High Priest lived. Our Great High Priest continueth ever, thus we are eternally safe, praise the Lord. The oath and the

promises are given that the heirs of salvation might have a strong and everlasting consolation to lay hold on the hope set before them. This hope is sure and steadfast for it is attached "within the veil".

This hope we have as an anchor of the soul. This is not the kind of anchor we see on modern ships which is to prevent the vessel from moving. The anchor mentioned here is for the purpose of *drawing near to God*. The figure is taken from the practice that prevailed in old times in the harbours of the Mediterranean sea for docking vessels. You may see to this day in every harbour a great stone immovably embedded in the ground near to the water. That rock was called "the Anchoria". Sometimes the ship could not by means of its sails make its way to the secure mooring in the harbour. In such a case, the "Forerunner" would go ashore in a little boat with a line which he would make fast to the Anchoria. This was sure and steadfast, therefore those on the ship had only to draw on the line, hand over hand, and thus they would draw near to the shore. So we, being attached to our "Forerunner" within the veil, have a sure hope that we shall enter where He is, bless His holy and worthy Name.

Pillar No. 7: The Irrevocable Purpose of His Love

Read Romans 8:29-30, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son . . . Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. We have here a glorious chain of five links, reaching from eternity past, away on into the future. It is noteworthy that the past tense is used—glorified. This tells how complete is the salvation of the saints in the divine purpose, and so secure in its entirety, that God can speak of it as already accomplished. As a matter of fact, however, the glorification of the redeemed awaits the coming of the Lord. (2 Thess. 1:10).

Our salvation is from God as to its origin, it is in Christ as to its security and it is effectuated by the Holy Spirit. How secure we are! "What shall we then say to these things, if God be for us who can be against us?" (Rom. 8:31). See also the remainder of the chapter.

Our life is hid with Christ in God. Our life is like the Treasure. Christ is the Treasurer. God is the Treasury. Who can separate us? Our standing in Christ is complete and our justification is unchangeable. No possible circumstance nor any being in this life or in the next can take us out of His almighty hands. Blessed consummation of this most marvellous theme! May we enjoy the good of it now.

BREAK-DOWNS IN DAVID'S TESTIMONY

A. McShane

The biographies of Scriptures differ greatly from those of other writings, in that, instead of passing over, or merely mentioning the failures of great men, they fully expose them and often proceed to show their evil consequences. The Christian sees in this fact, not only a proof of the inspiration of his Bible, but also an evidence of God's concern for his preservation amidst the dangers which surround him. Half-sunken wrecks, lying derelict on the rocks, speak more loudly than words to the passing mariner. These silent preachers eloquently proclaim in his ears that others have come to grief in the same waters, so care is essential lest he, too, suffer a similar fate. Likewise, the break-downs of men of God in past ages warn us of present perils, and stimulate our exercise in prayer for the grace so essential to our present salvation.

No servant of God would parade David's failures, or expose for the sake of exposing, the evils that stained the testimony of that great king, but the fact that these are not only recorded in the historical books, but also referred to by himself in the Psalms, clearly indicates that they were written to teach us lessons both vital and practical. There were at least three outstanding occasions when he failed: (1) the time when he feigned madness to escape from the Philistines; (2) the occasion when he sinned with Uriah's wife; (3) the time when he numbered Israel. It will be noted that these break-downs were spread over the greater part of his lifetime, the first taking place when he was young and before he was made king, the second, when he was in middle-life and established in his kingdom; and the third, when he was nearing the end of life. In his first disaster he was tempted from the world without him; in the second the temptation arose from the flesh within; while in the third, he was seduced by Satan himself. Thus he was attacked at different times by our threefold enemy and on each occasion was defeated. He learned by painful experience that there were stronger foes than Goliath to face and that the court of Achish, or for that matter, his own house top, were more dangerous places than the valley of Elah. Indeed, on these three occasions he was in deadly peril of losing his life as well as his testimony, and was only spared because of the Lord's intervention and mercy.

When sin or failure appears in the lives of God's people, there is usually a background to it, or series of circumstances leading up to it. While the act may take place suddenly, and in the view of the doer, unexpectedly, yet almost invariably preparatory causes are present ere the collapse occurs. It is a sobering thought that singular

victories are often followed by sad failures. This was true in David's case, for the singing and dancing, that celebrated his triumph over the Philistines and their champion, were scarcely ended when he was humiliated in the presence of his enemies. It is difficult for us to believe that the youth, who a few weeks earlier had risked his life with sling and stone, would stand trembling in the court of Achish with the sword of Goliath in his hand. It is evident that his eye had been taken off his God, and for the time being at least, he had lost confidence in the Unseen One Who had been his stay in earlier conflicts. We might well enquire "Why was he not able to trust God on this occasion?" The answer will not be difficult to find, for it is quite evident that God never intended His servant to go to the Philistines for help, nor that fear of Saul should lead him to Gath. In other words, he had only himself to blame for the strait in which he was now found. If we take our own way (even though we try to persuade ourselves that we haven't) we are soon taught that the price for so doing is nothing less than paralysis of faith. Indeed, we can only trust God when we are consciously walking in His will.

The most natural thing in the world for any one, who has turned off the path of faith is to attempt to extricate himself from his difficulties by means of his own devices. This was exactly what David did. "He changed his behaviour before them and feigned himself mad in their hands." If we had only the historic narrative to rely on, we might conclude that this crafty expedient of his was a real success, but when we look at the matter as viewed in the Psalms we learn a very different lesson. It must have been a strange and painful sight to behold the youth, who, a short time previously, had played the man before all Israel, now playing the fool before the Philistines; the sweet singer of Psalms, now letting his spittle run down his beard; and the one, who had behaved so wisely in Saul's army, now driven out of court as a pestering lunatic. It must also have been very humiliating to his warrior spirit to be chased away in such a manner. Certainly he had proved that sin and failure not only lower men in the sight of God, but also in the eyes of the world.

Though David may not have learned all that he ought from this sad experience, yet, as a result of it, important lessons were impressed upon his mind. These he has penned for us in Psalms 34 and 56. When the storm had passed and he had time to reflect, he lets us know the secret of his preservation and of his deliverance. Does he take any credit for his crafty device? None at all; for he says, "This poor man cried and the Lord heard him and saved him out of all his troubles." Indeed, no less than six times in Ps. 34

he emphasizes that the Lord alone can deliver. He goes even further, for he condemns his own practices at Gath and says, "What man is he that desireth life . . . Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good." It is therefore abundantly clear that he believed he had been delivered, not by his scheming, but in spite of it.

The lessons for us in this story are so obvious that they scarcely need to be pointed out to the reader, yet it might be well to re-state them so that they may be more deeply impressed upon our minds. One thing it makes clear is, that those who attempt to walk by faith, must ever be careful that they are in the will of God. Had David asked Ahimelech to enquire of the Lord for him, instead of asking for bread, the outcome might have been vastly different. Submission to the will of God may at times seem costly, but in the end it will ever prove the wisest and best course for us. A second lesson we can also learn is, that fear of man ever militates against faith in God. Perhaps lack of courage accounts for far more failure amongst saints than we realize. If we think of Abraham denying Sarah, Isaac denying Rebekah, Jacob bowing to Esau and calling him "My Lord," Peter denying his Lord with oaths and curses, and for that matter not a few painful memories of our own experiences, together with the case of David which we are now considering, we must admit that cowardice can have sad consequences. Sometimes it even leads to despair, and when this happens men are prone to act recklessly, like the business bankrupt, who on discovering he can never extricate himself from his difficulties, acts regardless of God or man, and so does things which otherwise he would never have done. A third lesson appearing in this story which should be noted specially by young believers, is the danger of worldly association. Certainly the man who was destined to be king of Israel was never meant to be the captain of a Philistine army. Nor is it expected that a soldier of Jesus Christ should swell the ranks of the ungodly. Yet it has happened before now that true believers, who perhaps have failed to heed the instructions in the Scriptures regarding separation from the world, or who, in trying to escape from the reproach and shame of association with a rejected Lord have found themselves surrounded with the unsaved. Out of touch with God, and not having His fear in their hearts, they have then acted the fool like David, in order to impress their enemies that they are not really different from them, nor opposed to their schemes. The friendship of the world is still enmity with God, and if we "go down to Egypt for help", we will be sure to find ourselves in trouble.

Contrary to our expectations, David, it would seem, failed to learn his lesson on this occasion, for in spite of both the singular mercies shown to him by God and also His great deliverance, he shortly

returned to the land of the Philistines and stayed with Achish a further period of one year and four months. The fear of Saul and lack of faith in God again made him seek the shelter of the camp of the uncircumcised. His fresh stay in Gath, like his earlier one, was fraught with difficulties. While there he acted in a manner far from creditable to one anointed with oil as Israel's ruler. Something even more serious than this happened, for no doubt it was while he sojourned there that he became acquainted with the daughter of the king of Geshur, who in turn became his wife, and later the mother of Absalom — a son who almost broke his father's heart. Surely in all this we can see that although God may deliver us again and again, He may also at times allow us to reap the bitter consequences of our folly, if we fail to learn the lessons He had sought to teach us by our earlier mistakes.

BAPTISM

Wm. Williams

We saw in the former article that conversion means receiving the Word of God just as it is written — at its face value. Now in the natural order of things, a converted person starts reading or hearing the Word of the Lord. An unbiased reader cannot but see that after conversion, the next step is obedience to what Christ said: "If ye love me, keep my commandments" (Jn. 14:15). Now the first commandment is surely baptism. It is inseparably linked with the preaching of the gospel in Mark 16:16, "He that believeth and is baptized shall be saved." It is very clear that it was the apostolic order: "Then they that gladly received His Word were baptized" (Acts 2:41). "See here is water, what doth hinder me to be baptized?" (Acts 8:36). "And he received sight forthwith and arose, and was baptized" (Acts 9:18). "Can any forbid water, that these should not be baptized?" (Acts 10:47). "And he took them the same hour of the night and washed their stripes: and was baptized, he and all his straightway" (Acts 16:34). "And many of the Corinthians hearing believed, and were baptized" (Acts 18:8).

Now we have proved that with regard to baptism we have first, the Lord's command, second, the apostolic example, and third we shall see the teaching and doctrine of baptism. "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). You will notice it says "**Buried**" with Christ. This word precludes the human invention of "sprinkling" water, "holy" or profane, on an infant's head. It also gives

the lie to the figment of "aspersion" as seen in the Roman Catholic pictures of John the Baptist pouring water from a jug, on the head of Christ as they stand together in the Jordan.

Scriptural baptism is no meaningless rite. It is of divine order and conception. It signifies the death, burial and resurrection of the believer with Christ.

This threefold truth of death, burial, and resurrection with Christ is not understood by many of the younger people in the assemblies today. This is due in part to lack of teaching for, believe it or not, quite a few of the preachers today eschew baptism as they know or fear that if they made baptism prominent in their preaching they would offend some of their hearers. Then again not a few of those in fellowship are children of Christian parents. They professed to believe in the S.S. or in a Gospel service, and of course the next thing was to be baptized. If you ask them what did this ordinance mean; just how many of them would say, "It means that I have died, been buried, and am raised up to walk in newness of life"? No, they would say, "Well you know that after you get saved you should be baptized or you will never be in fellowship in 'the meeting'." (They should say in the assembly).

Many think that the rite of baptism gives them the title deed to be in the assembly. Baptism is only once carried out and as far as they are concerned they are either ignorant or indifferent to the claims of the step that they have taken. Yes, baptism is celebrated only once but it has to be lived out many times — in fact 365 days every year. Baptism means that the old nature has to be kept constantly in the place of death, giving no room nor quarter to the flesh. It means that you are now a "resurrected person" to walk in fellowship with God — like Enoch of old — to serve God in spirit and rejoice in Christ Jesus.

"Into thy death baptized, we own with Thee we died;
 With Thee, our life, we're risen, and in Thee glorified;
 From sin, the world and Satan, we're ransomed by thy blood,
 And now would walk as strangers, alive with Thee to God."

Some of our hardest experiences may be great blessings in disguise. The fellowship we may have with Christ through having been born in a home of poverty may be to us a richer heritage than the millionaire's gold.

* * * *

To have the privilege of living in a world like this gives us a great advantage over the angels.

COLONEL ROOSEVELT'S MISTAKE

During the Spanish-American war, Colonel Roosevelt commanded a regiment of rough-riders in Cuba. He became much attached to his men and was greatly concerned when a number of them fell sick.

Hearing that Miss Clara Barton (the lady who devoted herself to nursing the wounded soldiers) had received a supply of delicacies for the invalids under her care, Colonel Roosevelt requested her to sell a portion of them to him for the sick men of his regiment.

His request was refused. The Colonel was very troubled; he cared for his men, and was willing to pay for the supplies out of his own pocket.

"How can I get these things?" he asked. "I must have proper food for my sick men."

"Just ask for them, Colonel."

"Oh!" said Roosevelt, his face breaking into a smile, "That's the way, is it? Then I do ask for them," and he got them at once.

How often the Colonel's mistake is repeated in the matter of salvation! People seem to expect to receive salvation in exchange for something they can offer. One brings an earnest prayer; a second brings a vow or pledge to turn over a new leaf; a third brings an inwardly made resolution to live a better and purer life; a fourth thinks he must improve his conduct; another imagines that he must conform to certain religious observances.

The truth of the matter is that God's salvation can only be had AS A FREE GIFT. Pride rebels against such terms. It would rather pay something, however ridiculously small the price he can offer. But God is too great to sell the great blessing of salvation, nor could any man merit it in the smallest degree, however much and long he might try. Because of the wonderful work Christ has finished on man's behalf on the Cross of Calvary, God can, in perfect righteousness save the guiltiest sinner if only he will come with EMPTY hands to receive it.

"For by grace are ye saved through faith; and that not of yourselves: it is the *gift of God*: not of works lest any man should boast" (Eph. 2:8-9).

"The GIFT of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

NEW YEAR GROWING PAINS

Mervyn Paul

A New Year has arrived once more; its very newness stirring up within us a hope for, and a challenge toward, better things. Which reminds me of that New Year over 3000 years ago, when the young people of Israel, bondslaves of Pharaoh, must have listened eagerly to the Heaven-sent message, "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Ex. 12:2). True enough, celebrations would be impossible. And half that Spring month was to pass by before the great Passover night, followed by the further excitement of their expulsion from Egypt, would usher in the new era of big possibilities. Nevertheless, unless young people then were different from their counterparts today, prospects of hopeless drudgery, while nagged on by the taskmaster's lash, would give place to dreams of freedom and high adventure.

Can't you just imagine the excitement of the young folk when the orders for their departure, with its implications, struck home? . . . Must we really leave our little home? . . . Young Joseph, his hands hardened during his shift at the brick-kilns, looks so sadly at the little piece of furniture he had been fashioning for his own home — some day. Now it must be left behind . . . "But mother, I simply can't do without those things!" cries Miriam in despair . . . But father urges them out of their little home as if it were on fire. Mother can't stop to set her bread, even. The dough, unleavened as it is, will have to go in the kneading trough, bound up in her few clothes, and fastened to her shoulders (Ex. 12:33-34).

Under their tribal leaders, the host of Israel was mustered into companies (13:18, "harnessed": "by fifties" — Newberry, et al), caravan-fashion. Leaving Rameses, they came to Succoth with their flocks and herds. Here they made camp, lodging that night under crudely erected "booths"; and here the women baked, somehow, their unleavened bread. Thrust out of Egypt, they "could not tarry, neither had they prepared for themselves any victual" (Ex. 12:37-39).

But something astonishingly new to every one had now appeared. Well ahead of their marching divisions they could see, in the daylight, a cloud formation shaped like a pillar, suspended from the sky. At night it glowed as with fire, lighting their entire camp. This, they learned, was the visible token of God's presence with them "to lead them on the way" (Ex. 13:21-22). And so led, they journeyed on to Etham, at the edge of the wilderness. Then a short march would have taken them out into the desert, where Pharaoh's chariots would have been helpless in the sand. But no;

the Guiding Pillar altered course, heading them southward. Likely this move would seem very confusing to many in the host. I think I can almost hear the young people exclaiming and arguing about the unreasonableness of it. Where was this old man — Moses — taking them, anyway? For if their remarks were of the type the young folk of today so often level at their elders, they would not likely be complimentary.

But really and truly, Moses was old-fashioned, inasmuch as he was walking by faith, and *not by sight*. And of course, youth (as well as many older Christians, alas!) normally walks by sight (Eccles. 11:9) until the better way of the new life in Christ Jesus becomes the habit of his life.

On down south the Cloud led them, to camp at Pi-hahiroth. A mountain range was on their right hand, the Red Sea on the left and in front. And here it was that this redeemed people learned that Pharaoh's chariot armies were driving close behind them. Escape was now humanly impossible; yet they were in the place to which the Cloud had led them!

One's mind can hardly visualize the utter consternation, feelings of frustration, overwhelming unbelief and terror that must have engulfed young and old alike (Ex. 14:10-12). **YET IT WAS PART OF GOD'S PLAN FOR THEIR COURSE.** Only the realization that his former slaves were in a hopeless cul-de-sac (Ex. 14:3-4) would tempt Pharaoh to follow them and lead his armies to destruction. Only Israel's dire need would make it possible to open their eyes to the greatness of the God of their salvation, when He should make the way of escape through the Red Sea. Only so great a deliverance would result in the Song of the Redeemed on the other side of the sea. Moreover, only such an experience could reveal to them the complete depravity of the human heart. *Thus all their troubles were only growing pains, incident to their growth in understanding . . .* that's right: **ONLY GROWING PAINS!**

That was long, long ago; but what of January 1960? What will it bring to you and to me — if the Lord leaves us here? Of this we can be sure that, just as certainly as God loves us, He will be seeking to teach us the utter worthlessness, in His sight, of our self-life (the flesh) and so to make it possible to reveal to us His own all-sufficiency in such a way that we shall dare to rely on it. Losses of legitimate things, there may be also—if we are willing to count ourselves pilgrims and strangers (1 Pet. 2:11-12). **THERE ARE SO MANY THINGS WE CAN'T TAKE WITH US WHEN —IN HEART — WE LEAVE EGYPT!** (Heb. 12:1). However, if the process of getting to know ourselves is bitter (Rom. 7:18), the rewards of getting to know God are vastly greater and sweeter.

So my dear young friends, if 1960 should bring us hardships, or circumstances that hedge us in, or fears of disaster, let us remember that the Cloud (the Holy Spirit), through the Word: John 16:13) still goes before us. Upon those Israelites there lay a great *NEED* that day. Then *the Opened Way* appeared through the dark waters. Finally, *the Directive Word*, "Go forward" (Ex. 14:15), started them on one more adventure — a high adventure in faith (Heb. 11:29). Perhaps something similar may be in His purpose for you and me, as 1960 advances — if the Lord be not come . . . A gloomy outlook, you say? — Oh no! How could any prospect that promises me a closer fellowship with my Lord be counted gloomy? The young Christian who knows but little of growing pains is greatly to be pitied, don't you think? Let me ask for you, then, a truly **HAPPY NEW YEAR!**

OPPORTUNITY IN 1960

Hector Alves

Opportunity Presented

"As we have therefore opportunity" (Gal. 6:10).

In entering a New Year these words come forcibly to mind. During the coming year each one of us will have opportunities presented to us. Looking at these words in their immediate context, we find them preceded by "Let us not be weary in well doing" (verse 9), and followed by "Let us do good unto all men" (verse 10). The Greeks have a statue which they call "Opportunity". It is that of a young man running; he has a fore-lock on his brow, and bald on the back of his head. The lesson to learn is that opportunity must be grasped as it approaches, for when it has passed, it is gone, perhaps forever. There is no doubt that we will have plenty of opportunities in 1960, if our Lord be not come — opportunities to do good, but there is the possibility also of missing them. Sometimes opportunities are anticipated; usually they are short lived. We have them for a moment, then they are lost, perhaps suddenly removed forever. There is the opportunity to speak to a person about the salvation of God, the opportunity to give away a gospel tract. There is the opportunity to visit a sick brother or sister in the Lord, and there is the opportunity to bear the burden of the widow, or to assist the aged child of God. There is the opportunity for the brother to lead in prayer in the Prayer Meeting, to give a word in the Gospel Meeting, and to give help in the Bible Reading. In every department of our daily life God gives opportunities. "As we have therefore opportunity" let us not miss them.

Opportunity Lacked

“Wherein ye were also careful, but ye lacked opportunity” (Phil. 4:10).

The Revised Version reads, “Wherein ye did indeed take thought, but ye lacked opportunity.”

It may be that the lack of doing some of those things mentioned above is not the lack of desire, but the lack of opportunity. There are times when the desire has to wait for the opportunity. If the desire is of God, put there by God, then there is sure to be the opportunity sooner or later. We are not to use the lack of opportunity as an excuse, or blame circumstances for hindering us in doing good. Although the saints at Philippi lacked opportunity to minister to the Apostle Paul of their substance, perhaps because of the distance between him and them, yet they did not forget the Apostle. When the opportunity did come they took full advantage of it. Should our opportunity not come with the desire, then let us watch for it, and when it does come, grasp it.

Opportunity Sought

“And he promised (R.V. consented), and sought opportunity to betray Him unto them” (Luke 22:6).

This is another sort of opportunity — not “to do good”, but to do evil. Such opportunity should not be sought. Should opportunity to do evil cross our path it should be shunned; from such turn away; it does not come from God, but from Satan. There may be the opportunity to make more money by working on the Lord’s Day, or on the night of the Prayer Meeting. There may be the opportunity to deal in certain commodities that are not in keeping with our heavenly calling. There may be the opportunity to accept employment in certain lines of work which are not befitting one who is a “pilgrim and a stranger” on the earth. There may be the opportunity to move far away from an assembly of God’s people to better one’s position in the world. There are opportunities to make provision for the flesh in many ways; these opportunities ought to be shunned.

Take a look at the list of worthy men in Hebrews 11:4-12. They were men of vision, they saw the promises “afar off”. They were men of conviction, they “were persuaded of them”. They were men of affection, they “embraced them”. They were men of confession, they “confessed that they were strangers and pilgrims on the earth”. They were men of testimony, “they declare plainly

that they seek a country". "And truly if they had been mindful of that country from whence they came out, they might (R.V. would) have had OPPORTUNITY to have returned." They didn't do that, because "they desired a better country, that is, an heavenly: Wherefore God is not ashamed to be called their God" (Heb. 11:13-16).

Let us not stand still, but take advantage of every opportunity which God presents to us, and have no inclination to grasp any opportunities to return to the country from which we have, in a spiritual sense, come out.

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question. In Hebrews 12:2 we read, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." There are some here who tell us the word "for" is "anti" and the expression "for the joy that was set before Him" means "instead of the joy that was set before Him." Is that right? We would like help on this.

Answer. Perhaps the Greek word "anti", like the English word "for" could mean "instead of" and also mean "because of". To look at it as meaning "instead of" the writer has in mind that the Lord Jesus had the choice between the enjoyment of certain blessings on the one hand, and enduring the shame and the suffering of the cross on the other hand. We do not think that is the meaning. A preposition is best interpreted by its context; in fact it is not safe to interpret it apart from its context. In its connection here the word "for" cannot mean "instead of". The subject is "the race that is set before us". The runner has his eye set on the reward. Our Lord looked forward to "the joy that was set before Him", and in order to attain that joy He "endured the cross, despising the shame". We quote another — "The meaning here is, in order to bring in something valuable for which one must do or endure something."

The same word "for" (the Greek preposition "anti") is found in verse 16 of this same chapter. "Esau, who for one morsel of meat sold his birthright". In order to get something he wanted, Esau did something; he sold his birthright in order to get the mess of pottage. The race is "set before us", we run that we may obtain. The joy was "set before Him", He endured the cross and despised the shame.

Question. Some think it is right to say "We are redeemed by the blood of God," using Acts 20:28 as their scripture for it. What is your opinion concerning this?

Answer. We do not believe that the language of Acts 20:28 justifies the expression "the blood of God". It is always a safe course to keep to the words of scripture itself, not to our own deductions; the latter is sure to lead to controversy. The expression "the church of God which He hath purchased with His own blood" has been variously translated.

"Which He has purchased with the blood of His own."

—J. N. Darby

"Which He hath acquired through means of the blood of His own."—Rotherham.

"That He acquired through His own blood."—Robert Young.

Concerning the "J. N. Darby" translation, Mr. Darby has this to say, "I am fully satisfied that this is the right translation," etc. We believe this to be a safe translation to go by, the meaning of it being, "the blood of His own" Son. God is Spirit, and it could hardly be said that He has blood to shed. Our Lord partook of flesh and blood (Heb. 2:14), then by the shedding of that blood, the blood of God's own, the church of God was purchased. The shedding of blood is the evidence of death; one should not say God died on the cross, yet it is quite true that He who shed His blood at Calvary was very God, God manifest in flesh, but we would not speak of "being redeemed by the blood of God."

BOUND VOLUMES

We expect the BOUND VOLUMES for 1959 to be ready for mailing early in January. These books are attractively bound and the subjects for the year are indexed for the reader's convenience. Each year we are finding an increased demand for the bound volumes. They will be mailed post-paid to any address for Three Dollars. Please send your order with remittance as soon as possible to either the Editor or the Treasurer.

Our afflictions, misfortunes, and disappointments; our successes, victories and triumphs; our tears, our smiles and our frights, and in fact all our experiences and relationships, help us to know God as we never could do without them, and knowledge of God can never be too dear at any price.

DEER LAKE, ONT.—Earl Pears and B. Widdifield have been preaching the Gospel with a good interest and some have professed to be saved.

ARDEN, ONT.—T. Kember and M. MacLeod helped by S. Kember have finished work on their portable hall and erected it four weeks ago at Burk Settlement, about 18 miles east of Arden with a good interest thus far. G. P. Taylor is ministering the Word in Picton.

LONDON, ONT.—Albert Ramsay had a good weekend in Pall Mall and a night at St. Thomas.

ROSEBANK, P.E.I.—Albert Ramsay and Robert McIlwaine have had a long siege of Gospel meetings in this new place in a portable hall. When the latter had to stop on account of 'flu, Arnold Gratton of Grand Bend joined in the work and further blessing was seen in the Gospel.

CLEMENTSVALE, N.S.—Norman Crawford has been preaching the Gospel here, helped by Robert Fuller of the Lakeshore assembly. (It is good to know of brethren who have the confidence of their home assembly and have some free time from their usual work, spending the time in helping to spread the Gospel.)

RED BAY, LABRADOR—Word has been received from Red Bay where Bert Joyce is now making his home, of the commencement of an assembly in this new place where our brethren have laboured in past months. About 28 broke bread in the first assembly meeting. H. Harris is now at Charlestown, Square Islands and George Campbell and A. Bergsma are having encouraging meetings in L'Anse au Loup.

SEATTLE, WASH.—L. McBain and H. McCready, after seeing blessing in the Gospel in Vancouver, paid an appreciated visit here on their way to the south.

GARNAVILLO, IOWA—J. McCullough had a week and a half of ministry meetings and then was joined by his son Eric for Gospel meetings. The latter had been preaching with L. DeBuhr in Stout, Ia.

MANCHESTER, IA.—A. Klabunda and G. Baldwin had six weeks' Gospel meetings, one professed.

HAMPTON, IA.—O. Smith and P. Elliott have seen a little fruit here.

DECKERVILLE, MICH.—G. P. Taylor spent three weeks recently on a chart, "The Church and Churches". Ministry was helpful and practical. Hector Alves was also with us for a few days giving helpful ministry.

SAUGERTIES, N.Y.—S. J. Rea had two weeks' well attended cottage meetings for young and old. Pray for the little assembly.

PHOENIX, ARIZ.—The recent conference was the largest and one of the most profitable held here. After the conference, L. McBain and H. McCready had a night at Sunnyslope and then went on to Manchester, Ia., on their way home. Fisher Hunter continued with ministry meetings in Sunnyslope. S. Maxwell commenced ministry meetings in Phoenix. A. Douglas expected to go on to San Diego. T. Williams went on to Albuquerque.

LORAIN, OHIO—The Lord gave us a good season around His word at our annual conference. Faithful servants of God ministered to the saints and the gospel was preached.

GRAND VIEW, IA.—S. Hamilton reported good meetings at Omaha and then called at Grand View and Dubuque. O. Smith started meetings in Aredale, E. Jamison had some meetings in Beetown. S. Mick visited Toronto, Ohio, after thanksgiving.

MONROVIA, CAL.—Alex Wilson is ministering the Word here.

LONG BRANCH, N.J.—Remember specially in prayer our dear brother Frank Pizzulli. He has had to return to the Hospital for further surgery on account of new growths. God is able.

BRYN MAWR, PA.—Conference was quite good. Nine of the Lord's Servants ministered the Word and preached the Gospel.

MIDLAND PARK, N.J.—C. Fleming is trying some Gospel meetings in a rented building near Midland Park.

HATBORO, PA.—Brethren Graham and Gustafson are in their second week of Gospel meetings.

McKEESPORT, PA.—John Gray was at McKeesport and Cleveland for a few nights of ministry.

AKRON, OHIO—J. Lipke and B. Dobson were in their sixth week at Akron. Some have professed to be saved.

DETROIT, MICHIGAN—The Conference held in West Chicago Gospel Hall was considered very good. Ministry of a varied character was to profit and practical. Attendance was quite large and eleven of the Lord's Servants were present. Brother John James spent a week here recently in the Ministry of the Word which was much appreciated.

BELFAST, NORTHERN IRELAND—Brethren Lyttle and McShane are preaching the Gospel in the Bloomfield hall with a little blessing. They were encouraged recently by some who had professed in their tent meetings being baptized.

BALLYMAGARRICK, N.I.—T. Campbell and H. Paisley have seen a number reached by the Gospel. The latter, who was exercised about coming to Canada, has decided to remain where the Lord has been blessing his labours, at least for the present.

ARMAGH CITY, N.I.—Wm. Nesbitt has seen some blessing here, Mr. Thompson is in Fintona where one has professed. Mr. R. Hull had to close meetings in Portrush due to serious illness; he has improved a little but is still weak.

NEW ASSEMBLY ADDRESS

LOS ANGELES, CAL.—The former West Jefferson Blvd. Assembly expects, D.V., to be moved into their new hall by Nov. 15th, located at 11138 Venice Blvd., Culver City, which will be known as the Culver City Gospel Hall. Order of meetings: Lord's Day, Sunday school and Bible reading at 9.45 a.m. Breaking of Bread, 11 a.m. Gospel meeting 7 p.m. On Wednesday prayer meeting and Bible Study at 7.45 p.m. Correspondent, James Parr, 2614 South Harcourt Ave., Los Angeles 16, Cal., U.S.A. Phone - Republic 3-3380.

WITH CHRIST

INDIANA, PA.—Our beloved sister, Mrs. Mary C. Hill, went home Nov. 18th, aged 81. She was saved in 1912 during tent meetings by the late David L. Roy.

KENORA, ONT.—Mrs. R. J. McCammon, 80, passed peacefully into the Lord's presence Nov. 21, 1959. Saved in 1901, received into Mourne St. Assembly, Belfast, later in fellowship in Winnipeg, and for the past 42 years, in Kenora. A godly woman whose home was the stopping place for many of the Lord's servants now gone, she will be missed. Leaves her husband and eight children, some not saved. Prayer is requested for these. Funeral which was large, was taken by Bro. S. M. Vanstone and Bro. John Hull, of Winnipeg.

CHAPMAN VALLEY, ONT.—Our dear brother, James Stickland, was suddenly and tragically called to be with the Lord on Nov. 30th. He had a small lumber camp and went with a team for supplies. He had evidently fallen or was thrown from the wagon, struck his head, and was found dead and his body badly frozen. He was the correspondent of the assembly, has been faithful in the Gospel, and will be greatly missed. Services were held in the house, in the community hall and at the grave and were largely attended. The Word was faithfully spoken by brethren J. Clarke, E. Pears, S. Simms and G. Shivas.

TRUTH and TIDINGS



CONTENTS

PSALM 126 A. W. <i>Joyce</i>	21
WHY DO SOME CONGREGATIONS, ETC., <i>G. G. Johnston</i>	24
LESSONS FROM THE LIFE OF JOSIAH <i>Harold Paisley</i>	25
DAVID'S FALL WITH BATH-SHEBA A. <i>McShane</i>	28
RECEPTION INTO THE LOCAL CHURCH <i>Wm. Williams</i>	31
THE ONLY SURVIVOR	33
ABOUT UNREALIZED SINNING <i>Mervyn Paul</i>	35
NOTES ON SCRIPTURAL HYMNS <i>Hector Alves</i>	37
QUESTIONS AND ANSWERS <i>Hector Alves</i>	39

FEBRUARY, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address One Dollar and Fifty Cents per year in advance. For lesser numbers or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

"Authorized as Second Class Mail, Post Office Dept., Ottawa"

SUBSCRIPTIONS

We did not, as last year, enclose a reminder that the subscriptions fall due at the end of each year, (except in the cases of those who have prepaid for one or more years). If you have not yet sent in your yearly subscription, please do so as soon as possible. This is our busiest time of the year and prompt renewals are a great help to us and are much appreciated. Make checks and orders payable to "Truth and Tidings", 1 North Park Drive, Toronto 15, Ont., Canada.

We wish to thank those who have already renewed, and also the many who have expressed their appreciation for help received through the written ministry. This is a great encouragement to us to carry on this service for the Lord and His people.

BOUND VOLUMES

The 1959 bound volumes have already been mailed to those who have ordered them. We have prepared a larger number than ever before and will continue to mail them to any address for \$3.00 including postage, until the supply is exhausted. The volume is very attractively bound, indexed for the reader's convenience, and would make a fine gift.

TIDINGS

NEW ADDRESS — Mr. Ronald Hill, 30 Struthers St., Toronto 18, Ont., is the new correspondent of the Mimico Assembly.

The new correspondent of the S. Brooklyn assembly is now, Mr. Anthony De Mais, 565 6th Ave., Brooklyn, N.Y. (Meetings conducted in English and Italian.)

DUNCHURCH, ONT. — G. L. Shivas and S. Simms were to start Gospel meetings on January 3rd.

PSALM 126

—A. W. Joyce

If our greatest, present need were to be summed up in one word, likely most of us would agree that that word would be RESTORATION. Other necessary spiritual adjustments would quickly follow if the soul were fully restored to God. This is very clearly seen in Psalm 126, which essentially is a Psalm of Restoration. Flowing from that **Restoration is Appreciation** Godward and a right **Occupation** worldward.

RESTORATION

The Psalms, from the 120th to the 134th are each headed, "A Song of Degrees or Ascents." It has been suggested that these Psalms were sung by the remnant on their return and ascent from Babylonish captivity to Zion, "the place of the Name." If so, how aptly would the language of Psalm 126 express the joy of their liberation. During the seventy years of Judah's dispersion in Babylon they were there as captives. But now their happy song is, "When the Lord turned again the captivity of Zion, we were like them that dream." The transition from captivity to liberty seemed to be too good to be true. Looking back over the past, all the time spent in Babylon would be sorrowfully reckoned as wasted time.

Has this not a loud voice to us today? Perchance some reader of these lines is away from God's assembly, where once you happily gathered with others of the people of God. You are in "Babylonish captivity". You have lost your joy and your song, (see Psalm 137:1-4). May the Lord in His love and mercy lead you back to the place where once you sang with the joy of the Lord filling your soul.

But it is possible to be still professedly in assembly fellowship, yet far away from God in soul. It is a very solemn thing to be in the **right, scriptural position** and yet to be in a **wrong condition**. All time which is spent out of fellowship with God, is lost and wasted time. May the Lord give us grace to honestly acknowledge our wandering of heart and return unto the Lord.

The world has an expressive saying, "He isn't fooling anyone but himself." This is especially true of a backslidden Christian. He thinks no one detects his spiritual condition, but he is only deceiving himself. It is remarkable how accurately oftentimes the worldling can read the Christian and assess his spiritual weight. He can read unreality in the backslider and sincerity in the exercised child of God. Nehemiah did not realize that the condition of his heart was reflected in his face, when

he stood before the heathen king whom he served. "Why is thy countenance sad, seeing thou art not sick?" asked the king. When Moses came out from the presence of the Lord he "wist not that the skin of his face shone." All unconscious to himself, the glory of the presence of the Lord had left its mark upon Moses and others took note of it. When Peter and John stood before the enemies of the Gospel, "they took knowledge of them, that they had been with Jesus." Let us ever remember, then, that our spiritual condition, for good or ill, is affecting all with whom we come in contact, whether they are saved or unsaved.

When Israel was liberated from bondage, the immediate result was joy and singing. "Then was our mouth filled with laughter and our tongue with singing." The change in the erstwhile captives was immediately noted; "Then said they among the heathen, the Lord hath done great things for them." The very people who before had been scorned are now admired, for God was with them. They are now a people restored to God and God can bless their testimony to others.

APPRECIATION

The hearts of this now restored people are filled with gratitude to God which they express in verse 3: "The Lord hath done great things for us; whereof we are glad." The measure of their restoration to God may be gauged by the measure of their thankfulness to Him. If we wish to assess our present spiritual condition, let us apply this gauge to ourselves. How much thanksgiving, praise and worship is God receiving from us each day? God delights in the heartfelt and expressed appreciation of the people whom, at such a cost, He has purchased for His own.

When reading the account of Israel's journey from Egypt, the place of their slavery and redemption, to Canaan the land of their inheritance, one cannot but be impressed by the many, many times it is recorded that Israel murmured. It is true that on some occasions it is said that they murmured against Moses, but it was really murmuring against God, and the Scripture so described it. This was one of Israel's besetting sins in the wilderness, and was the cause of the sending of fiery serpents, from the poisonous bites of which, many in Israel died, (Num. 21:6). How little many today realize when there is murmuring in the heart and in the assembly that it may be viewed in Heaven as murmuring against God. Well might the Psalmist exclaim, "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" Oh that this year may find us, whether alone with God, or in the family worship, or in the assembly of God's people, with more appreciation, thanksgiving and worship in our hearts and upon our tongues to God. (These lines are being written on "New Year's Day".)

OCCUPATION

If our hearts and souls are truly restored to God and if the Lord is receiving the praise and appreciation of our hearts, we cannot but be exercised about the need of others. We shall then be ready to carry the Gospel to them. Our Psalm closes with service and reward. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with Him."

In the Parable of Service in Luke 19, the nobleman left the word with his servants, "Occupy till I come." This is our Lord's message to us. The Thessalonians "sounded out the word of the Lord." For they had "turned to God from idols to serve the living and true God; and to wait for His Son from heaven."

"He that goeth forth," there must be exercise, endeavour and labour, if we are to reach the lost and perishing with the Gospel. It is not enough merely to sing, "rescue the perishing, care for the dying," with folded arms in a comfortable building. "And weepeth," added the Psalmist. There must be some of the compassion of Christ for the lost if we are to see them won for His glory. "Bearing precious seed," not entertainment to attract, but the faithful preaching of the Word of God to convict and then turn the anxious soul to an uplifted Saviour. In the last chapter of Paul's last recorded epistle to his loved son in the faith, Timothy, he wrote, "Preach the Word."

If we go forth, in the right spirit, with the right message, the Gospel of the grace of God, we may be assured that happy results will follow. He "shall doubtless come again with rejoicing, bringing his sheaves with him." There is much joy now, after the tearful sowing, when the time of reaping comes and souls are saved, but this is but the first instalment of the joy. When the Lord comes and we meet together in the great Harvest Home, sower and reaper, then in fulness will the joy be experienced of John 4: 36. "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

The love that was manifested by many of us when first we knew the Lord, has waned and become cold, and we need again and again to be refreshed and warmed by visions of Himself to our souls. True, we can only see Him "through the lattice"; but even these glimpses cause our hearts to sing for joy. How increasingly great is the need to stir up the saints to greater things for God, as the night wears on, and the influence of Satan and the world is so greatly felt.

THE REASON WHY*—G. G. Johnston***WHY DO SOME CONGREGATIONS HAVE A PASTOR?**

The divine pattern for the churches for all time is found in the New Testament. Following that pattern, we find that the early churches were made up of men and women who had heard God's call in the Gospel. Their hearts had been pricked with conviction of their sin, and they had received the Lord Jesus Christ as their Saviour. They were not made Christians by baptism, but by the work of the Spirit of God in their hearts.

As they gathered for mutual help, how could they be edified without a pastor? The Great Shepherd of the sheep did not leave them uncared for. From the first, He "gave gifts unto men" (Eph. 4:8). Among those gifts was that of "pastor," and we find a considerable number of them in the church of the Ephesians, according to Acts 20. The apostle Paul exhorted these as follows: "Take heed to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20:28). Several bishops (overseers) in one church! It was thus in the early churches.

It is clear from that exhortation that those pastors were responsible to see to their own spiritual condition, and then to care for the flock at Ephesus. But we search in vain for the account of an assembly that had but one pastor. In time, and because of apostasy in the churches, a majority decided to place authority in the hands of one man, who was named "the pastor." To fit him for such a position, he required a special religious education, and, upon finishing his studies, he was ordained to minister the Word of God and to care for the spiritual needs of the congregation to the exclusion of all others, though they might show more gift than he for the work. The support of such "pastors" was arranged by a stipulated salary, according to the financial status of the congregation over which he had jurisdiction.

And why condemn such an arrangement? Does it not seem a good one? But, should a Christian be satisfied that things are done as seems good to men? Should they not rather be done in accordance with the will of God? Has not the Lord of the Church willed that all the members of the body of Christ should share in the edification of that body. Why, then, should all others keep continual silence, while one person takes the place of all? Because He is thus grieved, the Holy Spirit of God leaves such to their inventions. At times the machine may seem to function well, but it is always a machine, an invention of man.

By prayerfully seeking God's help, and trusting in Him alone, those who form an assembly of God can today receive spiritual edification through the varied gifts which the Lord may have given them. If these should be lacking in any assembly of the saints, they can always seek them from the Giver of every perfect gift. If the Lord sees there is need for a specially educated person, He can convert a Saul of Tarsus, or, if He sees fit, He can call a rough fisherman, like the apostle Peter, and through him convert thousands.

Following the pattern of God's Word, we shall experience difficulty because of human weakness, but, would it not be better to bear with such weaknesses, by the grace of God, than to invent an expedient of our own?

The clerical system is an imitation of the priestly system of the Israelites, or of the religions of pagans: it is in no wise Christian. Those gifts which the Church is enjoined to recognize are those which it has pleased the Lord to give, not those which have been prepared in men's schools. Nothing can be found in the New Testament to correspond to a seminary for the preparation of "pastors." Diligent study of the Scriptures, in the assembly and in private, will always receive God's blessing, because authorized by the Word. But if we go beyond what is written, because it appeals to human reasoning, we run the risk of creating what in the end will be a curse.

SOME LESSONS FROM THE LIFE OF JOSIAH

2 Chron. 34

—*Harold Paisley*

There are valuable lessons to be learned from the interesting life and reign of young king Josiah. His father, Amon, was a wicked king, who no doubt died in his sins. The ways and works of Josiah form a wonderful contrast to that of his father.

HIS GOOD BEGINNING

"In the eighth year of his reign, while he was yet young, he began to seek after the God of David, his father" (2 Chron. 34:3). It is very clear that at the age of sixteen he was soundly converted to God. Here we have a marked illustration of the words, "They that seek Me early shall find Me," for it was while he was yet young he sought the Lord. This should be an example to others who are young to seek the Lord "while He may be found." Many young people are only seeking pleasure in this materialistic age, but happy is the youth who desires a knowledge of God. It has usually been found that men who are of value to the

testimony unto the Name of our Lord Jesus Christ have been those who were saved in their teens or early twenties.

HIS ACCEPTABLE SERVICE

Josiah was saved to serve. His early and earnest seeking of God was the precursor of acceptable service for Him. "In the twelfth year of his reign, (at the age of twenty) he began to purge Judah and Jerusalem." He was determined to put down all insubjection to Jehovah, and the honour of the Lord was everything to him, so we read of his breaking down the altars of Baalim and cutting down the images. So earnest was he in the destruction of idolatry, that he made dust of the idols and scattered it on the graves of those that had sacrificed to them.

A real heart exercise is needed today among those who desire the honour of the Lord's Name, to follow his example in destroying spiritual idols and opposing the rising tide of apostasy. We should allow no quarter to any departure from the pattern of the house of God, as revealed in the Scriptures.

But not only did Josiah "pull down" for six years that which was wrong but in the eighteenth year of his reign, "he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz, the recorder, to repair the house of the Lord His God" (2 Chron. 34:8). He was exercised to see "the place of the Name" built up. It was while he was engaged in this work, that the book of the Law of the Lord, given by Moses, was found in the house of God by Hilkiah the priest.

HIS SUBJECTION TO THE BOOK

This book was given by Hilkiah the Priest to Shaphan, who carried it to the king, saying, "Hilkiah the priest hath delivered me a book." Then Shaphan read therein before the king. "It came to pass, when the king had heard the words of the law, that he rent his clothes." Thus the finding of the Book and the reading of it marked an important epoch in the life of Josiah, and had an important bearing on his ways and works afterwards.

The first evidence of his subjection to the truth of the Book was conviction of past disobedience to the written Word, 2 Chron. 34:21. This led to deep humiliation and confession. Then a covenant was made "before the Lord, to walk after the Lord, and to keep His commandments, and His testimonies, and His statutes with all his heart and with all his soul and to perform the words of the covenant that were written in this Book, and he caused all in Jerusalem and Judah to stand to it" (verses 31-32).

Josiah's affliction, distress and confession before God, the result

of the Book being read and believed, was answered by God in a touching message. "Because thine heart was tender, and thou didst humble thyself before God, and hast rent thy clothes and wept before Me, I also have heard thee, saith the Lord" (verse 27).

This is the condition of soul for which the Lord looks, "even to him that is poor and of a contrite spirit, and that trembleth at My Word" — truly a rare thing in these closing days. May we search our hearts and ways, and in confession and humiliation seek to adjust our ways to the Book so that we also may obtain mercy of the Lord. The present days are marked by flagrant departure from the Word and insubjection to the claims of the Lord. This, no doubt, is one of the root causes for the dearth of conversions in many places.

Worldliness in dress and conformity to the fashions and times mark many. Some who were once quite clear as to the path of separation, outside the organized religions of Babylon, begin to look more tolerantly upon the evils practised there. In some cases, if they do not actually go back themselves, they speak favourably of those who have. "The lawless praise the lawless, but such as keep the law contend with them" (Prov. 28:4). The only safe course is to continue as Josiah did, "doing right in the eyes of Jehovah and turning not aside to the right hand or the left." Josiah's course had power and influence for good on those coming after him — "And all his days they departed not from following the Lord."

HIS EARLY HOMECALL

The biography of this dear man records certain outstanding years in his spiritual history. (1) His ascent to the throne at the age of eight. (2) His conversion to God at sixteen. (3) His service at twenty. (4) His humiliation at the reading of the book at twenty-six. (5) His sudden homecall at the age of thirty-nine.

The ways of the Lord are past finding out. For such a useful servant and wise ruler to be removed at such an early age seems difficult to understand. Few men have put more into twenty-three years of service for the Lord than Josiah. What a welcome he must have received! What a reward awaits him yet for all his faithfulness!

The homecall of Josiah caused mourning throughout all Judah and Jerusalem and the godly prophet, Jeremiah, lamented at his death. He so lived that on his departure his place among the saints was missed and his name and influence survived his passing. For "the memory of the just is blessed."

This gives rise to a searching question, "Are we so helping God's testimony here below that our homegoing will be a loss to the saints and to the world?"

BREAKDOWNS IN DAVID'S TESTIMONY

—A. McShane

HIS FALL WITH BATH-SHEBA

The sin of David with Uriah's wife, whether looked at with regard to its committal or to its consequences, has probably no parallel in Old Testament Scripture. From it we learn something of the terrible evils that exist in the hearts of even the best of men. No doubt it is with reluctance that any speak or write of such matters, realizing that a similar disaster is not beyond the bounds of possibility, even in this day of special provision for our preservation.

As was pointed out in our former paper, it need not be imagined that such breakdowns in the testimony of the man after God's own heart, took place without being preceded by various causes. Some of these become clear if we look into the story of his life prior to this particular fall. One thing must be noted — he had not been as careful as he might have been about his relationships with women. His natural appearance and his manly character had no doubt attracted the attention of the Nation, but especially of the women folk, for it was they who sang his praises after he had slain the giant. Their interest in him was reciprocated by his interest in them. It is evident that before his fall he had already married six wives, (apart from Saul's daughter) and as well as this, he had a harem of not less than ten concubines. It must also be remembered that God gave careful instructions that the kings of Israel were not to "multiply wives" (Deut. 17). Possibly David did not think he was "multiplying" them, but at least he was dangerously near to doing so. Indeed, the parable told him by Nathan sets in sharp contrast Uriah's "one little ewe lamb" with the "exceeding many flocks and herds" of the king. Now we must be careful not to blame David for having more than one wife, for polygamy was tolerated in Old Testament times. It is none the less evident that he copied the lives of the heathen kings around him, rather than those of the patriarchs that were before him. Instead of curbing his natural tendency he made provision for it, until his powers of resistance had now become greatly impaired.

Another cause that lies upon the surface of the story, was his indulgence at the time of battle. In this also he stands in bold contrast to his servant Uriah, who would not rest nor relax while the war was raging. Poor David had begun to take things easy. The long struggle to power and prosperity had passed, and every ambition of his heart had been reached, so he probably felt it was time for him to enjoy the fruits of his toil. The man, who had risked his life for the Nation, now

lets others risk their lives for him, but alas, he would have been in less danger at the battle than in bed. No one could lawfully complain about him taking a short siesta, but it is evident from the passage in 2 Sam. 11 that he had lain in bed until evening. Now, in the circumstances, there could be no excuse for such indulgence. The old maxim, "Satan finds some mischief still for idle hands to do," proved only too true in his experience.

In the providence of God much evil is prevented through opportunity and desire not meeting together. Sometimes desires to do evil are present but there is no opportunity to fulfil them. At other times the opportunity is available, but God graciously removes the desire. In David's case there was nothing to upset his purpose and all was done without even a word of protest being heard in his ears. Little did the king think, when he lay down to rest that day, that before midnight he would have committed a crime with such far-reaching consequences. We can do in a few minutes what we cannot alter or erase in years.

Long before this sad event took place David had written, "I will behave myself wisely . . . I will walk within my house with a perfect heart, I will set no wicked thing before mine eyes" (Ps. 101). In all three vows he failed miserably, for like Eve and Achan before him, he saw, and then took what was not lawful for him to have. Temptation, like the "traveller" of Nathan's parable, had called with him, and in order to gratify its demands, he coveted what belonged to another and did not hesitate to make it his own. With unbelievable complacency he commissioned an officer to call Bath-sheba, as though nothing criminal was involved. What the thoughts of this soldier must have been, and what whisperings must have circulated in the courtyard at the time, are not difficult to conjecture.

No sooner is sin committed than efforts are set in motion to conceal it. Indeed, with many, the covering of their sin gives them far more concern than the seriousness of it. David's case is no exception. Uriah is called from the battle, shown kindness unprecedented in the experience of a common soldier, pressed to return to his home, and granted time off duty during the days of battle. Had not the motives behind these tender acts been so vile and low, we would be compelled to admire the king as the most considerate of generals. Whether Uriah had been told what had taken place, or whether he simply remained so devoted to duty that neither home nor self concerned him, we do not know. At any rate, nothing the king said or did induced him to return to his house. One scheme having failed, David thought of another — the slaying of Uriah in battle. As though nothing could be cruel enough for the occasion, the poor man carried to Joab the instructions for his

own execution. Thus adultery was followed by murder. If Uriah would not fall by David's favours, he would fall in another way — by the sword of the enemy. In this second crime as in the former one, everything went according to plan, so Uriah was slain and Bath-sheba became the wife of David after the days of mourning for her first husband were ended. Very significant, however, are the words which follow, "But the thing that David had done displeased the Lord". (2 Sam. 11.27).

It would appear that some time passed ere David became convicted of his sin, or felt the enormity of his crime. Outwardly, at any rate, all seemed to be normal about the court. The child was born, and apparently the whole matter had passed and gone. But on the other hand, we learn from the Psalms that at this time David was inwardly suffering pangs of remorse for his sin. He speaks of how he "kept silence" and tells us of his "roaring all the day long." The visit of Nathan, however, was God's means to bring home to him the terribleness of his guilt. The prophet's manner of approach, and his parable, portray the spiritual wisdom he possessed, and his fitness to be an instrument to produce repentance and bring about restoration. By concealing the names of the parties involved, the prophet allowed the king to pass sentence upon himself. Strange as it may seem to us, the most guilty man in the Nation took upon himself the prerogative to judge what he thought was another's crime. Equally strange was the sentence he pronounced — one which exceeded the demands of both law and justice. Well, indeed, was it for David, that God's judgment on him differed from his own, and was tempered with mercy.

We must also note that Nathan's wisdom was balanced with faithfulness and frankness. While he was swift to tell of God's forgiving grace, he was no less plain in speaking of the solemn consequences of the sin committed. David had slain Uriah with the sword of Ammon, so he would have the sword continually with him. He had taken a wife unlawfully, therefore his own wives would be stolen from him. The law demanded, as he had said, fourfold restitution, therefore the child must die, together with three others of his sons. We have only to read the remainder of his history to see how fully all these promised evils came to pass.

If we wish to learn the depths of David's repentance at this time, we must turn to the two Psalms (51 and 32), which refer to this matter. It is clear from Ps. 51 that he learned from his fall the corruptness of human nature, and the need for mercy from God that his sin might be put away. This Psalm stands almost alone as the great composition in Scripture on the depravity of man and the character of God. It will

be the language in a day yet future of the Nation of Israel, when they too, will learn of their "bloodguiltiness." It has also, in a general way, put into words the cries of all truly repentant souls of all ages. Psalm 32 is really the answer to Ps. 51. David had promised to "teach transgressors", and so he writes this "Maschil" (giving instruction) song, in which he sings of the joys of forgiveness, the sorrows that were his before he obtained this blessing, and the sorrows of those who continue in wickedness.

Some have suggested that a restored man is better than one who has never fallen, but such an idea is not substantiated by the case of David. Apart from what he had to endure as a consequence of his sin, there was hereafter, also an evident lack of power in his hand to deal with evils that broke out from time to time in his kingdom. Those who have fallen into public disgrace can never wield the same influence upon others, nor can they effectively preach against the evil practices that they have learned, by bitter experience, to hate.

RECEPTION INTO THE LOCAL CHURCH

—*Wm. Williams*

The truth of "RECEPTION" has been much discussed, distorted and defended. This is also true of Conversion, Baptism and all the cardinal truths for the believer in this dispensation. Reception would give no difficulty to the sincere reader of the Scripture, if he were left alone to read God's Word as it is. God's Word is written to be understood and it should be understood as it is written.

The first impulse of a new-born Christian is to seek fellowship with God's people. Perchance, happily, he has been saved in connection with Christians who gather in the Lord's Name alone. Reception into the assembly is the next step after baptism. We have often heard it said that the first six months of a Christian's life usually decide what kind of a Christian he is going to be. How very, very important that one newly saved should read and obey God's Word, just as the Spirit of God brings it before him. Freshness of affection and quickness in learning are twin brothers.

Alas! many are swayed by the popular path of least resistance. The popular gigantic revival campaigns of recent years leave behind them a great many people who have "decided." They may, or may not, be born again. These professed converts are told to go to the church of their choice! ! This is self-assertion in the things of God and can only end in disaster. The "father" of these converts wishes them to have self-expression, and advises, "Go where you like it the best."

This is so unlike the spirit of Saul of Tarsus after conversion when he said, "Lord, what wilt **Thou** have me to do?"

Many of the so-called converts wander from one sect to another, thus wasting years of Christian life. If one goes to the Bible, he will see in the Acts that all were together in one common bond, in one common Name. There was no sectarianism, but the disciples met in Christ's Name alone. Now we speak from experience. We tried most of the denominations, but there was always something lacking, something that would not conform with all the Word of God.

"Buy the truth and sell it not." It cost us our situation and our ambition, to take our place "outside the camp" with the Christians who met in the Lord's Name alone. Fifty-three years have passed since we took that happy step, and we have never regretted it.

Seek then a company of Christians who take no human name, who acknowledge the Lordship of Christ, and who seek to carry out all the Word of God.

There are three ways of reception into a local assembly.

1st — We have the case of Timothy, who was probably saved through Paul at Lystra and Derbe. He would be baptized and then received into the assembly.

2nd — We have the case of Saul, when he went to Jerusalem in Acts 9:26. The Christians were afraid of him at first. Upon the commendation of Barnabas, he was received into fellowship in the church in Jerusalem. He was likely received previously into the church at Damascus, after his conversion.

3rd — One may be received by means of a letter of commendation as in the case of Apollos in Acts 18: 24-28. Most cases of reception will fall under one of these three heads.

By the reading of the Bible we would conclude that the early Christians were careful whom they received. In spite of godly care, some slipped in among the saints and became tools of the devil in seeking to divide the people of God. The exercised child of God or Servant of the Lord never resents care in assembly reception.

Never seek to find out if some forbidden thing is a sin or not, and whether it may not in some way be reconciled to conscience. Let it be enough that God has forbidden it.

THE ONLY SURVIVOR

Newspapers told the story some time ago of a rather remarkable incident centering around six Ziegfeld Follies chorus girls who had made a "dinner date" together twenty years before.

Kathryn Lambert, one of the six, tells about it. The six girls were inspired to make a dinner date twenty years in the future by the remark of an old lady who had herself formerly been an actress, as she tried to sell cold cream to the girls. Wrinkled and haggard looking, she said to them, "I was as beautiful as any of you . . . once . . . only twenty years ago, too!"

All six girls agreed that old age and poverty would not overtake them as soon as it had her. "Do you suppose we will ever come to that?" asked one. "Not me!" answered another, "I'll see to it that it does not happen." Determined to get riches, they decided to meet twenty years later and tell their stories. They arranged a time and place.

Twenty years passed by, and at the time appointed only one of the six appeared at the restaurant to keep the dinner date. What had happened to the other five? One, who became known as "the most beautiful woman in the world," married Jack Pickford, and, following marital troubles, committed suicide in a Paris hotel four years after she had made her pact.

The second attained success as a motion picture actress, and for years Hollywood called her "the best dressed woman on the screen." At the age of thirty-four she died in Hollywood . . . it was said she virtually starved herself to death dieting hoping to preserve her figure.

The third one, too, attained success in the movies, and for some time she appeared as the leading lady for a popular play. But tragedy was shadowing her . . . for while in Texas someone dropped a cigarette among the ruffles of her dress . . . and she was burned to death.

The fourth, after attaining a good measure of success in the theatrical world, was murdered in a brawl in a New York night club.

The fifth married a Pittsburgh millionaire; but after two years, he divorced her for desertion. Then drugs and alcoholism got her, and she died, penniless, beauty gone, in a cheap furnished room.

The sixth one, the lone survivor, has also been what the world calls a "success." She is still here to tell about the other five . . . but how long will she be here? What may yet befall her? We know this . . . old age will certainly overtake her (the fact is **youth, health,**

beauty, money, . . . all . . . fade away sooner or later) and when she dies she will lose all her wealth, leave it all behind, if she doesn't lose it before she dies. Six girls — all made a "success" in the world, but it didn't last.

Reader, let your heart turn to God this moment to thank Him that you are still in the land of the living — that you have not, ere now, died in your sins. But consider, I pray you, the prospect that is before you! Your little day will soon be passed. Your pleasures will have an end. Your occupations will be worthless to you in the solemn hour when your body is reduced to a few handfuls of dust. After all, you "must needs die," for "it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Sad, sad indeed, if that word comes true of you which was thrice repeated of some very respectable people a long time ago, "Ye shall die in your sins." One second after death it will be of little consequence to you whether you died in a palace or in a cellar. But your destiny for all eternity — heaven or the lake of fire — will depend upon the state in which you die.

Dear friend, in view of the suddenness of death and the nearness of eternity, let me affectionately ask you, Are you ready to meet God? Are your sins forgiven? Can you say, "Being justified by faith, we have peace with God through our Lord Jesus Christ"? Rom. 5:1. If not, you still may. The work has been completed by which God can righteously and freely forgive the most guilty sinner. Nothing remains for you to do but to rest on the finished work of Christ. The Son of God has died upon the cross. Yea, God commends His love toward us, in that, while we were yet sinners Christ died for us. The full penalty of guilt . . . the wages of sin in all its dark and dread reality—passed upon the sinless Substitute. He took our place in death and judgment, that we might have His life, and His place of acceptance and favor before God. His atoning death has met all God's righteous claims against sin. God has raised Him from among the dead, and He now sits at God's right hand because the work is done, and the Divine proclamation is:

"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.

"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" Isaiah 53:5.

ABOUT UNREALIZED SINNING*—Mervyn Paul*

There is one very great blessing in being sick in bed for a long time — that is, if one isn't in pain and too ill to meditate. (A saying of the old-time brethren, that is worth memorizing used to be: "In meditation on the Word the mind of Christ is formed in us".) A person has a wonderful opportunity, at such a time, to review his ways and life, and to check up on the mistakes, blunders and downright sins of other years. I tell you, it's most humiliating; particularly when he is helped to realize the importance of details that had seemed quite unimportant at one time in his sojourn. Thus you will see that one of the subjects before my mind has been that of unrealized sinning.

One morning, not long ago, I was praying for a certain thing most earnestly, feeling I had the authority of the Word for so doing (1 John 5:14 — 15). Yet somehow I sensed that my prayers were not "getting through", as we say. Remembering Isa. 41:21, I began to produce my strong reasons for my cause. When I had finished, I remained silent a bit, as is my custom. Then to my mind came the sharp question, "Are these your only reasons?"

Well, I went over them again, finding no flaw in them and adding one or two more. But again I heard, "Are you sure there are no other reasons?"

"What other reason could there be, Lord? The only other reason I can think of would be self-exaltation." "Would it exalt yourself (the flesh) if your prayer were granted?"

— Oh Beloved! How that arrow from the bow of the Almighty struck me down! Not likely I ever would have guessed it otherwise; but now, in His presence, it was daylight clear. Deep down in my deceitful heart (Jer. 17:9) this evil thing had been working, becoming, all unconsciously, the unrealized motive behind my exercise to pray. It was sin — plain, ugly sin; and I had to confess it as such. Once more the bald, blunt truth of 1 John 1:8 was exemplified in no uncertain manner: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

And once more the sinister voice of the Angel of Light (2 Cor. 11:14) was discernible in the questions sometimes asked of young Christians: "Do you think the Lord could keep you from sinning for 10 minutes?"

When an affirmative answer is given, the questioning is stretched out: "For an hour? . . . for a day? . . . a week? . . . a month? . . . for a year? — all the time?"

To such questioning the answer must be: "I do not doubt His power, but I do doubt my ability to know, always, whether or not I may be sinning. The Holy Spirit's answer in 1 John 1:8 leaves no room for pretension. Nothing short of the blazing light of the Judgment Seat of Christ will show me, fully, the unrecognized sinning that may be marring even my holiest moments."

THE FACT THAT ONE MAY NOT BE CONSCIOUS OF HAVING SINNED IS NO PROOF OF INNOCENCE. There were "sins of ignorance" (Num. 15:24 — 29) that had to be reckoned with in Old Testament days; and we are guilty of them still. Whitefield used to pray each night that the Lord would grant him holy dreams; because, even in those irresponsible (?) hours of slumber, the defiling power of sin is with us. Moreover, we must remember that the fact that a person may not be responsible for his actions at the time does not render the defilement any the less. A wayward boy may deliberately walk through the mud, for which he would be responsible. A little girl, who detested filth, might be thrown by other children into the mud, an act for which she would not be responsible. Yet both children would be defiled by mud. And so it is with us Christians. The Apostle Paul sought, "to have always a conscience void of offence toward God, and toward men" (Acts 24:16), but never once did he suggest that he had known holy hours void of all sin.

A dear old brother once told me that he had not sinned for many years; but since I worked with him for a few of those years, I was aware of plenty of sins in his life. Yet he was quite sincere in his claim. The difference in his judgment and mine arose from the great difference between what he regarded as sin, and the ever-heightening recognition of the Divine standard which continued to open up to my understanding, year after year.

Surely, Beloved, our conception of the awful, absolute holiness of our God is far, far, too small, making our consciousness of sin and guilt correspondingly too small, as well. Our only hope of standing before Him is that, "the Blood of Jesus Christ, His Son, cleanseth us from all (every) sin" (1 John 1:7) and that we now are "accepted in the Beloved" (Eph. 1:6).

So, as I lie here, I welcome with all my heart the approach of the Judgment Seat of Christ. For while His return will free my body from the effects of sin (Phil. 3:20 — 21), yet my life, as His servant, still will require to be reviewed to have all the "wood, hay and stubble" — along with the sin-scars — removed, and to have Heaven's eternal standards of purity become my own. Also, only at the Bema will all

those evil works be done with, that, though long forgiven, grieve my spirit still at every remembrance of them. No, I shall not be punished for them, for my Saviour settled that account at Calvary (Rom. 8:1a). BUT THERE THEY ALL WILL BE BURNT UP (1 Cor. 3:13) — and oh, how I shall rejoice to see them go up in smoke! Done with them, finally, irrevocably — yes, forever! ! !

“Even so, come, Lord Jesus” (Rev. 22:20).

SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

“Come sing my soul, and praise the Lord,
Who hath redeemed thee by His blood,
Delivered thee from chains that bound,
And brought thee to redemption ground.”

The writer of this hymn was Daniel Webster Whittle, better known as Major Whittle. During the Civil War in the U.S.A., at the battle of Vicksburg, at the age of twenty-one, Whittle was seriously wounded, and this resulted in the loss of an arm. During the loneliness of hospitalization he thought of the New Testament his mother had given him on the morning he left home. Reading it, he soon discovered his condition before God, and dropping on his knees he cried to God for mercy. In that hospital young Daniel Whittle trusted Christ as his Saviour.

After the end of the war, Major Whittle met Dwight L. Moody, and due to that evangelist's influence, Whittle left his business to devote his life to preaching the gospel. Though Moody was the more famous, Whittle was the more versatile in his preaching. Under the pen name of El Nathan, he wrote many gospel hymns. Perhaps some of them have come under the criticism of both the literary and the musical, but for seventy-five years Whittle's hymns have served a useful purpose. They have found a place in many Gospel hymn books, while some more scholarly written hymns have gone into oblivion. The day will declare the fruit in conversions in which D. W. Whittle's hymns have played a part.

Eight of these hymns are found in “The Gospel Hymn Book” (Vancouver, B.C.); besides the above quoted, these are:

“Have you any room for Jesus?”

“Once again the gospel message.”

“When God the way of life would teach.”

"I know not why God's wondrous love."

"Jesus is coming, sing the glad word."

"Our Lord is now rejected."

"They tell me the story of Jesus is old."

He also wrote the well known hymn —

"There shall be showers of blessing."

D. W. Whittle was born at Chicopee Falls, Mass., Nov. 22, 1840. He began writing hymns in 1877 and passed away at Northfield, Mass., March 4, 1901, in his sixty-first year.

Concerning the hymn beginning, "Once again the gospel message," Ira D. Sankey writes: "A lawyer from the West sank so low as to become a tramp in the streets of New York. He was fifty-four years old and a homeless, penniless wretch. As he stumbled by the Florence Mission one night the windows were open and he stopped for a moment to listen to the singing. They sang:

"Once again the gospel message
From the Saviour you have heard;
Will you heed the invitation?
Will you turn unto the Lord?"

"It came like the voice of God to him. His early training had been Christian, and he thought he would go in. He did so, and as he took his seat they were singing the second verse:

"Many summers you have wasted,
Ripened harvests you have seen;
Winter snows by spring have melted,
Yet you linger in your sin.

"He realized that this was a truthful picture of his own life, and listened to the third verse, ending:

"While the Spirit now is striving,
Yield, and seek the Saviour's side.

"Deeply convicted, he jumped to his feet and said, 'I will yield, I will seek the Saviour's side.' He was converted there and then, and attended the meetings regularly. He secured good employment, wrote to his family, and, becoming reconciled to his wife and children, returned West to the old home, where he lived as an earnest Christian."

QUESTIONS and ANSWERS

—*Hector Alves*

(Please give name and address when sending questions; anonymous enquiries may not be answered.)

Questions:

(1) Does the fact that a married sister has no children and thus has time on her hands have any bearing on whether she should be working out or not?

(2) Is she eligible for Assembly fellowship if she holds a job under those conditions? (This sister desires to be received into the assembly.)

(3) What should be the attitude of the other Christians toward her if she has been advised against this course and she pays no heed?

Answer: "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

Eight things are noted in these verses in the case of the young married woman. Here we have a picture of a Christian married woman in her own domain; a good wife, a good mother, and a good housekeeper. Homes that have such a wife and mother are good, godly homes. The trend of the age finds the woman out of her place and out of her sphere. These things the older women were to teach the younger women, but we do not hear much about it now. We find Paul has more to say here regarding the young married woman than to any of the others mentioned in this part of the Epistle. The words "keepers at home" in the above portion are variously rendered — "workers at home", "housekeepers", "homemakers", "domestic", "diligent in home work", etc. So the answer to Question 1 is that the fact of having no children does not alter the injunction given in Titus 2:4,5. Regarding Question 2, we do not believe there is any scripture which would bar a married sister from church fellowship simply because she is employed in some sort of secular work. Nor, (Question 3) would we put such in the category of 2 Thess. 3:6, "Withdraw yourselves from every brother that walketh disorderly." Rather seek to "wash the sister's feet", and win her by godly counsel. There are exceptional cases in regard to a married sister working out to earn money, and we would require a knowledge of the merits of each case before passing judgment on anyone, or making a blanket statement regarding this matter.

Question: Is it unscriptural for a young married Christian couple to adopt a child when they have no children of their own?

Answer: We find no prohibition in the Word of God in regard to a man and wife adopting a child when they have no children of their own, or even if they do have children. The practice of adoption is an ancient one, and we find it in the case of Abraham. In Gen. 15:2 we read, "And Abram said, Lord God, what wilt Thou give me, seeing I go childless, and the steward of my house (he that shall be possessor of my house R. V.) is this Eleazer of Damascus?" Then in the next chapter we read of the willingness of Abram and Sarai to adopt as their own son and heir, the child of Hagar. There are many government controlled agencies throughout Canada and the United States where thousands of infants and children are available for adoption at all times. It is admirable, and something to thank God for when these little ones find themselves in a Christian home, and adopted by Christian parents. All too many of them are being taken to homes where the Word of God is never read, and are being brought up in worldly surroundings, and in anti-Christian circles. We know many of the Lord's people who have adopted infants and children and brought them up as their own; these attended Sunday School and Gospel Meetings, were saved, and gathered to the Name of our Lord Jesus Christ. Some of these are real trophies of the grace of God and adorn the doctrine of God our Saviour. We have heard that Christians gathered to the Name of our Lord Jesus Christ have been at a disadvantage when making application to adopt a child through certain agencies. This is a little of "the offence of the cross" (Gal. 5:11). However, after continual prayer and exercise before God, and presenting to the authorities a clear statement of facts, and references from those who have seen and known the results of adopting children into such homes, the application was accepted. Many hearts have been gladdened, and thanks given to God for these adopted children. They have brought joy to the childless homes, they have been added to the Sunday Schools, they have provided material for the Gospel Meetings. They have been saved, and added to the assembly.

"I would seek unto God, and unto God would I commit my cause" (Job 5:8). Many are at great pains to plead their own cause, and justify themselves before men. But if our cause is good, we do not need to plead it — the Lord will plead it for us. If our cause is bad, the less we say about it the better.

PICTON, ONT. — G. P. Taylor had over two weeks' meetings with us on the "Egypt to Canaan" chart. T. Kember and M. MacLeod have had good meetings in a new place called Burks Settlement, which is about 65 miles from an assembly, using a new portable hall on wheels. (This notice came too late for the January issue.)

DEER LAKE, ONT. — B. Widdifield and E. Pears have been preaching the Gospel for ten weeks, seven nights in the week, and the interest is still good. Souls have been saved, some have been restored and a baptism has been held in Huntsville. Brother Widdifield is over 80 years of age — his example should stir up younger brethren who have health and strength.

TORONTO, ONT. — David L. Adams and his family have returned to their field of labour in the Island of Cuba. G. G. Johnston suffered another heart attack from which he is slowly recovering.

MONCTON, N.B. — D. Howard and G. Heidman had over six weeks Gospel meetings and were encouraged by a few professing to be saved.

U.S.A.

BEETOWN, WIS. — S. Hamilton had some meetings to help the young Christians. The all day meeting at Hitesville was a time of blessing when 10 took part in ministry, Gospel and in the children's meeting.

AREDALE, IA. — O. Smith and P. Elliott are preaching the Gospel and seeing the Lord's hand in blessing.

TORONTO, OHIO — S. Mick has seen blessing in the Gospel here.

TAMPA, FLA. — The little assembly recently formed now meets in the new hall, 309 E. Fletcher Ave. They have been encouraged and seen blessing in open air work in the Gospel and also in contacting a young man exercised about the truth of separation. Order of meetings: B. of B. 10 a.m. Gospel meetings 7:30 p.m. Prayer and Bible study Thursday 7:30 p.m.

LOS ANGELES, CAL. — The Santa Monica conference was well attended and greatly enjoyed by all the saints. Seven of the Lord's servants ministered the Word. F. Hunter remained for two weeks' meetings, A. Douglas went to Long Beach, T. Williams to 50th Place (coloured).

TYLERTOWN, MISS. — Lloyd Ballhagen and G. Marshall have been encouraged by blessing in the Gospel south of Tylertown. The former is rejoicing in the recent salvation of his aged father.

SUNNYSLOPE, ARIZ. — Hector Alves had ministry meetings.

GARNAVILLO, IA. — J. McCullough has seen some blessing in the Gospel in six weeks of meetings.

STOUT, IA. — Eric McCullough was to have joined his father in Garnavillo but he and Leonard De Buhr have seen such a large work done he could not get away. There has been a real awakening, a large number have professed to be saved and the Christians have been greatly cheered.

METHUEN, MASS. — C. Patrizio and Umberto Righetti had meetings in Methuen, Hartford, Bristol and Waterbury. The latter, who has recently come from Italy where he suffered much persecution for preaching the Gospel, is now in Danbury, Conn.

OTHER LANDS

NORTHERN IRELAND — Conferences over the holiday season were held in Ahoghill, Armagh, Gransha, Cookstown and Londonderry. Bren. McShane and Lytle continue in Co. Monaghan with interest and some blessing. E. Allen has improved in health and is able to preach again. T. Campbell and H. Paisley have seen a large number profess to be saved in Ballymagarrick, with some very bright cases among them.

WITH CHRIST

DETROIT, MICH. — On Nov. 30th., our dear brother, Benjamin Ferguson, went to be with Christ at the age of 67. He was saved in Motherwell, Scotland 49 years ago and came to Detroit in 1923. He was formerly in fellowship in Ferndale and for the last 20 years in West Chicago Blvd. The funeral, which was well attended, was conducted by John Govan.

EDEN GROVE, ONT. — Our dear brother, Adam S. Foreman, went to be with the Lord on Dec. 28th in his 83rd year. He was saved many years ago and was in fellowship in the Eden Grove assembly for some time. He had the respect of many and a very large company gathered to hear the Word of God spoken at the funeral by A. W. Joyce.

DESERONTO, ONT. — Our dear sister, Mrs. Edgar Burley, went home on Dec. 11th in her 82nd year. She was saved 51 years ago in Earlton through the preaching of J. Silvester and F. G. Watson and shortly after was gathered out unto the Lord. For the past 43 years she has been in happy fellowship in Deseronto. The very large funeral was conducted by G. P. Taylor and T. Kember.

LOS ANGELES, CAL. — William J. Dick passed peacefully into the Lord's presence on Dec. 6th, aged 74. He was born and born again in County Down, N. Ireland. Among his last words were, "The greatest thing on earth is to be saved." Service in the funeral parlour was taken by W. F. Hunter and at the grave by Alex Morrison.

ST. THOMAS, ONT. — Our dear brother, William Foster, was called suddenly on Dec. 23rd at the age of 73. He was saved at a conference in Midland, Ont. 11 years ago, received into fellowship in Toronto and later moved to St. Thomas. He was a quiet, humble brother who bore a good testimony and will be missed. J. Govan and A. Gratton faithfully preached the Word 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

CONTENTS

THE BREAKING OF BREAD <i>A. W. Joyce</i>	41
ALL SHOULD NOT MINISTER <i>G. G. Johnston</i>	44
BREAK-DOWNS IN DAVID'S TESTIMONY <i>A. McShane</i>	46
THAT I MIGHT KNOW HIM <i>J. A. B.</i>	48
SON, GO WORK TODAY <i>William Williams</i>	50
THE NAME THAT IS ABOVE EVERY NAME	51
UNCONSCIOUS OF DANGER <i>A. W. J.</i>	52
FRUIT <i>J. A. Ronald</i>	54
WHY MUST WE KEEP ON PRAYING? <i>Mervyn Paul</i>	56
SCRIPTURAL HYMNS <i>Hector Alves</i>	58

MARCH, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address One Dollar and Fifty Cents per year in advance. For lesser numbers or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

"Authorized as Second Class Mail, Post Office Dept., Ottawa"

Printed and Mailed in Midland, Canada

TIDINGS

VANCOUVER, B.C. — Bruce Cumming (Venezuela), with the help of T. Kirkpatrick, expected to begin Gospel meetings in the Carleton Hall. Hector Alves had well attended meetings with a chart on the "Seven Feasts of Jehovah" in the Victoria Drive Hall. F. Pearcey and D. Howard are expected soon at Gilbert Rd.

NEWBURY, ONT. — D. O. Calderhead had two weeks meetings here which were much appreciated.

RED BAY, LABRADOR — A recent letter from Bert Joyce mentioned that the first mail of the winter reached him on Jan. 16th, some letters being dated in November. When winter sets in there is no communication with the outside except by air. Mail sometimes is carried for weeks by steamers which find it impossible to get through because of the ice. The infant assembly in Red Bay goes on well although often left to themselves to carry on the meetings. George Campbell and A. Bergsma had good Gospel meetings in L'Anse au Loup with interest and blessing. Herb Harris preached the Word and sought to help the work in Charlottetown; several professed to be saved. Sub-zero temperatures and heavy gales have made the work arduous in Labrador.

WITH CHRIST

WESTBANK, B.C. — On January 27th, our beloved brother Milton B. Gorman was called into the presence of the Lord in his 74th year. He was saved at the age of 14, and has been in fellowship in the Westbank Assembly for the past 46 years. He was a godly, consistent, exercised brother and will be greatly missed. The funeral service was shared by G. Campbell, W. Cummings and D. Moffatt.

SYDNEY MINES, N.S. — On January 29th, our dear sister Mrs. Ellen Aspinall went to be with Christ at the age of 83. She was saved in 1912 and has been in happy fellowship for over 47 years. She was loved and respected by all and bore a faithful testimony till the end. The large funeral was conducted by James Blackwood.

THE BREAKING OF BREAD

Acts 20:7

—A. W. Joyce

Do we forget the main purpose of our gathering in what we refer to as "The Morning Meeting" or the Lord's Supper (1 Cor. 11:20)?

In Acts 20:7, we read, "And upon the first day of the week, when we were gathered (R. V.) together TO BREAK BREAD." The assembly at Troas had most distinguished and gifted visitors with them that Lord's Day, among whom was Paul. They did not, however, gather together to hear Paul but to "break bread".

Likely most of our readers would agree that our greatest privilege here on earth, and the time when heaven reaches closest to earth in our experience, is when we are gathered to remember the Lord in the way of His own appointment. See Luke 22:19-20.

Some object to the designation, "The Worship Meeting." True, it is not so termed in the Scriptures. But both from the Scriptures and our own experience, there is no other collective gathering of the saints when so much real worship arises, as on the occasions when we are gathered together to break bread.

There is much revealed in connection with the feast of the Passover, in the Old Testament to Israel, which is reproduced to us in the Lord's Supper. When, in Exodus 12, Israel was redeemed by blood, they were commanded by God to keep the Passover, "throughout all their generations." And, in connection with this command, "The people bowed the head and worshipped" (Ex. 12:27). The remembrance of that wondrous deliverance by blood from Egyptian slavery and from the destroyer was to be ever before them, and was intended to result in worship to God. Well might our hearts go out in grateful appreciation and worship as we sing,

"And we have known redemption, Lord,
From bondage worse than theirs by far;
Sin held us by a stronger cord,
Yet by thy mercy, free we are."

Upon the dark background of our past lives of unregeneracy, God has chosen to display the exceeding riches of His grace. The "horrible pit", in which once we lay, reminds us also of the humiliation of the Divine Samaritan, Who came down to where we were, in order that He might lift us up to where He is. These thoughts naturally lead us to Calvary. It melts the heart and draws out the soul. Our meditation then focuses upon one glorious Person: glorious in His Deity, glorious in His condescension, glorious in His supreme sacrifice and suffering, glorious in His exaltation to the right hand of the Majesty on high.

Faith then sees Him upon the Throne as our Advocate and this banishes all fear in our approach to God. Faith also sees Him as our Great High Priest, through Whom we can offer acceptably "the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name" (Heb. 13:15).

At this point we may remind our readers in passing that the "Breaking of Bread" in the Scriptures is only connected with a church or assembly gathered according to the Word, as a permanent testimony to the Name of the Lord Jesus Christ. It is not a mere chance or temporary gathering of some Christians.

In Acts 20, after the breaking of bread, advantage was taken to receive ministry from the Apostle Paul, so we read, he "preached unto them," but that was not the first or main purpose of their gathering.

Let us now pass on some practical observations in connection with this special gathering of the saints. If the purpose of the coming together is to "break bread," this, then, should be the central part of the meeting. While we must avoid the laying down of rules, so that the Spirit of God is left free to guide, it is well "when ye come together to eat, tarry one for another" (1 Cor. 11:33). Experience has proved that a godly, spiritual meeting progressively raises the tone of praise and worship till it is felt that the time has arrived to give thanks for the bread.

To leave the main purpose of our gathering to be pushed to the close of the meeting is to go to the other extreme. Perhaps this has been caused by the singing of too many or too long hymns, or else by an extended time of ministry. How out of place! How grieving to the Spirit of God! The main object of the gathering, then, should be at the central part of the allotted time for the meeting. Then, also, if this suggestion is followed, it will leave room for ministry at the closing part of the meeting, should the Lord so guide,

MINISTRY BEFORE THE BREAKING OF BREAD

There should be real exercise before any brother ministers are partaking of the memorials. The less prominence man has the better. Sermons and exhortations, howsoever correct they may be on other occasions, are **out of place here**. It is true that the spiritual tone of a meeting may be raised by the reading of the Word of God concerning the Person of Christ, His sufferings and His glories, but a lengthy address, even on such themes, will only detract from the object of the gathering.

WANDERING THANKSGIVINGS

When the time has arrived to give thanks for the bread, again and again we have noted the "tone of a meeting to fall by a long prayer

in which the brother goes back over the ground which has already been covered by those who have preceded him. How simple and plain the example of the Lord: "He took bread and gave thanks." Let us endeavour to follow this example and give thanks for the bread, or for the cup as the case may be.

INDEFINITE THANKSGIVINGS

Sometimes we have heard one arise, evidently with the intention of giving thanks for the bread, and fails to do so. Or, it may be, the reference to the bread is so indefinite that others hardly know whether thanks has been given. We believe that when a brother closes his thanksgiving there should be no doubt left in the minds of any, concerning the purpose for which he has been addressing the Lord. It need not then be necessary, although it is quite in order to do so, to begin by saying, "Let us give thanks for the bread — or the cup." The apostle, by the Spirit, wrote to the Corinthians, "Let all things be done decently and in order."

While writing of this important gathering of the saints, mention should be made of the necessity of the guidance of the Holy Spirit of God. Exercise is just as necessary in the giving out of hymns as in leading the assembly in prayer. We should avoid falling into habits and forms such as a hymn invariably following a prayer. Why should there be a protracted pause after a hymn has been sung, but no pause after a prayer? There is the silence of true worship and there is also the silence of spiritual poverty. If it is the former, why hastily break that silence by the giving out of a hymn? If we allow the Spirit of God to guide us, we will also avoid giving out certain hymns merely because they are special "favourites". How often has that most wonderful hymn, "When I survey the wondrous cross" lifted us into the presence of God. But because it has done so on previous occasions does not mean that if the meeting is cold it must needs be raised by the singing of that hymn again.

While we have passed on the foregoing suggestions, we must remember ever the exhortation of the Word of God, without which we can never be in a proper condition of soul to worthily partake of the precious memorials. "Let a man examine himself, and so let him eat of that bread, and drink of that cup, for he that eateth and drinketh unworthily, eateth and drinketh judgement unto himself, if he discern not (R. V.) the Lord's body" (1 Cor. 11:28, 29).

The Lord help us to enter more into the preciousness, privilege and responsibility of sharing in this wondrous remembrance feast, "Till He come."

**THE REASON WHY --
NOT ALL SHOULD MINISTER IN THE ASSEMBLY**

—G. G. Johnston

Ministry in the gatherings of God's people is a matter of great importance. Its purpose, far from being that of exhibiting the eloquence of the speaker, is that of the spiritual edification of those assembled: that through such ministry the saints should hear the voice of God, and be instructed in His ways. If this fact were more appreciated, would there not be less rushing to hear the newcomer, who has a reputation for eloquence, and more longing to hear God speaking to the conscience through the more commonplace brother?

Eloquence is a gift, but not always a spiritual gift. Discernment is needed to distinguish between these. If any gift is to be profitable to the spiritual upbuilding of the saints, it must be employed in the fear of God, for the glory of God, and the definite help of the hearers, that God in ALL things may be glorified through Jesus Christ (1 Peter 4:11).

It is to be hoped that all our readers clearly understand from the Scriptures that no Christian woman, no matter how eloquent or intelligent she may be, is free to share in oral ministry in the assembly of saints. This should be plain from 1 Cor. 14: 34-35: "Let your women keep silence in the churches . . . it is a shame for women to speak in the church." If any should argue that this was only the private opinion of Paul, the apostle, let them consider the words which follow: "The things which I write unto you are the commandments of the Lord."

A brother whose ministry among the saints is not judged to be profitable should not impose his speaking upon God's people. Wearisome, unprofitable talk is sometimes borne with for long because no one has the courage to object. But let any who would object be certain before the Lord that his reason is that God is not glorified, nor His people helped. And let him offer his objection in a gracious manner.

No brother who lacks a good testimony should minister among the saints of God. He should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). He should be in a position to exhort others in these practical things. What weight can his ministry have if his hearers know of quarrels he has had with certain ones; if they know that he does not live in peace with those of his own household; if he accumulates debts which he cannot pay; if he frequents places of worldly amusement, or places of doubtful morals; if he is known to be a grabbing, covetous man.

Not all ministry consists of talk. In Romans, chap. 12, we learn that "giving" is a spiritual gift, to be exercised "with liberality" by those whom the Lord has made His stewards in temporal things. "Ruling", or shepherding God's flock, is another gift, which should be attended to "with diligence."

In the early churches mentioned in Scripture, no such individual as "the minister" is ever mentioned. As they gathered in simplicity, looking to the Lord, He, by the Holy Spirit, moved one or another to teach or exhort the saints for their good unto edification. Having one man hired, as minister to all, robs the Holy Spirit of His prerogative as to whom He would use, as well as to the nature of the ministry.

From among the saints, God has called certain men whom He has gifted and exercised to give all their time to preaching the Gospel and ministering to the saints. These are by no means to minister to the exclusion of all others. They differ from others in that they have been exercised to devote all their time to this service for the Lord.

Scriptural example would indicate that such men in apostolic times gave themselves first to pioneer gospel work, rejoicing in the privilege of preaching Christ where He was not named (Romans 15:20). Is there any joy that can equal that of winning such people for the Lord?

The new converts must be taught and given spiritual food. This ministry usually develops such workers into shepherds and teachers. It gives them a fatherly care for the spiritual children God has given them, and a zeal for the spiritual state of those assemblies planted by them.

The support of such devoted men, and their humble efforts to reach sinners, is assured, not by their fellow-believers, but by the Lord himself. He does exercise and use assemblies and individuals as His channels, but these servants of the Lord are taught of God to look to Him and ask of Him alone. Hints regarding need dishonour the Lord. Far better reduce one's expenditures to a minimum and suffer lack, as many others have done, than to hint financial need while possessing many things that could be dispensed with by a little self-denial.

FAITHFULNESS TO GOD brought Christ into suffering; THE FAITHFULNESS OF GOD brought Him out of it.

Did you ever notice that God never lets His Name be associated with the remnant that **remained** in Babylon, after He had opened the door of their captivity?

**BREAK-DOWNS IN DAVID'S TESTIMONY
HIS NUMBERING OF THE PEOPLE**

—A. *McShane*

Most will agree that the story of David's numbering of Israel is not without its difficulties, for, unlike the two break-downs which we have already considered, there appears, at first sight, to be little wrong with the desire of the king to know the number of his people, or the strength of his army. Men can understand and appreciate God's judgment upon deceit, adultery, or murder, but to them there is something strange about the fact, that such a singular punishment should fall upon a nation, for what seemed to be little more than a minor offence. Upon closer observation, however, it will be agreed that David's error was far from trifling.

Sin in spiritual things, or sin of a religious nature, is more serious in the sight of God than is generally realized, and is often visited with heavy strokes from His Holy Hand. Difficulties arise, too, from the fact that we have two accounts of this failure; one in 2 Sam. 24, the other in 1 Chron. 21. Some of the statements in the two records appear to be contradictory and are not easy to reconcile. In this paper a few suggestions are made that may help to resolve these differences, but nothing more than suggestions is claimed for them.

As already stated, this sin of numbering the people occurred towards the end of David's life, possibly after the Absalom rebellion, and at a time when internal and external enemies had been subdued. Trouble of another kind, however, was then present, for although Saul had been dead some years, yet "The evil that men do lives after them." God had, by means of a three-year famine, aroused the conscience of the nation concerning the evils done to the Gibeonites by the deceased king. In spite of this sore chastisement, the people were still grieving God and inviting His wrath. The cause of His anger is not distinctly stated, but we may venture to suggest that the people shared the complacency of their king, who had said in his heart, "I shall never be moved." Such a spirit of indifference and carelessness would no doubt provoke God to manifest His sore displeasure.

In the account given us in 2 Sam. 24, we are told that the Lord moved David to number Israel, while in 1 Chron. 21, Satan is said to have done it. This difficulty disappears if we acknowledge the fact that Satan could only do what God permitted him to do. No doubt, the sin of Israel opened the door for the Arch-enemy to carry out his wicked devices. There may be mysteries associated with His workings that are beyond our comprehension, but one thing Scripture makes clear is, that evil gives the devil a legal right to injure, and of this he never fails to take advantage.

There are two questions which we are compelled to ask while reading this story: the first, "Why did David desire to number Israel?" the second, "Wherein did his sin lie?" It is very obvious that Joab, who never manifested any spirituality, detected something wrong with the idea, for although he carried out the scheme, he had little heart in doing so and appears to have given up the task before it was finished. The mere counting of Israel's thousands could not in itself have been wrong, for Moses did this on two occasions and nothing serious resulted. Some have thought that the plague fell because David failed to collect the half-shekel commanded in Exodus 30, and no doubt the reference there to the "plague" adds weight to their view. On the other hand it is strange that no reference to this neglect is made by the prophet Gad in his speaking to David, nor does there afterwards seem to be any conviction of this oversight in the king's mind. Others are convinced that even though the half-shekel had been taken, the plague would have fallen.

The answer to both questions undoubtedly lies in the **motive** behind David's action. The great author of pride, Satan himself, had infused his poison into the aged general's heart, caused him to desire to know the number of his army and led him to feast his thoughts upon the might of the host at his command. Alas, the king's heart had changed greatly from the day, when, single-handed, he met and slew Goliath, and also from those other days, when, with little more than a band of men, he fought and won the Lord's battles. Dependence upon God characterized him in those early times, but now his humility of mind had been displaced by high thoughts of his own self-sufficiency. He had said to himself, as it were, "What army can stand against the thousands of Israel?" We need not wonder that such vainglory and such haughtiness of spirit were grievous in the sight of the Lord, and were visited by His judgment, so that seventy thousand fell in His wrath. Joab could see the evil involved and the delight that David sought in the matter, but he was unable to prescribe a remedy, or alter the king's mind.

It will be noticed that the numbers given in 2 Sam. 24 differ greatly from those of 1 Chron. 21. This problem can be solved, if we recognize that David's standing army was not included in the smaller number. We know from 1 Chron. 27 that this regular army consisted of 288,000 men. If the number of officers be added to this figure, we may reach 300,000 in all, which is the difference between the Samuel and Chronicles totals. Likewise, the difference between the two records in the number of the men of Judah may be accounted for, if we add to the lesser one in 1 Chron. 21 the king's 30,000 body-guard which was with him in Jerusalem, and which in all probability was recruited from that tribe.

The census was scarcely taken when David's heart smote him. Suddenly his conscience, that had lain dormant for nine months, was aroused from its slumbers. Fully aware of his guilt and folly, there was nothing better for him to do than go to God and confess his sin. The great distinction between the worldling and the saint is never more manifest than when wrong is committed: the former flees away from his Judge, the latter flies to Him. Poor man, although sorry for what he had done, he had to pay dearly for his crime. The prophet Gad brought the choice of three judgments to him. None would envy the experience of being in such a strait. There was little difference in any of them, but, weighing all up, the decision rested with the one exclusively in the hand of God. Experience had taught David that man often exceeds his commission, whereas God often tempers judgment with mercy. Furthermore, the three days' plague would be soonest over, and like most of us facing trouble, he desired to be over and done with it as quickly as possible.

(to be continued)

THAT I MIGHT KNOW HIM

—J. A. B.

How little many of the Lord's people know of the One who has saved them except as the One who has put away their sins on the cross, and even about this they are often in doubt and darkness — unbelief hinders their joy, and the eye of faith is dim and cannot see afar off.

When Satan has lost a soul, his great object seems to be to hinder that one from enjoying that peace and joy which is the portion of the redeemed.

He well knows that a child of God in darkness will be little trouble to him, and little power to lead others to the knowledge of the Saviour's love. "Restore unto me the joy of Thy salvation," says the psalmist, "then will I teach transgressors Thy ways; and sinners shall be converted unto Thee" (Ps. 51:12). Alas! that often the gloomy sadness of our Christianity drives away and repels, but does not draw.

But the words which form our heading refer to much more than the knowledge of Jesus as the One putting away sin on the cross; they express the longing of a soul in full fellowship with God, without a doubt of his acceptance and eternal safety in Christ, longing to dwell in the power of resurrection life. Looking unto Jesus, the author and finisher of faith, must be the Christian's position as he runs the race, ever mounting into fresh heights of communion and dwelling in the sunlight of His presence, who has loved us and given Himself for us.

Those who may have spent a winter on the banks of the Lake

of Geneva, will have noticed how early the spring flowers appear after the melting of the winter snows and spring begins in all her beauty to fringe the margin of the lake. But here are many who have enjoyed these lovely scenes in the valley but have never ascended to the higher Alps. When the spring has passed away below, the hot summer sun has driven them to cooler climes; but had they risen up the mountain as the winter snows were melting, they would have found spring still there, creeping upward in all its freshness and beauty, and the flowers that had withered long ago in the valley beneath, still blooming, moistened with the mountain's dew and mingled with other flowers only found far up the mountain-side. So would the Christian dwell in constant spring — he must be ever rising.

With the child of God, it must be onwards, upwards, homewards, heavenwards; sweet as are the experiences of the early Christian life, they will be but passing unless we are pressing on. If we are satisfied to stay where first the Sun of Righteousness shone into our souls, the joy of our first love will pass away, and is not this the reason why so many of the Lord's people lose the joy of their salvation?

Then was the bright morning, but now the cloudy day. How often we have seen a sunrise without a cloud but the mid-day has been gloom and only as that sun has sunk to rest has it shone out again with more than its morning splendour? How often have we seen a bright conversion, but a life that has been spent in darkness and only on a death-bed has the child of God been able to rejoice again in the knowledge of acceptance? There was not the going on unto perfection, not the adding to faith virtue, and to virtue knowledge of 2 Peter 1:5. "That I may know Him," not only as a Saviour from hell, but as a Saviour able to keep us from falling, laying hold of that strong arm which has laid hold of us, seeing by faith the eternal weight of glory, pleasures at His right hand for evermore.

Were the child of God thus living, he would surely keep the freshness and dew of his youth. Instead of going back to the lost experiences of the past, he would be drinking into the fresh joys ever to be found in Christ.

Apart from Him, our experiences, like Israel's manna, will but become corrupt; in the ark that manna was ever fresh, in Christ we will ever find fresh joy. He is the bread of life, on Him our souls may ever feed by faith, and in fellowship with Him new joys will be our portion, new experiences of His love. Just as the spring flowers of the valley mingle with the flowers of the higher Alps; so the joys of knowing Him who, throughout the coming ages as our Melchisedec priest, will bring forth the good things to come, when we shall stand with Him upon the mountain-top, the clouds and mists of earth for ever beneath our feet.

"SON, GO WORK TODAY IN MY VINEYARD"—*William Williams*

In seeking to apply the above command to the Lord's people today we would notice how terse, simple and practical is the order.

It has five distinct words in the injunction — 1. "Son" — relationship, 2. "Go"— get a move on, 3. "Work"— do something definite, 4. "Today" — it means now, 5. "My Vineyard"— the place is stipulated where the work is to be done.

Now let us look at the statement more in detail. "Son" — this means that only those who are "born again" into God's family can work in the Lord's vineyard. This puts the axe to the root of the tree in much of the service of the religious world. Most of their members and adherents are working in order to be saved, not because they are saved — they are working toward the cross while we are working away from the cross. We are sons by birth and as children we can obey the Lord of the vineyard. We cannot work ourselves into sonship with God. We grow in grace, not into grace.

"Go" — this is the imperative mood; that is, the word of command. The centurion said that he had servants and he told one: "Go, and he goeth;" no loitering, no complaining, no excusing but just simply obeying the big command with the least possible number of words or letters — just "go". We all know what "go" means. What does it mean? Just what it says: "go".

"Work" — this means to do something tangible, something definite, something worth while. So many Christians are always theorizing, dreaming, if you will, and "work" is not just in their make-up. They would help with their ideas, their tongue, their wisdom, but alas! "work" somehow does not appeal to them. They are day-dreamers — the little verse is not for them:

"Lives of great men all remind us,
We should make our lives sublime,
And departing leave behind us
Footprints on the sands of time."

"TODAY" — that means this very day. There's no use lamenting the little done in the past, the "yesterday of our lives" — no use of wilful wishing for tomorrow for it has not come yet. But "today" is ours, then let us "give every flying minute something to keep in store." Look at the busy bee as she draws the nectar from the flower. She never stops, there is no let-up — away she goes to another and yet another flower, until laden so heavily she can scarcely fly back to the hive. As she goes in she is not shouting, "Look at me!, look at such a load I have brought." She looks not for bee praise. She loves the queen and away she goes until dusk and darkness stop her service. Instinct tells her that she has to "make hay while the sun shines" for tomorrow

may be cloudy; it may be rainy or too cold, but today is hers and she makes the best of it. Would God He put in His people the same diligence He has given to the little bee!

“In My Vineyard” — the Lord stipulates the place where we have to work. It is “My vineyard”. This is not as the popular evangelist tells his converts to join the “church” they like best; oh no! The Lord has just one vineyard and it is to this vineyard that He sends us. So-called “Bible students” today choose their field, but the Lord of the Vineyard makes no room for our choosing. He clearly states that we must work in “His Vineyard” and not seek to glean in another.

THE NAME THAT IS ABOVE EVERY NAME

How wonderfully God exalts the Name of the Lord Jesus Christ in the New Testament!

1. We have forgiveness through His Name. “That repentance and remission of sins should be preached in His Name” (Luke 24:47).

2. Justification through His Name. “Ye are justified in the Name of the Lord Jesus” (1 Cor. 6:11).

3. Life through His Name. “Believing ye might have life through His Name” (John 20:31).

4. Sonship through His Name. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name” (John 1:12).

5. The gift of the Holy Ghost through His Name. “The Comforter, which is the Holy Ghost, Whom the Father will send in My Name” (John 14:26).

6. Worship through His Name. “Where two or three are gathered together in My Name, there am I in the midst of them” (Matt. 18:20).

7. Service in His Name. “In My Name shall they cast out devils” (Mark 16:17).

8. Victory over evil through His Name. “Lord, even the devils are subject unto us through Thy Name” (Luke 10:17).

9. Strength through His Name. “His Name, through faith in His Name, hath made this man strong” (Acts 3:16).

10. Answers to prayer through His Name. “ whatsoever ye shall ask in My Name, that will I do” (John 14:13).

11. Family union through His Name. “Of Whom the whole family in heaven and earth is named” (Eph. 3:15).

12. All are to bow to that Name. “That at the Name of Jesus every knee should bow” (Phil. 2:10).

How beautiful is that Name! Everything depends upon it. All the purposes of God revolve around it. Well might the believer sing: How sweet the Name of Jesus sounds, in a believer’s ear; It soothes his sorrows, heals his wounds, and drives away his fear.

UNCONSCIOUS OF DANGER

—A. W. J.

One of our subscribers recently sent us the following newspaper clipping. It was headed:

“River Sweeps Skier Over 212-Foot Falls”

“Twin Falls, Idaho. — The swift running Snake River swept a water skier over the brink of 212-foot Shoshone Falls yesterday, as onlookers taking the Memorial Day sun watched in horror from the shore.

“Still missing today was the body of 32-year-old Melvin W. Hulbert of Boise, Idaho.

“Witnesses said Hulbert lost his balance and fell into the water of a lagoon about one thousand yards upstream from the falls, which is one of the highest cataracts in the West. He splashed around in the water, apparently unconcerned, while the current edged him ever closer to the lip of the falls.

“About two hundred feet from the falls he seemed to realize he was in trouble, one witness said. The boat which had been towing him and another craft made desperate, dangerous, last minute passes in an attempt to rescue him, almost at the brink. The current swept him the last hundred yards in a matter of seconds.”

Hulbert’s unconcern, danger and death illustrate in a spiritual sense the course of multitudes of unconverted people in the world today. From the time Hulbert fell into the water he was in danger but he did not realize it. He thought there was plenty of time. Was he not one thousand yards from the falls?

As a result of a fall, the whole human race is in danger. “As by one man, (Adam) sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12). All of us were born in sin, and, as we grew older found ourselves carried along, as on a river, with an ever quickening current towards eternity. How many, just like the skier, are entirely unconcerned and are content to drift on with no thought of death, the meeting with God, judgment or eternity.

There were two boats ready to rescue him. How easily he could have signalled them and escaped from his perilous position! Alas, he did not realize the urgency of his danger until it was too late to escape from it.

Thank God, no sinner need perish for there is One Who is both able and willing to save the vilest son or daughter of Adam’s race. God has made a perfect provision for man’s need when He gave His only begotten Son to descend from heaven to earth to die that men might live. On Calvary’s cross the Saviour suffered

for sins, endured the wrath of God, met every claim that justice demanded. Ere He dismissed His Spirit and died, He cried, "It is finished". Now God offers to every repentant sinner, the forgiveness of sins and deliverance forever from the wrath to come, the moment the sinner receives the Lord Jesus Christ as his or her own personal Saviour.

How great is the danger! How much is at stake! Is the reader of these lines unsaved and yet careless and indifferent about it? The current is quickening, death is approaching, the coming of the Lord draweth nigh! There is no time to be lost. "Flee from the wrath to come."

WHAT THEN ?**To the unbeliever**

After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright—
What then?

Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart.

After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart—
What then?

Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead.

After this sad farewell
To a world loved too well,
After this silent bed
With the forgotten dead—
What then?

Oh! then—the judgment throne!
Oh! then—the last hope—gone!
Then, all the woes that dwell
In an eternal Hell!

WHAT THEN ?**To the believer**

After the Christian's tears,
After his fights and fears,
After his weary cross,
"All things below but loss"—
What then?

Oh! then—a holy calm,
Resting on Jesus' arm,
Oh! then—a deeper love
For the pure home above.

After this holy calm,
This rest on Jesus' arm,
After this deepened love
For the pure home above—
What then?

Oh! then—work for Him,
Perishing souls to win,
Then Jesus' presence near,
Death's darkest hour to cheer.

And when the work is done,
When the last soul is won,
When Jesus' love and power
Brings the expected hour—
What then?

Oh! then—the crown is given!
Oh! then—the rest in heaven!
Endless life, in endless day,
Sin and sorrow passed away.

FRUIT*—Jas. A. Ronald*

Among the many illustrations used by our Lord, one of the simplest and most instructive is that of **FRUIT**. John includes, among his many Spirit-inspired groupings of three this one in his Gospel and links it with the secret of a life filled with fruit for God.

FRUIT GATHERING, OR LABOURING FOR FRUIT

Let us look at them in the order in which they occur in the Book. John 4:36, "He that reapeth . . . gathereth fruit unto life eternal." Our Lord, Who, a short time before had been weary, hungry and thirsty was strengthened with meat which was unknown even by the disciples. Having just given a poor, needy, outcast sinner a drink of the living water, He then points out to His disciples a waiting harvest. He tells them there are few reapers, speaks of gathering fruit, of wages, and of rejoicing together. But "the husbandman must labour, before partaking of the fruits" (2 Tim. 2:6, Darby). How little we know of this labour — labour in prayer, labour for souls and of spending our all in gathering in the harvest.

A "look on the fields" will stir our hearts to arise and go after some of the sheaves around us. To the idler of Matt. 21:28, the father's request was, "Son, go work today in my vineyard." What solemn warnings are found in Prov. 24:11-12 to all who "forbear to deliver them that are drawn unto death."

There is only a little while for service and then "the night cometh when no man can work."

"A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song."

FRUIT PREPARING OR DYING FOR FRUIT

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). These words may seem strange to us, as they follow the request of the Greeks, "Sir, we would see Jesus." We are not told whether their request was granted or not but it would seem rather unlikely in the face of these words. The Greeks were noted for their wisdom but a dying Saviour would not appeal to earthly wisdom. Our Lord must first die, ere He would be glorified. There are many lessons from the corn of wheat, but apart from death it must abide alone. If willing to die, there is the happy result following — much fruit.

How much the death of the cross was before our Lord! His was a death into which we can enter very little, but how much fruit since that time has followed. The apostle Paul knew more of this truth, perhaps, than any other. In Gal. 2:20, he wrote, "I am crucified with Christ," in chapter 6:14, "The world is crucified unto me, and I unto the world." Again in chapter 5:24 he wrote, "They that are Christ's have crucified the flesh," and in Romans 8:13, "If ye through the Spirit do mortify the deeds of the body, ye shall live." Are we willing to die that others may live? How the flesh hates this, yet "The servant is not greater than His Lord."

"Oh, make us followers of Thee
As Thy dear children ought to be."

FRUIT PRODUCING, OR ABIDING FOR FRUIT

"He that abideth in Me, and I in him, the same bringeth forth much fruit" (John 15:5). Although Israel is spoken of as the empty vine in Psalm 80 and Isa. 5, here we have our Lord as the True Vine and all His people as branches. It is the Father's will for us to bear fruit, but in order to do so, we must abide in the vine. When we were first saved we were put in Christ and this is an eternal union from which we never can be severed. The subject of John 15 is not eternal life but fruitbearing. What does it mean to abide in Him? Vine's Dictionary defines it, "To continue or to dwell." When we were first saved we were not only put in Christ, but we had also a new love for God, His Word and His people. We had a desire for the welfare of others as well as many other things which accompanied the new life. With spiritual growth also came greater light on the Person of Christ and of His coming again. Only by dwelling in the enjoyment of His presence and by obedience to His Word, will we know what "abiding in Christ" means.

How good it is to see one continuing in the freshness of first love, in simple believing prayer, in holy living and drawing from the Lord daily strength! This should be the normal experience of the child of God, and, if so, how can fruit be lacking? The nine-fold fruit of the Spirit of Gal. 5:22-23, stands out in contrast to the works of the flesh, in verses 19-21, and "they which practice such things, shall not inherit the kingdom of God."

"As a living, grafted shoot
Nourished by a hidden root,
We may bear all holy fruit
Through the love of Christ."

WHY MUST WE KEEP ON PRAYING ?

—*Mervyn Paul*

It seems to be the Lord's mind that I should write a bit about the above theme; for of the many addresses given, and articles written from time to time, few ever seem to deal with this question effectively. So, although I do not know too much about it, yet perhaps you dear young people and I can "study it up" together. For several times it has been said to me, "I don't believe in praying and praying for a thing. I just ask for it once; then if God gives it to me, I am thankful. If not, I figure He does not want me to have it; so I don't ask for it again." One young man believed it was insulting to the Lord to keep on asking for something. Yet the Lord, Himself, "Spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). Then, too, we are exhorted to "Pray without ceasing" — without giving up (1 Thess. 5:17). Again we read, "Continuing instant (with perseverance) in prayer" (Rom. 12:12), while Eph. 6:18 adds, "Watching thereunto with all perseverance." Furthermore, there are four others which, in the original, carry the strong sense of continuance in prayer with perseverance (Acts 1:14; 2:42; 6:4; Col. 4:2). Hence to argue that we shall need to pray but once will be to contradict that which is written.

Now, so far as I have learned, there are at least four major reasons for persevering in prayer.

First of all, there does not seem to be any authority in the Word that permits us (speaking generally) to pray about things for **more than a day at a time**. Consider: "Give us this day our daily bread" (Matt. 6:11). Solomon prayed for the maintenance of Israel when they were doing "the thing of a day in its day" (1 Kings 8:59b: Newberry). Prov. 27:1 stresses our limitation, also Jas. 4:13-15; and it was in connection with anxious care that the Lord Jesus said, "Sufficient unto the day is the evil thereof" (Matt. 6:33-34). Hence we need to pray every day, and, generally speaking, for a day at a time.

The second reason is the effect that **prayers of perseverance have on the Powers of Darkness**. Ever think of that? Indeed, the longer I work at it, the more I feel sure that it is up there in the lower heavens, where Satan dwells, that our prayers are of the most use. Compare Eph 6:12, plus verse 18. If you will read Dan. 10 you will see that the prophet not only mourned and fasted for three whole weeks, but also that his words (vs. 12) were heard in heaven, and for them the Sent One came with God's answer. **It was Daniel's perseverance in prayer that stirred up that terrific battle in the heavenlies.** — What a mercy that he did not give up too soon!

The way I understand it is this: when our redeemed human spirits are led out in prayer by the Holy Spirit (Eph. 6:18; Jude 20), He seems to use our prayers to weaken the opposition of the evil spirits, who try to hinder His answers from reaching us. We must never forget that our earth is surrounded by wicked spirits dwelling in the lower heavens. Hence before an answer from heaven can reach us, it has to pass through that hostile region, just as in Daniel's case — that is, if it be an answer other than what is found in the Word, itself, and which the Holy Spirit can apply to us. So let us keep up our persevering prayer, especially if it shall be intercession for saints "standing in slippery places," or who may be in trouble, or supplications for dear ones (mentioning any hindrances) still out of Christ. Note Isa. 62:6-7, with Neh. 1:6.

The third reason (one that may be related to the second, I think) is that of John 14:13: "And whatsoever ye shall ask in My Name, that will I do, **that the Father may be glorified in the Son.**" . . . Now did you ever think of that as a reason for praying? The Lord tells us that our prayers provide opportunities for God the Father to glorify Himself in His beloved Son. Surely we can have no better reason than this for perseverance in prayer!

My fourth reason is the **perseverance in prayer is a means of keeping our spirits in active fellowship with God.** Indeed, one of the hardest things in the world is to keep on praying and keep on being a hypocrite at the same time. Moreover, as most of us know, it helps towards that day-by-day renewal described in 2 Cor. 4:16 — "a means of grace", the churchmen call it.

But someone is sure to ask, "What about Matt. 6:7, But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking"?

Well, first of all, not all repetition is vain (Matt 26:39-44). The distinction is made clear by the words, "As the heathen do." If you ever have heard a Romanist rattling off a series of "Our Father's" and "Hail Mary's", in order to gain merit, or to ward off evil and insure good luck, you should have no further trouble in understanding what the Lord meant by "vain repetitions, as the heathen do."

Four great reasons for continuing instant in prayer. That means for **me**, of course. How about you?

Never seek to find out if some forbidden thing is a **sin or not**, and whether it may not in some way be reconciled to conscience. Let it be enough that God has forbidden it.

NOTES ON GOSPEL HYMNS AND THEIR WRITERS

—*Hector Alves*

“Jesus loves me! This I know,
For the Bible tells me so;
Little ones to Him belong;
They are weak, but He is strong.”

(Number 240 in “The Gospel Hymn Book.”)

This is a hymn which has been sung all over the world, and perhaps ranks first among the favourites of young Sunday School scholars. It is the first hymn which many of them learned; and first words lisped by many of the Lord’s people’s children were, “Jesus loves me.” The author was Anna Bartlett Warner, 1820 — 1915. The well-known tune was composed by Wm. B. Bradbury in 1860.

This gem of hymnology, with its appealing message, has been translated into many foreign languages, and missionaries have taught it to new converts in China, Japan, South America, India, and in other countries they are singing it in their own tongue and dialect. We will here give the chorus as it appears in Hindustani —

“Han pyare yisu — “Yes Jesus loves me;
Han pyare yisu — Yes Jesus loves me;
Han pyare yisu — Yes Jesus loves me:
Main tujh men hun shadman — The Bible tells me so.

The hymn was translated into Hindustani, a language of India, by Mrs. J. M. Benade, Chicago, missionary to India.

Dr. Jacob Chamberlain, who for many years worked among the Hindus, writes as follows regarding this hymn: “Many years ago I translated into Telugu the children’s hymn, ‘Jesus loves me’, and taught it to the children of our day-school. Scarcely a week later, as I was going through the narrow streets of the native town on horseback, I heard singing that sounded natural, down a side street. I stopped to listen, cautiously drawing to the corner, where unobserved I could look down the street, to see and hear. And there was a little heathen boy, with heathen men and women standing around him, singing away at the top of his voice —

“Jesus loves me! this I know,
For the Bible tells me so . . .
Yes, Jesus loves me!
The Bible tells me so!’

“As he completed the verse someone asked the question, ‘Sonny,

where did you learn that song?' 'Over at the Missionary School,' was the answer. 'Who is that Jesus, and what is the Bible?' 'Oh! the Bible is the book from God, they say, to teach us how to get to heaven, and Jesus is the name of the divine Redeemer that came into the world to save us from our sins; that is what the missionaries say.' 'Well, the song is a nice one. Come, sing us some more.' And so the little boy went on, a heathen himself, and singing to the heathen about Jesus and His love. 'That is preaching the gospel by proxy,' I said to myself, as I turned my pony and rode away, well satisfied to leave my little proxy to tell his interested audience all he himself knew, and sing to them over and over that sweet song of salvation."

Anna B. Warner also wrote, "We would see Jesus", and some other less known hymns.

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question: Was the barbarous act of piercing the side of the Lord Jesus necessary to our salvation? Or was it only in order that the Scripture might be fulfilled — "They shall look on Him whom they pierced?"

Answer: The two great acts for us, to which the fullest attestation had to be given are the DEATH and RESURRECTION of the Lord Jesus. If there had been any doubt left as to the fact of His death, then the same doubt must forever have been attached to the fact of His resurrection.

The piercing of His side, and the outflow of blood and water, was the infallible proof that He was dead. His very heart's blood was poured out. "And He that saw it bear record" (John 19:35), is the solemn attestation of the divinely appointed witness.

Had this been lacking, the enemy would surely have insinuated that He had not really died, but fainted and was supposed to be dead. But the ruthless piercing of His side not only fulfilled the Scripture, but established, so that it could never be reasonably questioned, the mighty fact of the death of the Son of God.

It is a remarkable instance of the beauty and accuracy of Scripture that in Psa. 22, where the Spirit of Christ, pouring His complaint into the ear of God, says — "They pierced My hands and My feet." There is no mention made here of the piercing of His side. Oh the agony, when the nails were driven through His bless-

ed hands and feet! He felt it all and patiently bore it, refusing the gall that might have deadened the pain. But He was already dead ere the soldier pierced His side — He felt it not.

Though poets and preachers have spoken and written of the blood of Christ having been poured forth in Gethsemane, yet Scripture does not say so. His sweat was **like** great drops of blood. If it had really been blood, the Spirit would not have said it was **like** blood.

Again, though we read of the crown of thorns being put on His head, and doubtless they lacerated the flesh of His holy brow, yet Scripture makes no mention of blood in connection with the crown.

The stripes also that He received in all probability made long furrows on his back, but neither in connection with these does Scripture make any reference to blood.

At the nailing of his hands and feet to the cross, blood must have flowed from the cruel wounds, yet Scripture makes no reference to it even in this connection.

The reason we believe is simply this — all these may have involved the shedding of His blood, but none of these necessarily involved His life's blood, none of them actually involved **death**.

This is the peculiarity of the piercing of His side — it proved death. And here it is that the writer pauses and directs the special attention of all who read to his testimony concerning the actual death of the Lord Jesus.

UNBELIEF and FAITH

All scripture establishes the fact that unbelief hinders our blessing, hinders our usefulness, robs us of the rare privilege of being God's honoured instruments in the carrying on of His glorious work, and of seeing the operations of His hand and His Spirit in our midst.

And, on the other hand, that faith draws down power and blessing, not only for ourselves, but for others, that it both glorifies and gratifies God, by clearing the platform of the creature and making room for the display of Divine power. In short there is no limit to the blessing which we might enjoy at the hand of our God, if our hearts were more governed by that simple faith which ever counts on Him, and which He ever delights to honour.

TORONTO, ONT. — On January 23 our esteemed sister Mrs. Joseph Magee went to be with Christ at the age of sixty. She was saved many years ago in Belfast, Ireland. On coming to Canada she was in happy fellowship with God's people in the Pape Avenue Gospel Hall, Toronto and in recent years with the Saints in the Birchcliff Assembly. The large funeral was conducted by Frank Pearcy and John Gray.

LOS ANGELES, CAL. — Our beloved brother Wm. Dick went to be with the Lord on December 6th, 1959. He was born in N. Ireland in 1885 and saved in 1912. He was in fellowship in the assembly at Summit, N.J. for 20 years and has been in happy fellowship in the West Jefferson Assembly for 16 years. He was a quiet consistent brother.

LOS ANGELES, CAL. — Our beloved brother Thos. C. Kean, went to be with the Lord on January 28th. He was born in Scotland in 1886. He has been in happy fellowship in Los Angeles with the West Jefferson Assembly for over 40 years. He was faithful to God and to the Assembly.

PORTAGE LA PRAIRIE, MAN. — Our dear brother, John Sercombe, went home to be with the Lord at the age of 70. He had been in the Portage assembly for nearly 50 years and will be much missed as he was the oldest of the overseeing brethren. Brother Sercombe was saved as a boy of 11 in his farm home in Devonshire, England. The large number attending the funeral of both saved and unsaved, bore witness to the esteem in which he was held. The service was taken by S. M. Vanstone and S. Rey.

INDIANA, PA. — On January 26th our beloved sister Miss Verna Black went home to be with Christ at the age of 76. She has been in fellowship here for many years.

EAST AURORA, N.Y. — On January 28th our beloved brother Horace B. Underhill went to be with Christ at the age of 83. He was saved in 1905 through John 6:37 and for the past 36 years has been in happy fellowship with the Lord's people. James Lipke preached to saved and unsaved at the funeral service.

PETERSBURG, VA. — On January 28th our esteemed sister Mrs. B. B. Campbell, aged 73 went to be with Christ. She was saved in Matoaca at the age of 16 and was in fellowship for some years in Petersburg Assembly but for the past fifteen years again in Matoaca. She will be greatly missed in the assembly for her wise counsel and faithful attendance. The funeral was large and taken by G. N. Reager and C. L. MacLeod.

McKEESPORT, PA. — The assembly has been encouraged by visits of late by George Graham for a week of ministry, and also short visits from W. Ferguson, J. Lipke, A. Klabunda, G. Baldwin, J. Gray and F. Hunter.

WOODBURY, VT. — Because of the need of a larger building and also because it is more convenient, the assembly is now located on Cherry St. off Main St., Hardwick, Vt.

EAST BOSTON, MASS. — Walter Gustafson, John Adams and D. Carmichael were here for short visits.

LONG BRANCH, N.J. — Frank Pizzulli is feeling some better though he is still suffering much pain.

ONTARIO, WIS. — L. Brandt and C. Yost are preaching the Gospel with an increase in attendance as the meetings progressed.

N. TAMPA, FLA. — A. W. Joyce has had some ministry meetings in the new hall, 309 E. Fletcher Ave. The brethren have been encouraged in their open air work and in visiting an old people's home where one professed. O. L. MacLeod expects to have some Gospel meetings and to help the little assembly.

PHOENIX, ARIZ. — L. McBain and N. Crawford have begun Gospel Meetings in Sunnyslope Assembly.

SAUGERTIES, N.J. — G. P. Taylor had an appreciated visit here.

CAMDEN, N.J. — The New Year Conference here was enjoyed by the saints. Seven of the Lord's servants were present and gave good and helpful ministry. Bro. J. James remained for a week of ministry meetings.

FROM OTHER LANDS

OMAGH, N. IRELAND — W. Bunting is preaching the Gospel here but has been hindered by weather conditions. T. Campbell and H. Paisley are in Fortwilliam Hall, Belfast. J. Hutchison is preaching near Banbridge and Jim Hutchison in Growell. E. Fairfield (Venezuela) and T. McKelvey are in Lurgan, J. Grant in Cookstown. A. McShane and Lyttle had good meetings outside of Lurgan which were blessed to the salvation of quite a few, eight being received into the assembly. The last named brethren are expected in Ahoghill. J. K. Duff and W. Johnston are in Ballyclare. Word was also received that our sister, Mrs. Finegan, wife of John Finegan, Evangelist and mother of Jack Finegan of N. Rhodesia passed away on Dec. 28th and will be much missed. E. Allen and W. G. Nesbitt had meetings in Armagh which went on for 14 weeks with blessing. E. Allen, on account of illness, was unable to continue but we are thankful he is recovering.

VENEZUELA — W. Williams wrote of a month of meetings in a portable hall in Valera. In Puerto Cabello at the 45th annual conference, about 500 were at the Lord's Table and the conference was one of the largest and best. Six were baptized on the Saturday night with about 700 crowded into the hall.

TORONTO, ONTARIO — The seventy-fourth annual Conference will be held, D.V., Friday, Saturday, and Sunday, April 15th, 16th, and 17th, at the Central High School of Commerce (West side), also at the Eastern High School of Commerce (East side).

Thursday, April 14th, Prayer meeting in Brock Ave. Gospel Hall, (West side), and in the Pape Ave. Gospel Hall, (East side), at 7:30 p.m.

The meetings will be held as formerly in both Schools at the same hours, (see circular). Communications for the East side to John Robertson, 50 Hannaford St., Toronto 13, Ontario, for the West side to Sam Moore, 882 Palmerston Ave., Toronto 5, Ontario.

"Thus saith the Lord, stand ye in the ways, and see and ask for the 'old paths of the Lord' and see what is the good way and walk in it. And ye shall find purification for your souls" (Jer. 6:16 Sept. Trans.). "The ways of the Lord are right and the just shall walk in them" (Hos. 14:9).

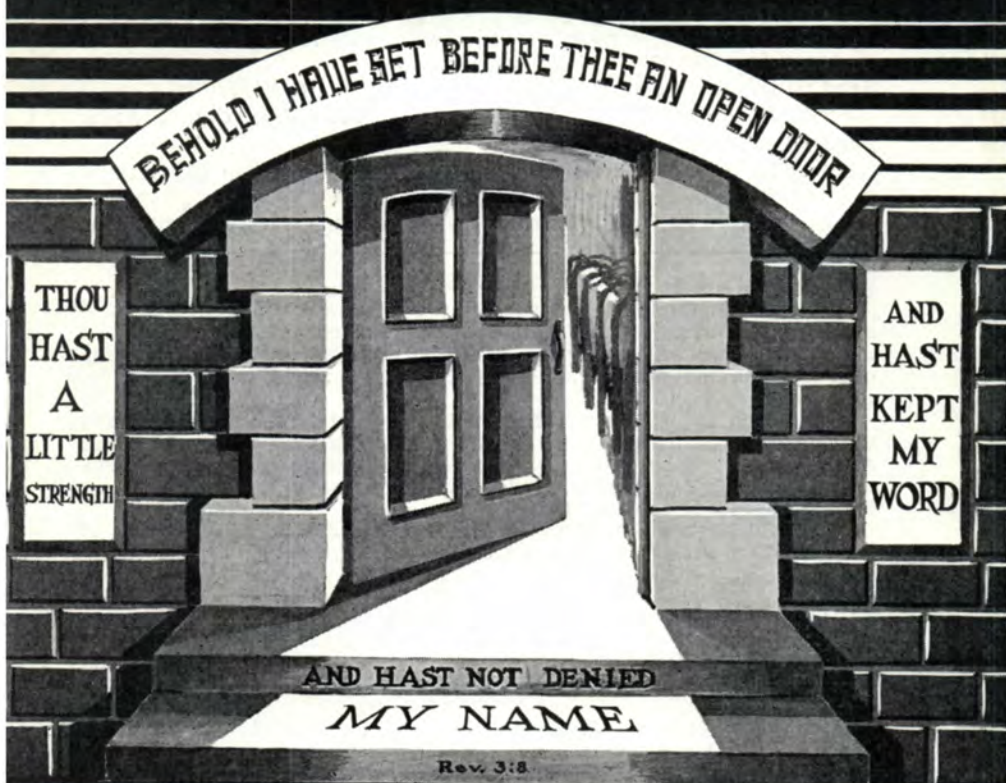
MANCHESTER, CONN. — The annual Conference will be held at the Easter season in the Masonic Temple, E. Center St., on Friday, Saturday and Lord's Day, April 15, 16, and 17 at 10:30 a.m. and 2:30 and 7 p.m. Prayer meeting will be in Gospel Hall, 415 Center St., on Thursday, April 14, at 7:30 p.m. Communications to William G. McBride, 2 Notch Rd. Ext., R.F.D. 2, Manchester, Conn.

MONCTON, N.B. — We purpose, D.V., holding our annual Conference at the Easter season, April 15 to 17, as usual, commencing with a prayer meeting Thursday evening, April 14. Please address communications to N. L. MacNeil, 37 Bromley Ave., Moncton, N.B.

McKEESPORT, PA. — The annual Conference will be held, D.V., April 23 and 24, with a prayer meeting April 22 at 7:30 p.m. All meetings will be held in the Main Pavilion at the City (Renzie) Park. The Lord's servants walking in the old paths are welcome in ministry. Please advise beforehand of your coming. Corr. Wm. H. Moore, 2629 Hill St., McKeesport, Pa., Phone Orchard 27575.

Leon Smith

TRUTH and TIDINGS



CONTENTS

THE HOUSE OF GOD <i>A. W. Joyce</i>	61
ASSURANCE <i>G. G. Johnston</i>	64
MAINTAINED COMMUNION	65
DAVID'S BREAK-DOWNS <i>A. McShane</i>	66
WHAT CHURCH SHOULD I JOIN? <i>Wm. Williams</i>	69
NOTES ON PHILIPPIANS <i>J. Douglas</i>	71
WORDS TO THE WISE	74
YOU MAY SHARE MY SUPPLEMENT <i>Mervyn Paul</i>	76
SCRIPTURAL HYMNS <i>Hector Alves</i>	78
QUESTIONS AND ANSWERS	78

APRIL, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address One Dollar and Fifty Cents per year in advance. For lesser numbers or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

"Authorized as Second Class Mail, Post Office Dept., Ottawa"

Printed and Mailed in Midland, Canada

TO OUR SUBSCRIBERS

We wish to thank all our subscribers who have renewed their subscriptions for 1960. If any failed to receive the magazine, please let us know and we will rectify the error. We have recently been changing over our mailing system and until things are settled into a routine, mistakes may occur.

We would urge those who have not renewed to do so promptly. Any who do not purpose renewing kindly let us know as soon as possible as we are following our usual custom of continuing to send overdue magazines for a few months, for the benefit of those who intend to renew but are just tardy in doing so.

We still have a supply of volumes of the 1959 issue. The price is Three Dollars each, mailed post free to any address.

NEW ADDRESSES

As the former correspondent, Frank Woods, has moved near London, the new correspondent of the St. Thomas assembly is: Allen McCandless, R.R. 1, Port Stanley, Ont.

TIDINGS

MERVIN, SASK. — J. Ronald preached the Gospel for over three weeks and S. Maxwell for a week. Weather and roads were good and under the faithful preaching of the Word two professed to be saved. S. Maxwell had ten days in Calgary in January giving helpful ministry, and then went on to Maidstone and Mervin.

ARBORFIELD, SASK. — J. Norris has been preaching the Gospel with blessing in the salvation of souls.

ASHFIELD, MAN. — It is some years since there has been a sustained effort in the gospel. R. Boyle and J. Norris expect to start meetings on March 6th. Pray for them.

LANSING, ONT. — J. Gray had appreciated ministry meetings here, also had a short visit in Kitchener.

DUNCHURCH, ONT. — God blessed the preaching of the Gospel in meetings by G. L. Shivas and S. Simms.

DEER LAKE, ONT. — The long series by B. Widdifield and E. Pears was very encouraging with souls won to Christ and in the leading on in the path of obedience of those who had previously been saved.

PSALM 66: THE HOUSE OF GOD

—A. W. Joyce

The exercised children of God in every age and dispensation have been led by the Spirit of God to appreciate, and seek for a place in, the House of God. We may trace this from the first dim perception of this great privilege in Genesis, until the House of God is seen in Heaven in the full blaze of the Glory of the presence of God.

“He that sitteth on the throne shall dwell among them” (Rev. 7:15). When the old Heaven and the old Earth shall have given place to the new Heaven and the new Earth, then, with uninterrupted intercommunion between the two, the word will be fulfilled: “Behold the tabernacle of God is with men and He will dwell with them” (Rev. 21:3).

This is the glorious consummation of that vision which Jacob saw (perhaps dimly) when the grace of God reached him as a fleeing, fugitive sinner. “He dreamed, and behold 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.” The Lord revealed Himself to Jacob on that never-to-be-forgotten occasion. The following morning Jacob exclaimed, “This is none other but the HOUSE OF GOD, and this is the gate of heaven” (Gen. 28:17).

Jacob beheld the House of God in PROSPECT. Moses and Israel, after the tabernacle in the wilderness was erected, beheld the House of God in actual being. Later, the Psalmist David continually expressed his longing for, and love of, the House of God; see Psalm 26:8; 27:4; 65:4 etc.

Let us return now to the 66th Psalm. The writer, speaking of God’s House calls it A WEALTHY PLACE (verse 12). The poorest of God’s people, then, as well as now, may share as princes, God’s wealthy place.

This Psalm may be viewed:

1. Historically — as revealing God’s dealings with Israel in the past.
2. Prophetically and Dispensationally — as viewing the Lord’s dealings with Israel and the nations in His coming millennial reign on earth. Then, even his enemies shall “submit themselves” or, at least, “yield feigned obedience” (verse 3, R.V. margin). “And all the earth shall worship Thee” (Verse 4).
3. Practically — as illustrating God’s assemblies today.

The WAY to the Wealthy Place for Israel was:

1. By redemption. There was redemption by blood in Egypt, as the

Egyptians proved how "terrible" it was to meet God without the shedding and application of the blood of the lamb, see verse 5. In verse 6, Israel at the Red Sea who had been **redeemed by blood** from the judgment of God were then **redeemed by power** from Pharaoh, Egypt and the Egyptians. Thus, intimately connected with redemption we have

2. Separation. The Egypt world was left behind forever, (in the purpose of God).

3. By Trial. "Thou laidst affliction upon our loins . . . we went through fire and water" (verses 11-12). But the way of trial, led to the **WEALTHY PLACE**.

Similarly in the Acts of the Apostles we learn that the early church passed to the wealthy place by the way of redemption, separation and trial. At the present time many Christians would acknowledge the first as being absolutely essential, but the second as being optional and the third as a condition, if possible, to be removed altogether. The clean-cut separation of the early churches and the reproach and persecution which they suffered from the world were used by God to preserve the purity of the assemblies. "Of the rest durst no man join himself unto them." Mixtures with the old religion of Judaism invariably brought defilement of doctrine as seen in the Galatians. Mixtures with worldliness as in the Corinthians, brought defilement in morals. The Hebrew Christians were called out of all the old associations, and the obedient Hebrew, responded, "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13).

Now let us notice some characteristics of God's Wealthy Place in Psalm 66.

1. It was a place of **WORSHIP**. "I will go into Thy house with burnt offerings . . . I will offer unto Thee burnt sacrifices of fatlings" (verses 13 and 15). There was no other place in all the land of Canaan where such sacrifices could be offered acceptably to God but "in the place where He had chosen to place His Name." It must be offered in Jerusalem (when that city was chosen), "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel to give thanks unto the Name of the Lord" (Psalm 122:4).

In the place of reproach, outside the camp already referred to, was the place where Heb. 13:15 collectively, could be carried out: "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." This privilege is not reserved that **one** man may arrogate to himself the priesthood that belongs to **all** the redeemed of the Lord. This is clerisy, a thing that God hates, howsoever gifted the man may be who assumes this position. Do we enter as we ought into our privilege and

responsibility brethren? As we gather together, especially to remember the Lord in the way of His appointment, are we exercised to arise when prompted by the Spirit of God to lead the assembly's praise and worship?

2. It was a place of TESTIMONY. "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (verse 16). In Acts 1 and 6, when the disciples "were come together" they asked the Lord about "the times and the seasons." The Lord turned their thoughts from this and said, "Ye shall be witnesses unto Me." What a privilege to witness for the Saviour! Surely we should be ready to declare what He hath done for our souls. In preaching the Gospel, personal testimony as to how, when and where, we were saved by God's grace gives weight to the message. The apostle Paul before rulers and even kings was not ashamed to declare what God had done for his soul.

3. It was a place of MINISTRY. "He was extolled with my tongue" (verse 17). It has been often quoted, "Spiritual ministry always exalts Christ, humbles the flesh and produces godliness." The prophet Isaiah said of Him, "He shall be exalted and extolled and be very high." The Lord Jesus foretold of one of the great purposes of the Holy Spirit in the world in this dispensation: "He shall glorify Me; for He shall receive of Mine, and shall shew it unto you." (John 16:14). Under the ministry of the Word of God and the Person of Christ in the assembly, the effect will be to produce in us day by day more of the likeness of our Lord and more unworldliness in our characters and lives.

4. It was a place of PRAYER. How very important is prayer in the lives of God's people and His assemblies. It is not surprising, therefore, that the last three verses of our Psalm are taken up with prayer and self-judgment. "If I regard iniquity in my heart, the Lord will not hear me: but verily God hath heard me; He hath attended to the voice of my prayer. Blessed be God which hath not turned away my prayer, nor His mercy from me." (verses 18, 19 and 20).

The first local church was born in the atmosphere of prayer, Acts 1:14. In the persecutions of the early days it was preserved and empowered by prayer. When Peter and John were released from prison, "They went to their own company . . . and they lifted up their voice to God with one accord . . . and when they had prayed, the place was shaken where they were assembled together" etc. (Acts 4:23, 24, 31).

Truly the early disciples proved the House of God to be a WEALTHY PLACE, and "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

ASSURANCE

—G. G. Johnston

Not a few of those who have come as sinners to the Saviour live in a state of doubt as to whether they will reach heaven at last. Some even consider this a necessary goad to careful living, and feel that baneful results would surely come from a believer in Christ thinking he had a salvation that could not be lost. In fact, this confidence has by many been considered a vain pretension, to be treated with scorn. "Who are you," say they, "to consider yourself so worthy?" THESE thoughts, accompanied at times by such bitter words, are harboured no doubt with sincerity. They spring from an entirely mistaken view of the subject. If some poor soul should imagine himself so faultless as to be fit for the presence of God without regeneration, he would indeed be deceiving himself, and in the end would discover that his righteousness was only filthy rags. (Isa. 64:6).

The security of the sinner who believes sincerely in Christ for salvation, is his because he has learned that there can be no merit in himself, nor in the best he can do, by which he could be accepted before God, or through which his sin could be atoned for. He, therefore, has nothing whatsoever in which to boast, unless it be in the exceeding grace of God, which provides a Saviour for him. He rests his all upon Christ because he learns that He finished the work of salvation for the sinner when He bore sin's judgment upon Calvary.

Up to this point it is probable that even those would agree who protest against the bold confidence of others who dare to claim they are sure of heaven as if already there — that they have eternal life in Christ. But, far from imagining that they have this eternal life by some personal attainment, they claim it, and rejoice in it, only because God has said it in His Word.

The law was given, not that men might be saved by keeping its precepts, but that by them "every mouth may be stopped, and all the world may become guilty before God . . . for by the law is the knowledge of sin." Thus the sinner's hope cannot be in what of good he may have done, or may hope to do. He is "condemned already," (John 3:18), and if another does not save him, he shall be eternally lost. Here is where the glorious gospel of Christ finds him, and just when he cries out: "I'm lost," the Word of God echoes back: "Christ died for the ungodly."

And what does that message of gospel grace assure to the one who receives Christ as his Saviour from judgment deserved? It assures him

in words as clear as the sunlight: "He that believeth on the Son HATH everlasting life" (John 3:36). Is it an evil thing to believe what God says? If I am to be blamed, let it not be because I have made God a liar, for "he that believeth not God hath made Him a liar" (1 John 5:10).

The happy confidence that believing souls can and do possess, is in no wise based upon inward feelings of satisfaction with their own attainment, but upon what God has said He will do for the believing sinner, because of what Christ did for his salvation when He died for him on Calvary. Were the demands of the law met by the death of Christ on the cross? Was a full settlement made of the sinner's debt by that payment in precious blood? We might be in doubt had God not raised Him from the dead. We might question if God had not said in such unmistakeable terms: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). Seeing that God is satisfied with the sacrifice of Christ, shall I be counted an offender, if I believe what He says?

MAINTAINED COMMUNION

If we are to maintain fellowship with God, we must spend as much time as possible in secret dealings with our Father. If it should be only three minutes, we should get into His own presence the first thing every morning. If we start with three minutes it will soon increase to five.

The next thing is the reading of God's Word. Get a word from Himself every morning.

Next is the family altar. Note these three things: 1st. A little while in secret prayer with God. 2nd. A word from God out of His Book. 3rd. The family altar.

Sometimes business crushes out the reading of the Scriptures in the morning. It is a terrible thing when a child of God cannot take time to speak a word to, or hear a word from, his Father.

Some may find this a hard task, but it is God's order, and He always blesses those who honour Him. You will find it easy, if you will only think every morning when you awake — "God first!"

The prevailing evil today among God's children is worldliness — covetousness — seeking to be like the world. We are strangers and pilgrims here, and we shall soon leave all we have of this world to the ungodly.

Let us therefore "Flee these things; and follow after righteousness, godliness faith, love, patience meekness. Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:11-12).

**BREAK-DOWNS IN DAVID'S TESTIMONY
HIS NUMBERING OF THE PEOPLE**—*A. McShane*

(Part 2)

The difference in the two records as to the years of the duration of the proposed famine will have been noticed. In 2 Samuel they are said to be seven, while in 1 Chronicles they are given as three. This apparent discrepancy can be overcome if we take into account the famine already mentioned in 2 Samuel 21. It lasted three years before David inquired as to its cause. Although he satisfied the demands of justice, as soon as possible yet another harvest-time would of necessity have to return, ere the land could enjoy its plenteousness. Thus four years of scarcity are accounted for, to which, if we add the three further years of famine mentioned in 1 Chronicles we reach the same number as given in 2 Samuel, i.e. seven. Perhaps the reason why 1 Chronicles speaks of three years only is because no mention is made in that book of the earlier famine.

The chosen stroke fell with all its fury and thousands of Israel were consumed by the plague. Possibly, not since the Wilderness times, had such scenes been witnessed amongst God's people. Horror stricken, broken-hearted and full of remorse, the king watched the sheep of his pasture fall like leaves in an Autumn storm. In his distress he cried to the Lord that the blow might strike himself alone, for his shepherd-breast could not bear to see the flock suffer for what, to his mind, was the punishment of his own folly. At length the Angel halted, and news was brought to the stricken king that he should erect an altar on the threshing-floor of Ornan, the Jebusite.

It must have been with heavy step and bowed head that he climbed the slopes of the hillside until he reached the spot where with drawn sword the Angel was stationed. With the assistance of the Gentile owner, he quickly prepared the sacrifice and offered it upon the newly built altar. The sword was sheathed. The plague was stayed. His trembling and terror vanished in the presence of the accepted offering.

David's experience in some measure resembled that of Abraham in the same mount. Just as the ram of God's providing received the blow that was aimed at Isaac so the oxen bore what was due to the king and the people, and the uplifted sword, as it were, found its mark in their breasts. Both scenes, of course, turn our thoughts to the great antitype — the sacrifice of Christ at Calvary.

It is most likely that for some time prior to this solemn experience, David had been exercised about a site for the Temple. This question was now answered. God, by accepting the sacrifice, had put the matter

beyond doubt in his mind. Ornan's threshing-floor had become a "Beth-el" to him. The revelation of God's pardoning grace caused him to exclaim, "This is the house of the Lord God and this is the altar of burnt offering for Israel." As he stood there on holy ground, his terror was turned to thanksgiving and his woe to worship. Thoughts of the drawn sword were exchanged for visions of the greatest of all earthly structures — the habitation of the Lord of Hosts. Henceforth he would concentrate his every effort on collecting the material necessary for the completion of this one great project.

Although Ornan offered David the threshing-floor free of charge, yet the offer was declined, for such a man as David could not think of giving God something that had cost him nothing and what was in reality the property of another. The floor and the oxen were purchased for fifty pieces of silver, an ample price for what had been purchased, we may be sure. Here again a difficulty arises, for if we turn to the passage in 1 Chronicles, we learn that the place cost David no less than six hundred shekels of gold. If we view the matter closely we will probably conclude that there were two transactions. The first took place when he was hastening to offer the sacrifice, and which probably entailed nothing more than the few square yards of the threshing-floor and the animals for sacrifice. The second included sufficient land for the Temple and its surroundings, hence the large figure required.

As on former occasions David could not pass over this failure without putting into song the lessons he had learned by it. In all probability Psalm 30 was penned with this experience before his mind. The title may suggest to some that the Psalm was for the occasion of the dedication of David's own private house, but a consideration of its contents would turn our thoughts to the events we have before us. Indeed the Revised translation of the title seems to put the matter beyond doubt, for the obvious meaning of it is that the "Song" was for use at the dedication of "The House," and that it was written by David. It was evidently his intention that memories of the terrible circumstances associated with the obtaining of the site, should not be wanting in the midst of the rejoicings at the opening ceremony.

In the course of this Psalm he recalls the cause of the trouble — "In my prosperity I said, I shall never be moved." Likewise he tells the effect it had upon him — he had cried, his tears had flowed all night, the pit and the grave appeared to have opened to swallow him, and he had dressed himself in sackcloth. In contrast to all this mourning he lets us know how he was delivered, so that thanksgiving, dancing, and singing became his enjoyed portion. The opening words of the Psalm should be specially noted, for they give us the remedy for David's

failure at this time. "I will extol Thee, O Lord; for Thou hast lifted me up." Poor man, he had for a little while sought to lift up himself and to extol his own name, but now he has learned, by painful experience, to give all the glory to the Lord.

It will be agreed that there is a close parallel between the failings of David, which we have considered in these papers, and the failings of the church at Corinth. Had they not acted the fool before the heathen courts until Paul had to ask "Is there not a wise man among you?" Had not gross immorality broken out amongst them while they "reigned as kings?" And is it not stamped on practically every chapter of Paul's first epistle to them, that they were puffed up and glorying in themselves? Indeed, we could almost say that the words of Chapter one are the key note of the entire letter — "He that glorieth let him glory in the Lord." The lesson in all this for us surely is, that seeing others have fallen into the same evils we ought to take all the more heed lest we too be tripped up, and to remember the words of Scripture, "Let him that thinketh he standeth take heed lest he fall."

THE CRIMSON CANOPY

Beneath the crimson canopy of Jesus' precious blood,
I hide before the terrors of the solemn day of God;
Where judgment cannot penetrate, forevermore kept out
Where spite of all its threatenings, "Free grace" I boldly shout.

Here, as in rainbow's varied lines, in manifold displays,
My Sovereign-God unfolds to me the beauties of His grace;
Grace that designed, sought, found, protects, until my eyes behold,
With all the desert journey past, the city of pure gold.

The crimson blood has raised me from sin's dreadful mire and clay,
From midnight darkness brought me to God's own unclouded day;
From pauper changed me to a prince, from enemy to child,
Securing an inheritance which cannot be defiled.

O! how shall I describe it all, this strange and wondrous sight,
Where judgment kisses mercy's cheek where love and truth unite,
Where cherubim and seraphim, amazed, fail to explore
Love's sea without a bottom, love's ocean without shore.

But by-and-by when all is gone that now obstructs my sight,
Earth's changing scenes, earth's vain employs, earth's clouds,
and mists of night;

Beneath the crimson canopy of that most precious blood,
With resurrection tongue I'll sing the wondrous love of God.

WHAT CHURCH SHOULD I JOIN?

—*Wm. Williams*

We have noticed in previous articles the Bible teaching regarding conversion, baptism, and the importance of the maxim: "The Bible is written to be understood, and it is to be understood as it is written." Naturally, as the young convert grows, he sees the need of "joining something", or becoming a member of some evangelical community, mission or church. We should state that those who are asking the question, "What church shall I join?" have reached a most important point in their Christian experience.

There are many in assemblies today to whom such a question has never suggested itself. Were not their parents or families in the assembly before them? Have they themselves not been "free-born"? So it was with little or no exercise, that they were received into the assembly. Not having had to face a choice, they have no clear conception as to why they are in an assembly of God. In a word they have never "bought the truth", and have never really seen the "outside place".

When they find earnest enthusiastic Christians starting a high-pressure, evangelistic campaign and soliciting their co-operation, such Christians as we have described say, "What is the harm in going when they preach the same Gospel?" This type of Christian then goes to help in the campaign. One brother wrote us lately from N.S. Wales, (Australia), that those who went from the assembly to help in the Billy Graham campaign did not afterwards return. Assembly meetings would be very tame and unemotional after the excitement of "seeing the masses moved to tears".

But we are now writing for the benefit of those who have been saved apart altogether from the assemblies. We can speak to them from personal experience.

"What church should I join?" There are modern, popular evangelists who tell their "converts" just to join the church that they like best, thus substituting their "likes" for the Word of God.

In the one who is newly saved, there is a freshness of affection for the Lord and His Word. He reads the Gospels which depict the earthly life of the Lord. This is all comparatively simple, as little is said about joining anything. But when he starts reading in the Acts, he learns how the church was formed in chapter 2. He notices that the saved ones "Continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers" (Acts 2:42), and that "the Lord added to the church daily such as should be saved."

He sees that there is but ONE CHURCH TO WHICH THEY WERE ADDED. Now as he reads on, he finds in the Corinthian church the beginning of names and parties. "Now this I say, that every one of you saith, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. 1:12). Paul reasons with them and asks, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (verse 13).

Here the apostle condemns sectarian divisions in no uncertain way. He did not tell his converts just to join the group they liked best. Today, with new faces and names, we have Christians joining the church of their liking. The Roman Catholics, look to the Pope, the head of their church. The Lutherans cling to Luther; the Presbyterians to John Knox; the Methodists to John Wesley — all human names. Some see the error of this and the church of their liking has a distinctive tenet, namely the baptism of adults. They belong to the Baptist church. They follow a doctrine rather than a man, but so form another division. Then there are some who prefer a special form of church government and they call themselves "Congregationalists". Others again like a state church and they vote for the "Church of England". They are nationalists.

What confusion results from telling a young Christian to join the church that they like best. The Word of God teaches plainly that there is only ONE church of which Christ is the HEAD IN HEAVEN.

The young convert should renounce all man-made systems and recognize the teaching of Paul to the Ephesians and thus "Endeavour to keep the unity of the Spirit in the uniting bond of peace. There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, Who is above all and through all and in you all" (Eph. 4:4-6).

"But can such churches be found today?" the young convert may ask. We can answer without fear of contradiction that over fifty-four years ago we found such a church. It had no human name and the Christians met in the Lord's Name alone and sought to be guided by His all-sufficient Word.

It has worked in Canada and it works here in Venezuela where there are dozens of local churches meeting in His Name alone and seeking to carry out His Word without the aid of a "Pastor" or "minister". The Spirit of God will always lead us to Christ, and the Word of God is all sufficient to direct our every service.

NOTES ON THE EPISTLE TO THE PHILIPPIANS

—*John Douglas*

(From an address)

As the Lord would give me help I desire to put before you an exercise on the Philippian Epistle.

I thought, if the unity of the Scriptures was more appreciated and understood there would be a greater unity of ministry from the platform and, as a result, a better unity in the Assemblies. I have been greatly struck by this thought. If we did not have the four Gospels we would never have had the Acts. If we had no Acts we would never have had the Epistles. Do you notice there is an interdependence upon these three things? Let us consider it like this:

THE GOSPELS	— The blade:	The seed sown
ACTS	— The green ear:	The plant growing
THE EPISTLES	— The full corn:	The fruit produced

Now fellow-believers, I believe it is not by accident that the Acts come after the Gospels and it is not by accident that the epistle to the Romans follows the Acts, nor that the Corinthian epistle follows Romans nor that Ephesians follows Corinthians. (I know that Galatians comes between.) I wonder if we are content in God's school when passing through the classes in which God wants to teach us. There is such a thing in our schooling by God as attempting to "jump the queue." That is the tragedy. God has classes that we all attend — let us see and not jump anything. God provided roast lamb for the babes, manna for the young men and the old corn of the land for the fathers.

Fellow-believers, it is important to start at the A, B, C of God's school and not to bypass anything to get to X, Y, Z. I do not like to hear a young believer handling the Ephesians who has never yet understood the Romans. God would have us to be instructed as to the gospel in the Romans that we may be true material for the Assembly in Corinthians and from there go on to Ephesians.

ROMANS — Is not the gospel preached, but it is the gospel taught.
CORINTHIANS — Is the Local Assembly set up with material that the gospel has provided and therefore in the Corinthian Assembly it is the testimony for the continuation of what the gospel has provided. I have to learn the order that is therein, to be answerable to divine testimony.

EPHESIANS — The only sphere wherein the purpose of Ephesians is to be understood is on Assembly ground.

The Philippian Epistle is not the doctrine of the Romans nor the doctrine of the Assembly in Corinthians, neither does it scale to the

heights of Ephesians. But I will remind you that it is in the Philippian Epistle that the man who wrote the Ephesians, the Corinthians and the Romans, translates these three epistles into personal experience which colours the weight of his own soul and the maintenance of his life and testimony.

PHILIPPIANS — Christian experience, though very seldom the experience of Christians.

I have great fears that God will put more of us to the test for statements we are making. It is a fact that we make statements with our mouth that we have never touched with our souls.

ROMAN EPISTLE — The Sin Offering. I am speaking in general.

PHILEMON — The Trespass Offering.

PHILIPPIAN EPISTLE — The Meat Offering.

COLOSSIAN EPISTLE — The Peace Offering.

EPHESIAN EPISTLE — The Burnt Offering.

Brethren, did you ever notice that the Meat Offering is the only offering that comes neither from the flock nor the herd? It is never a sense of life taken or blood shed. While it was determined for the altar it had to be associated with three places — that is why I believe the Philippian Epistle is the Meat Offering. Leviticus tells me that the Meat Offering can be associated with the flat plate, the frying pan and the oven. Would you like to see the Lord in three ways? I suggest three features of Christ as the Meat Offering:

THE FLAT PLATE — The world saw him there.

THE FRYING PAN — I believe the Saint sees Him there.

THE OVEN — There is neither saint nor sinner can see Him there but only God.

Do you see this coming out in Paul in the Philippian Epistle? Where is he when he writes it? In prison. Brethren, I want to see a man teaching saints who has himself paid the price of the ministry he gives. When I was first saved it was easy going in comparison with what it is today.

If the deterioration and declension goes on as fast in the next thirty years of the testimony, I want to say you will have something to face. I should like to prepare you in soul. Get to know your God as well as His truth.

There is a brother whom I value very much, (but his name I will not disclose) told us from the platform one day — "When I came to a certain assembly in Lanarkshire I discovered a class of men who knew very little about their Bible but they knew a great deal about God." I am coming back to the same assembly now and I discover classes of a

different kind — persons who know a lot about their Bibles but very little about God. It is better to know God than to know your Bible.

I notice in the Philippian Epistle you have:

- CHAPTER 1 — Christ preached — the subject of the ministry.
- CHAPTER 2 — Christ the Pattern — the example for us to follow.
- CHAPTER 3 — Christ our hope — the expectation of the Saint.
- CHAPTER 4 — Christ our strength — the support of the way.

Young men, it is to you I am especially speaking. Remember in all your statements in preaching the gospel, be sure you state divine facts, but remember you must present a divine Person. It is not only a declaration of divine statements as to what He has done — but remember — present CHRIST.

When we come to Chapter 2, it is Christ the example — what an example! Other persons may be an incentive but He is the object.

In Chapter 3, Christ is our Hope — our citizenship is in Heaven.

In Chapter 4, Christ is our strength — Paul says “I can do all things through Christ which strengtheneth me.”

Paul, in Philippians 4, is the Caleb of the Old Testament. You remember dear Caleb — he was forty years old and God chose him to go in and see the land. Forty-five years had passed and he is now eighty-five years old. He says, “If God be with me then I shall be able” (Joshua 14). You had visions in the days of your youth; has the good of these visions stayed with you till now? Are the sights that you saw then in your young life as a Christian the pursuance of your old life? Caleb was eighty-five years of age. What is wrong today is this — the old men among us are not living in the light of past visions and have no desire to go in for them.

I like to see the approach the Apostle makes in Chapter 1 of the Philippian Epistle. You know, brethren, he does not touch the Philippian Epistle in the same way as Corinthians and Galatians. I believe we are indebted to the conditions of local companies for the ministry and the manner in which that ministry is given through the Apostle.

When we come to Corinthians we read “Paul, called to be an Apostle of Jesus Christ through the will of God.” I find there that his Apostleship is being questioned and he must, therefore, assert his authority in the vindication of what God has made him. Never be any more than God intends you should be, but do not let anybody make you any less.

(To Be Continued)

WORDS TO THE WISE*(Selected by R. R.)*

The highest honour that God can bestow in this dispensation is to be a herald of the Gospel of the glory of the blessed God. It is not without reason that the Holy Spirit records the name given by the Lycaonians to Paul, namely, Mercurius. This character — the supposed messenger of the gods — is represented by contemporary art as bearing a purse and having winged sandals. This is a fit illustration, surely, of the one who dispenses the unsearchable riches of the grace of God, and whose feet are shod with the readiness of the Gospel of Peace.

How far such an honour is compatible with natural ability has recently been discussed in these pages, and I do not purpose entering into the subject. But it seems to me that one point escaped notice, namely, the improvement of gift.

With the view therefore, of helping young speakers, it may be found profitable if a few hints on public speaking are offered for their consideration.

Audibility. — The first essential for a public speaker is, that he should be heard by his audience. Plainness of speech is highly desirable. It is written, "Peter opened his mouth" (Acts 10:34), and in this statement of Scripture there may be something profitable for some of my readers. Unless the mouth is properly opened, the sounds proceeding therefrom are certain to be more or less indistinct.

My dear brother, do not throw all the blame of your decreasing audiences upon the hardness of their hearts and the abounding wickedness of the last days. Perhaps they cannot hear what you say!

Indistinct utterance is also due to rapidity. One word hurries after another, and very often trips it up. The five words understood are better than ten thousand of which a large proportion are lost in a torrent of mere noise. Ezra read in the book of the law **distinctly**. The remedy is an easy one. Accustom yourself to speak habitually slowly and carefully in your private intercourse. Pay special attention to the endings of words, and be willing to have others point out flaws. Moses was a man of **slow speech**.

Another cause of indistinct speech is that the organs of the throat remain inactive. "Cry with the throat" (Isa. 40:1, margin), is a good scriptural method of speaking. The tongue, lips and palate should be used exclusively to form into words the sound that proceeds from the larynx.

Gesture. — It is not given to every preacher to speak with his hands, but he can at least take care of them while he is addressing a meeting. Suit your action to the word. Underdo rather than overdo. In this connection “bodily exercise profiteth little.” Beware of windmill oratory, and refrain from jumping about. “Paul beckoned with his hand,” and there is a world of eloquence in a dignified, natural gesture.

Pronunciation. — How many of us have felt grieved when we heard the preacher reading a portion of Holy Scripture and the words fell from his lips mutilated, mis-pronounced and mis-accented because the said preacher had not taken the trouble to ascertain the correct pronunciation, and so could not pronounce them aright. “Give attendance to reading” (1 Tim. 4:13), and public reading is evidently meant (see Acts 13:15 for the same words). Dictionaries are cheap. Whatever is worth doing is worth doing well.

A good plan to remedy the obnoxious habit of bad pronunciation is to make note on paper of words which present a difficulty, or which you hear pronounced in an unusual manner. Then, at your leisure consult a good dictionary and settle the question.

Grammar. — Apples of gold would look well in a wicker basket, but they look much better when set in filigree of silver work. Peter and John were, according to their judges, unlearned men; but what was lacking on their part was amply made up by the Spirit of God. Nowadays we are, in things grammatical, thrown upon our own resources. God converts a man in a coal-mine, sends him forth burning with love for the souls of his fellows, and blessing crowns his preaching. His previous ignorance of letters is no hindrance, but rather a help, as it magnifies the grace of God. But again, how many of our younger brethren there are who neglected the opportunities offered by their school days. Having been converted, with time on their hands, they never dream of taking down from the shelf their English grammar to start in afresh!

We cannot all be as eloquent as Apollos, nor can we rival the elegance of style and purity of grammar of the apostle Paul. We can at least divert attention from the **manner** and **method** of our preaching to the all-important **matter** which it contains. “Study to show thyself approved unto God, a workman that needeth not to be ashamed.”

It is hardly necessary for me to add that what I have said is not intended as a substitute for Scripture study, prayer and meditation. In preaching, these, I apprehend, take first place and even they require to be carried out in spiritual power.

YOU MAY SHARE MY SUPPLEMENT

—*Mervyn Paul*

Because the verse through which I was saved (John 5:24) did not state why salvation had become mine, I found (in later years) that I needed a Scriptural supplement to give me full assurance of it. The guarantee of the three positive statements of "my verse" — "HATH everlasting life . . . and shall NOT come into condemnation . . . but IS PASSED from death unto life" . . . was a great delight to my ransomed soul for many years. But, like numerous other saved people, I came to wonder why, exactly, it was that a hearer and believer was saved. Not that I ever doubted my salvation; but I became unsettled in my mind when the easy assurance of my early years no longer sustained me. I was beginning to discover that, in spite of the three statements of fact and present possession, John 5:24 was a **promise verse**, rather than an **explain-why verse**. To get the explanation, my verse needed to be supplemented by some other portion of God's Word. Isa. 53:5-6 actually gave me the additional light needed. And I truly rejoiced to know that the Lord Jesus had been wounded, bruised and chastised for my sins, laid on Him at Calvary, but somehow I missed the sense of the words, "and with His stripes we are healed." I was only a little lad and failed to grasp the fact that those words explained why salvation was mine — the clue for which my mind, when more mature, was destined to seek.

That there are all too many truly born again persons who are in something like this same state I keep on finding out. Recently, for example, a woman, saved in girlhood told me, with much hesitation, that a friend had assured her that "**she didn't have to understand to be saved.**" When I told her the story of Thomas (John 20:26-29), she was wonderfully relieved to hear vs. 29: "Blessed are they that have not seen, and yet have believed". You see, this was the Scriptural supplement she had needed all the years; for she is highly intelligent, and had been trying to see through difficulties her mind had conjured up.

However, it seems to be the believers to whom God's salvation has been revealed through somewhat unusual verses who make up the majority of those who need a supplement. Commonly, their verses are either promise verses, or else statements of fact. A few of such verses are: Rom. 6:23 . . . Psa. 103:12 . . . Isa. 43:25 . . . Isa. 55:3 Psa. 23:1 . . . Psa. 145:18-19 . . . John 18:8 (Donald Ross' verse).

Now people have taken God at His Word and have been as truly saved through such Scriptures as those who received Christ through

the more familiar passages. They have fulfilled, in God's sight His requirement, as per Isa. 45:22. But when others ask them what they saw in their verses, they realize there doesn't seem to be too much salvation truth revealed in them. They become confused, wonder if they really are saved — and some never rest until they make another profession.

After many years of experience, I am convinced that most of these dear ones need just what I needed — a supplementary portion of Scripture. Would you like to know what my supplement now is? You know it well. It is:

“CHRIST DIED FOR THE UNGODLY” (Rom. 5:6).

Yes, that's it. And to it I cling “for dear life” — eternal life, to be exact. Indeed, it is my passport to heaven, bought and paid for by precious blood at Calvary. I was saved through John 5:24, of course; but my supplement tells me why I am saved. It is because “Christ died for the ungodly” — and that's me”. I am positive that I shall be in heaven,

- not because I believed John 5:24;
 - not because I believed right; or had enough conviction;
 - not even because I repented enough; but because —
- “CHRIST DIED FOR THE UNGODLY”.

My verse did not tell me that, although it pointed to the Scriptures that did explain it. But, “Christ died for the ungodly” settles everything. You can't argue around it, under it, over it, or past it. It is true whether we believe it or not. Indeed, it is true for every sinner out of hell; although **only** those who lay hold, for themselves, of the Christ who died for the ungodly can enter into the good of His work, and so be made safe from wrath to come.

So, if you are a fearing one, sometimes wondering what you saw in your verse, let me counsel you to share Rom. 5:6 with me. For certainly, the Christ who would die for the ungodly cannot fail to save. Hallelujah It's true for me — is it true for you?

“CHRIST DIED FOR THE UNGODLY!”

“I will bless the Lord at all times” (Psalm 34:1). Who has attained unto this? Verily it is a high attainment. If it had read, “I will bless the Lord at sometimes,” we could have said “Amen” heartily. When all goes well it is not hard to bless the Lord. But when everything seems against us, then it is that “precious faith” is seen coming triumphantly through the furnace and saying: “Though He slay me, yet will I trust Him.”

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

“God loved the world of sinners lost
 And ruined by the fall;
 Salvation full, at highest cost,
 He offers free to all.

Refrain:

Oh, ‘twas love, ‘twas wondrous love!
 The love of God to me.
 It brought my Saviour from above,
 To die on Calvary.”

This is No. 37 in *The Gospel Hymn Book*, and it is a great favourite in our Gospel Meetings. It was written by Mrs. Martha Matilda (Brustar) Stockton, in 1871. She was the wife of a preacher of the gospel, W. C. Stockton, of Ocean City, Cape May County, New Jersey. He was born June 11, 1821, and passed away October 18, 1885. We are sorry that this is about all we can learn about the author of this good gospel hymn. It appears in many hymn books on both sides of the Atlantic, and is widely used by Evangelists everywhere.

The hymn has five verses, but verse three is omitted in a number of hymn books. We give it here:

“Love brings the glorious fulness in,
 And to his saints makes known
 The blessed rest from inbred sin,
 Through faith in Christ alone.”

QUESTIONS AND ANSWERS
—*Hector Alves*

Question. Is the man referred to in Matt. 18:15-17 in the same position as far as the church is concerned, and is our responsibility towards him the same as the man referred to in I Cor. 5:1-5,13?

Answer. There is no difficulty in placing the man in I Cor. 5; he is outside the assembly; he has been put away from it. “Therefore put away from among yourselves that wicked person” (Verse 13). Regarding the man of Matt. 18:15-17, the words are “Let him be unto thee as an heathen man and a publican.” This trespassing bro-

ther's trouble is at first a private one, then it becomes an oversight matter, then an assembly matter. When the offender will not bow to the mind of the church, then he is to be regarded as "an heathen man and a publican." The assembly is not composed of heathens and publicans, they are on the outside; it does not say that this man is "an heathen man and a publican." He was a brother in the assembly; but because of his obstinacy the church gives him that place.

It has been frequently asserted that no person should be put away from a church of God except for committing moral sin, (I Cor. 5), or for teaching false doctrine, (I Tim. 1:19,20). We believe we have here in Matt. 18:15-17 a case of excommunication. The difficulty in the minds of some is found in the word "thee", "let him be unto thee" etc., as if it was a matter between the offending brother and the offended brother only. True, it was just that at the first, a private matter between the two of them. When it could not be put right in a private manner then it required outside help, but was still kept in the smallest possible bounds, "one or two more." These would be men of spiritual wisdom and understanding who would take an unbiased interest in the case, When this procedure has failed, then it has become a matter for the church to take up. This is more serious than one might think it to be. The man has refused to put things right with his brother. He has refused to hear one or two more. What if he neglects to hear the church? (W. E. Vine gives this, "to hear without taking heed"). The church so to speak, is the final court, and has all authority. The judgment is, "Let him be unto thee as an heathen man and a publican." The "thee" refers to the brother originally trespassed against, but certainly that which applies to him applies to all in the church, since all acted jointly in the matter. All are to treat him as "an heathen man and a publican"; and such are outside of the assembly, in the same place as the man of 1 Cor. 5.

Throughout this passage it is the individual who is being addressed, "thy brother", "thee", "him", etc.; but the matter has become an assembly one. That is made clear by what we find in the next verse, "Whatsoever ye shall bind on earth . . . whatsoever ye shall loose on earth." This action of the church should lead the man to see the gravity of his impenitance. His excommunication from the assembly ought to reach his conscience. So the incorrigible brother of Matt. 18, and the immoral brother of 1 Cor. 5 are both in the outside place, and are in the same position as far as the assembly is concerned.

Our attitude and responsibility toward each of these men is much the same. There is this difference, the man of 1 Cor. 5 is called

“a wicked person”, it is written concerning him “with such an one no not to eat”; that is, not to eat a social meal. That would apply until such time as his attitude has changed from that of wickedness to humility and repentance through bowing to the discipline that has been, and is being carried out. When there is a real and genuine manifestation of true repentance, then we should “confirm our love” in each of these cases. (2 Cor. 2:8).

Questions. There are two questions I would like to ask, and I hope you will answer them. I am one who sat under the ministry of the late Donald Ross, Donald Munro, John Smith, and other godly men of their time. The difference seen today makes one sad.

1. Can sisters expect God’s blessing going out in the Lord’s work, as missionaries’ wives, with hair cut short and with lipstick, earrings, and pearl necklaces, etc.?

2. Why are the brethren afraid to say “Amen”? One scarcely ever hears it any more.

Answers. The answer to the first question is an emphatic No. God does bless at times, not because of our ways, but in spite of them; but we can scarcely expect blessing when walking in disobedience to the Word of God. Any Christian woman, missionary’s wife or otherwise, is acting in direct disobedience to the plain Word of God in connection with each one of these things. See 1 Cor. 11:1—16. 1 Tim. 2:9. 1 Peter 3:1—6. etc. “Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam. 15:22).

Regarding the lack of “Amens” in our meetings, we do not know why this should be the case. It is certainly a scriptural thing for a brother to say “Amen” after the public reading of the Word of God, or after another brother has led in prayer in accordance with the mind of God. When Ezra opened the Book in the sight of all the people, and “blessed the Lord, the great God . . . all the people answered, Amen, Amen” (Neh. 8:5, 6). Our Lord uttered the word “Amen” frequently, although it is translated in a different form in our Bibles. The Apostle Paul makes frequent use of the word “Amen” in his writings. Its numerous occurrences in the Book of the Revelation are worthy of note. When a brother says “Amen” after another has read the Word of God or made a few remarks on it, or has spoken to the Lord in prayer, he is simply saying, “So be it.” Surely we ought to hear more “Amens” in our gatherings together; not necessarily a noisy clamour of voices, but a soft unison of assent.

“Let all things be done decently and in order” (1 Cor. 14:40).

(These two latter questions are from an elderly, exercised sister in the Lord).

HUNTSVILLE, ONT. — Arnold Gratton and A. W. Joyce expect to start Gospel meetings on March 13th.

SAULT STE MARIE, ONT. — F. W. Mehl finished three weeks on "The Tabernacle" which has been helpful to the assembly and in the spread of the Gospel. The assembly now has two efforts in the Gospel (in English) in the west and east ends of the city.

COLLINGWOOD, ONT. — Wm. Bousfield writes of giving help here and also in Creemore, Strongville and Waubaushene.

TORONTO, ONT. — Fred Holder is ministering the Word in the Birchcliff Hall and T. Williams in the Eglinton Ave. Hall.

HALIFAX, N.S. — J. H. Blackwood preached the Word with some blessing to saint and sinner. He also had a week of ministry at Sydney and is now in Sydney Mines with a good interest and attendance.

OXFORD, N.S. — Christians, who recently gathered for the first time to remember the Lord, are finishing a new hall here.

AVONPORT, N.S. — L. K. McIlwaine and J. McCracken have been working on the hall. Heavy snowstorms with over 30 inches of snow in some parts have hindered the work somewhat since the New Year in Nova Scotia.

SUNNYSLOPE, ARIZ. — L. E. McBain and N. Crawford have been preaching the Gospel. Previously Wm. Warke had a week of ministry and then went on to San Diego and Long Beach, Cal. A. Douglas had some meetings in San Diego, Monrovia and Fresno.

PHOENIX, ARIZ. — S. Maxwell and H. McCready are expected to start Gospel meetings on March 20th.

MANSFIELD, OHIO. — A. T. Stewart had an appreciated visit with helpful ministry.

TYLERTOWN, MISS. — L. Ballhagen has been encouraged in cottage meetings in a neighbouring town.

HARDWICK, VT. — W. Gustafson and N. Vendetta had an appreciated visit in the new hall.

SEATTLE, WASH. — Hector Alves had a week on the "Seven Feasts." Alex Wilson had a passing visit and R. Hanna spoke on the Lord's work in Chile, his field of labour.

STOUT, IA. — The meetings at Stout by L. DeBuhr and E. McCullough have closed. A very large number of souls have professed to be saved. The meetings at Aredale by O. Smith and P. Elliott have also closed and the blessing in these parts has caused much joy.

LA CROSSE, WIS. — E. Jamison continues with blessing in the Gospel.

BLUE RIVER, WIS. — S. Hamilton and S. Mick had eight weeks of meetings with some blessing. Remember Mrs. S. Hamilton in prayer. She has been sick for a long time and is now losing her eye-sight.

PRAIRIE DU CHIEN, WIS. — L. Brandt and H. Wahl are preaching the Gospel in a rented building with some interest.

JACKSON MICH. — J. Clark and J. Adams are seeing a little blessing in the Gospel.

DETROIT, MICH. — G. Graham and W. Gustafson are in West Chicago Blvd., preaching the Gospel with some interest.

EAST BOSTON, MASS. — G. P. Taylor had two weeks appreciated ministry on assembly truths after having spent three weeks in Manchester, Conn.

CLYDE, OHIO. — The Clyde Assembly has purchased a lot at the west side of Clyde, and Lord willing, hopes to start building a hall in the early spring. We enjoyed having brother Stewart for a few nights, also a visit from brother T. Williams. (Corr. R. E. Fremion, R.F.D. 2, Clyde, Ohio.)

CONFERENCES

LA CROSSE, WIS. — Our conference will be held, D. V. commencing on Saturday May 7th, and continuing over the Lord's Day. Prayer meeting on the evening of the 6th. Ministering brethren practising and teaching the old paths will be welcome. Corr. L. Uglum, 316 South Sixth, La Crosse, Wis.

TORONTO, ONT. — As mentioned in detail in last month's issue the 74th annual conference will be held, D. V. April 15, 16 and 17 at the west and east ends of the city, preceded by prayer meetings on the 14th in the Brock Ave. and Pape Ave. halls. (Circulars will be sent to assemblies only.)

CRAPAUD, P. E. I. — The Crapaud conference, (Charlottetown, Freetown, Springfield and Crapaud assemblies), will be held, D. V. May 21, 22 and 23, commencing with a prayer meeting on May 21st in the Crapaud hall, at 8 p.m. The order of meetings will be as usual. Ministry will be welcome from those who seek to strengthen the Lord's people in the right ways of the Lord.

VANCOUVER, B. C. — The usual Easter conference of believers will be held, D. V., April 15, 16 and 17. The South Main assembly is responsible for the conference which will be held in the Marpole Community Centre Auditorium, corner of 59th and Oak St. Correspondent, W. A. Boyd 27 E. 58th, Vancouver 15, B.C.

CHICAGO, ILL. — The annual conference will be held, D. V. May 7 and 8 with a prayer meeting May 6 at 7.30 p.m. All meetings will be held in the Gospel Hall, South Park Ave. at 96th St. Servants of the Lord walking in the truth of God are welcome in ministry. Please advise beforehand of your coming. Corr. Hiram N. Williams, 1445 W. 112th Place, Chicago 43, Ill., U.S.A.

WITH CHRIST

PORTAGE LA PRAIRIE, MAN. — Our brother, Angus Stewart, went home on Feb. 20. He was saved during tent meetings at Pine Creek conducted by H. Harris and R. McCracken in 1931. He has been in the Pine Creek assembly since its commencement that year. He was a quiet consistent brother. S. Rey spoke at the funeral.

STOUT, IOWA. — Our brother, Fritz Henzie passed away, just four days short of 80 years of age. He was saved in 1922 when Oliver Smith first pitched the tent in Stout, and was among the first who gathered "outside the camp". He was willing to bear the reproach that rose at that time and has continued to the end. The respect in which he was held was indicated by the large number at the funeral which was taken by Paul Elliott and O. Smith.

PUGWASH JUNCTION, N.S. — Our sister, Mrs. Harvey Mitchell, was called home after a lengthy illness. She was in fellowship here for many years and was given to hospitality.

ST. CATHARINES, ONT. — Our dear brother, William Winters, after a long illness passed into the presence of the Lord on Feb. 25th in his 78th year. He came to this country in 1906 and settled in St. Catharines. Under the faithful preaching of the late Mr. Ben Bradford, brother Winters was led to Christ through Ex. 12:13, "When I see the blood, I will pass over you". Shortly after he was gathered out in the assembly in St. Catharines. For a number of years he was laid up and unable to walk to the end was greatly interested in the work of the Gospel. Many missionaries, pioneer workers and widows were cheered and helped by his exercise and practical fellowship. The funeral was very large. The Word was preached by A. W. Joyce and F. G. Watson shared in prayer.

(Other obituary notices held over for lack of space)

Leon Smith

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

CONTENTS

CHOICES MADE <i>A. W. Joyce</i>	81
SONSHIP <i>G. G. Johnston</i>	84
PHILIP, THE EVANGELIST <i>H. Paisley</i>	86
HELPS <i>Wm. Williams</i>	88
THE HOLY SPIRIT <i>J. C. Russell</i>	90
THE YOUNG ACTRESS	91
NOTES ON PHILIPPIANS, (Part 2) <i>John Douglas</i>	93
I, ME, MY AND SEDATIVES <i>Mervyn Paul</i>	96
SCRIPTURAL HYMNS <i>Hector Alves</i>	98
CONFERENCES	99

MAY, 1960

PUBLISHED MONTHLY, D.V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address One Dollar and Fifty Cents per year in advance. For lesser numbers or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

“Authorized as Second Class Mail, Post Office Dept., Ottawa”

Printed and Mailed in Midland, Ontario

UNRENEWED SUBSCRIPTIONS

If you have not renewed your subscription for 1960, please do so immediately. Those who have not done so before the mailing of the June issue, we can only assume do not intend to do so and so will have to omit your name from our mailing list. While, of course, if you renew later, we will replace your name on the list but this involves considerable work. Your co-operation will be greatly appreciated.

BOUND VOLUMES

We have still a limited number of 1959 volumes, price Three Dollars post paid to any address. These volumes are indexed for handy reference and are well and attractively bound.

RE “TRAINING FOR REIGNING”

This volume was compiled by John Adams from various articles taken from “Truth and Tidings” written by Mervyn Paul. Some have written to us ordering volumes. Please note that these are obtainable from John Adams, Creemore, Ontario. Send all orders to this address.

CHANGES OF ADDRESS

Our brother, David Ling, who has been correspondent for the assembly in Westhill, is returning to England. The new correspondent is: Stanley N. Riches, 15 Hannaford Street, Toronto, Ont. (Phone OX 9-1673).

The new address of George McKinley is: 3175 East 49th Ave., Vancouver 16, B.C. Our brother has been unwell recently and unable to get away from home.

The new address of W. J. Wells is: Local Evangelico, San Felipe, (Yaracuy), Venezuela, S. Amer.

TIDINGS

VANCOUVER, B.C. — Douglas Howard and F. Pearcey have seen the hand of the Lord in salvation in Gospel meetings in Gilbert Road. Bruce Cumming (Venezuela), helped by T. Kilpatrick, is preaching the Gospel in the Carleton Hall.

ASHFIELD, MAN. — R. Boyle and J. Norris are seeing the hand of the Lord with them and some have professed to be saved.

CHOICES MADE AND THE RESULTS THAT FOLLOW

—A. W. Joyce

Oftentimes men are confronted with a choice, the results of which affect their future for good or ill for all time, and even for all eternity. Perhaps the reader at the present time is faced with some such choice. May this article, under God, encourage you to make THE RIGHT CHOICE that blessing may result in your life.

MOSES' CHOICE — CHRIST OR THE WORLD

“By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; **choosing** rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb. 11:24—25).

We often use this portion, and rightly, to illustrate the choice that each sinner must make for Christ or for the world. When the Word of God has been faithfully preached or spoken, and the soul of the hearer is convicted of sin by the Spirit of God, then Christ is presented as the only Remedy. A choice which must be made now faces the hearer.

“Two ways before us lie, and each his choice **must** make,
One, upward to the skies, one, downward to the lake,
Will any choose the pit of woe? Each soul must answer,
yes, or no.”

Has the reader made this first, all-important choice? If so the results will be seen in a transformed life, as in the case of Moses. There was a negative and a positive result followed this great crisis in the life of Moses. Not only did he refuse to be regarded any longer as the son of Egypt’s princess, with all its accompanying honours, but he **CHOSE TO SUFFER AFFLICTION AND REPROACH**. His faith moved him to action and “he forsook Egypt” (Heb. 11:27). Has our professed choice for Christ done this for us? Has it separated us from this present evil world?

You may say, “Yes, it has done that for me.” If so, thank God, but let us remember we are not in heaven yet, and a right choice in the beginning of the Christian’s course may be followed by a wrong one later on which may seriously affect our testimony in the world. We see this illustrated in:

LOT’S CHOICE — THE COMPANY OF THE GODLY OR THE UNGODLY

Abraham was a man of God. As long as Lot kept company with his uncle Abraham, all was well. Too much temporal prosperity was

the immediate cause of the severance of Abraham and Lot. History has proved that temporal prosperity is a much greater test of character than is adversity. Though Abraham was the older man and the uncle of Lot, he gave his nephew the preference of choice.

“Lot lifted up his eyes and beheld all the plain of Jordan . . . then Lot chose him all the plain of Jordan . . . and they separated themselves the one from the other” (Gen. 13:10—11). Lot’s choice caused him to separate from the company of the godly and resulted in mixing him in the company of the ungodly. His whole life on earth was affected for ill by that choice. Space will not permit to follow the various steps in Lot’s downward course away from God. That course grew ever darker, unrelieved, apparently, by any attempt to retrace his erring footsteps, until, in chapter 19 of Genesis, he passes out of scriptural history in disgraceful gloom.

“The evil that men do lives after them” is surely illustrated by Lot’s descendants. All that Lot left behind him were the Moabites and the Ammonites who proved through the generations to be enemies of God and His people. The record, however, has been left for our solemn warning lest we also make a wrong choice, leading back into unequal yokes and affiliations with this ungodly world. “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12).

MOSES’ choice brought him out from the Egypt world — Lot’s choice took him down to the Sodom world.

MARY’S CHOICE — SERVICE OR COMMUNION

“Mary sat at Jesus’ feet, and heard His Word. But Martha was cumbered about much serving . . . One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her” (Luke 10:39—42).

In the two previous choices at which we have looked, we have choices between good and evil. We have an altogether different choice in Luke 10. Every child of God has been saved to serve, and the service of the Lord is one of our great privileges. To fail in this is to fail in one of the very purposes for which the Lord chose and saved us. There is something, however, that is even higher than service to which we have been called, and that is COMMUNION and FELLOWSHIP with God, the Father, and the Lord Jesus Christ. Martha was “cumbered” with her service and depreciated the communion which Mary was enjoying at the feet of her Lord.

We do not wish to be misunderstood. Every brother and every sister should endeavour to the best of their ability to serve whole-heartedly the “Best of Masters”. It is to our shame if we

do not. But while service is important, communion is all-important. No service is so fruitful and effective as that which issues from the chamber of communion with the Lord into the field of service. An honoured servant of Christ, I think it was Mr. Darby, said, "I dread great activity in service without corresponding communion at His feet." Doubtless this casts light on the barrenness of so much of our service.

"MARY SAT AT JESUS' FEET." How much the Lord appreciated this! We read of Mary on three occasions, and each time she is at the feet of her Lord. In Luke 10 she is there as a LEARNER for instruction. In John 11, she is there as a MOURNER for comfort in her sorrow and bereavement. In John 12 she is there as a WORSHIPPER to pour out the precious ointment upon Him to prepare Him for His burial (Matt. 26:12). How was she so much more intelligent than any other of the disciples regarding His soon coming death? The Lord reveals His mind, not to the clever brain but to the loving heart. She had learned at His feet, SHE HAD "CHOSEN THAT GOOD PART."

Where have we another record like that of Mary? Three times she is at His feet, twice she is criticized by the other disciples, twice the Lord intervenes to defend her, and where have we such another commendation as the Lord gave to Mary? "She hath done what she could."

In this so very busy life, may we also choose that good part, and spend more time than in the past at the feet of the Lord holding communion and fellowship with Him, as we hear His voice through the Word, and let Him hear our voice in prayer and worship.

"Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone—
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see."

MY PORTION

Thou art my title to the place — my plea before the Father's face —
In Thee I am made nigh; accepted in Thyself alone
I stand complete before the throne; as Thou art, so am I!
My one desire on earth Thou art — the object of my longing heart;
With Thee I'm satisfied. A pilgrim on to heaven I go,
For Thou art there: to all below with Thee I'm crucified.
Lord, help me fully to resign my wayward will, and yield to Thine;
While through this world I roam; increase each day my love for Thee,
And glorify Thyself in me, till Thou shalt call me home.

— W. B.

SONSHIP

—G. G. Johnston

To be the son of one of the great men of earth may mean much in the way of honour among one's fellows, in the sense of personal dignity and in the amount of wealth inherited. To be a child of God means much more. How much more would be difficult to define because much of this is beyond human comprehension. We believe it to be true, because God has declared it. But who would say that he could fathom the depth of its meaning?

SONSHIP suggests origin, attainment and future inheritance. The day we trusted Christ we were born of the Spirit into the family of God. Baptismal regeneration, as so frequently taught, has no place at all in Scripture, but the operation of God's Word and Spirit still produces repentance in the sinner's heart, and genuine conversion to God. The devil has many ways of counterfeiting this work of God in the soul, but no substitute shall ever be found, and nothing will meet the claims of God but a real spiritual birth. Sinners whitewashed with religion may do to fill the pews of a building, but there will be no seat found in heaven for the hypocrite. In fact, God is never deceived by the pretensions of such individuals. He knows all His own children, and never mistakes one of the devil's for His. Let all hypocrites take warning, for they will be found out sooner or later.

It may seem strange to some that we should speak of sonship as an attainment, but this is the sense in which the truth is presented in Paul's Epistle to the Galatians. During the many centuries of God's dealings with men, there was an advance made in His revelation of Himself to men. But while there was only a partial revelation, man's knowledge of God could only be partial — he was as a child in a stage of development into manhood. When God sent His Son, and spake to man in that blessed One, there could be no further step, men could reach no higher knowledge of God than was seen in the Son, as revealed by the Spirit to the believing heart — they had attained to sonship.

To make this clear we might refer to a custom common in some parts of the world — that of conferring "sonship" upon the eldest male child of the family. Until he has reached the age determined by the father, he is no more than one of his undeveloped children, but at the time planned, and by a ceremony conducted in the presence of witnesses, the "child" is made a "son." This does not infer that people "grow" into being children of God. It refers to the increase of Gospel light, and the liberty of sons to be enjoyed by it, in contrast to the position of servants as under the law. The Galatians, by returning to

law-keeping for salvation were by this abandoning the position of sons for that of servants. Thus is sonship a position to which all believers in Christ have attained through grace, but from which some have withdrawn to the lower level of law-keeping, as did the Galatian believers. They have fallen from grace.

SONSHIP naturally suggests inheritance (Romans 8:17). But that inheritance is not ours as yet, unless it be in that we have inherited the privilege of sharing with our Lord the scorn of a world so warped by sin as to love the evil and hate the good. The day when we shall acquire our inheritance is nearing, when we shall, like Rebekah, have finished the wilderness journey and shall be united to the Son of His love. Then we shall reign with Christ, and together with Him enjoy our inheritance to the full.

HEBRON

I have been enjoying a few thoughts about Hebron. Abraham came there after Lot separated from him, and built an altar. This seems to have been the second altar that he built. I understand Hebron means fellowship. How appropriate this is, for there must be an altar where there is fellowship with God.

I notice from "The Land and the Book" that this part of the country was very fruitful in grapes, figs, pomegranates and olives. Indeed it would appear that Hebron was where the spies found the great cluster of grapes which they carried back to the people of Israel, see Num. 13:22-23.

Hebron, then, is the place of the altar, the place of fellowship and the place of fruitfulness. Then, also, it is the place of death to the flesh. It was the burial place of Sarah (Gen. 23:2), Abraham, Isaac and Rebekah, Jacob and Leah.

Abraham seems to have spent much of his life in Hebron; surely a good place to dwell. Later, Hebron was chosen by God as one of the Cities of Refuge for the manslayer so that it also became a place of safety.

(Extract from a letter recently received from S. M. Vanstone.)

The path of faith may be called a simple path; but it is not by any means an easy path. Many choose it for its pleasantness, and then give it up because of its ruggedness. But the true child of faith treads the path of faith simply because it is **God's path**.

PHILIP, THE EVANGELIST

—*H. Paisley, N. Ireland*

This earnest servant of Christ is the only man in the New Testament who is called an evangelist. He is not to be confused with Philip, the apostle, who was also a great worker for the Lord (John 1:45, John 12:21-22). The spiritual biography of Philip, the evangelist, is presented in the Acts in three parts, which are full of instruction and interest.

ONE OF THE SEVEN, OR PHILIP THE DEACON (Acts 6:5)

Here is the first notice of Philip. He was chosen by the assembly at Jerusalem to join six others in taking charge of the temporal affairs of the company. He was qualified for this service, as, with Stephen and the others, he was full of the Holy Ghost and wisdom and was of honest report.

The assembly at Philippi was composed of saints, but raised up to care for the welfare of the assembly were bishops and deacons (Phil. 1:1); the bishops to rule and the deacons to serve. Paul, writing to Timothy concerning behaviour in the house of God, showed the qualifications of a deacon and also the reward for faithful stewardship. "They that have used the office of a deacon will purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus" (1 Tim. 3:13). See also verses 8-13.

Every assembly of God requires deacons, and well it is for the gathering where brethren like Philip and Stephen are found — men of sterling value and absolute honesty in the handling of the funds of the saints.

PREACHING CHRIST, OR PHILIP THE EVANGELIST (Acts 8)

It soon became evident that the faithful deacon in his own home assembly had the gift to carry the Gospel to regions beyond. The assembly did not appoint him in this greater service. Doubtless, like others who were teachers in the Antioch assembly, he went forth with the full confidence and fellowship of his brethren (Acts 13:1-4).

"Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). The results following the plain message were soon seen, many were saved, bringing great joy to that city. Philip was concerned as an evangelist to lead on those who were saved in the paths of discipleship. After their professions of faith in Christ, he baptized both men and women (not infants). Acts 8:12.

In his preaching to the eunuch in the desert, baptism had its place with the Gospel message. The new convert showed his union with the

Lord Jesus by going down into the waters of baptism. Thus Philip's faithfulness to the Lord is seen in his preaching and practising all the apostles' teaching.

Another instructive lesson which may be learned from his work as an evangelist was that he was controlled by the Holy Spirit Himself. He was untrammelled by human arrangements. He was not the servant of a sect or society. He was not bound by a "diary of bookings" for months ahead. He was free to move as directed by the risen Lord by the Spirit. Thus he was in the right place, at the right time, to meet with those who were ready to accept his ministry and his message.

No doubt this is very desirable today, and truly God's ways will always bring lasting blessings.

As an evangelist, he was a man of the Book who was able to begin at the very Scripture which was already before the anxious soul, and present Jesus to him. Personally, he was full of the Holy Ghost; ecclesiastically, he was free to serve the Lord as guided by Him alone.

PHILIP AT HOME, OR PHILIP THE FATHER (Acts 21:8—9)

This is the last time Philip appears in the Scriptures. He is in his own house. The Spirit presents him as a deacon in the assembly, an evangelist in the world, and here he is a father in the home. Two or three lessons can be learned here. In his many labours as an evangelist, he had not neglected the spiritual needs of his family. Here we learn that his four daughters, in their own sphere, and in keeping with their sex, were able to serve their father's Lord.

The home of Philip was open to give hospitality to the Lord's servants. He who doubtless had enjoyed such ministry on his journeys was not slow to open his doors to others who had gone forth to spread the same Gospel.

Another touching thing appears here. Philip, in entertaining the apostle Paul, became host to the man who had kept the garments of the murderers of Stephen. Stephen had been one of Philip's closest friends who, years before, had shared responsibility with him in the assembly at Jerusalem. However, since then, Paul had been saved, and having been forgiven by God, His servant would bear no spite but, without reserve, gladly became his host to refresh him on his way. What conversations and what happy fellowship must have been enjoyed in the home of Philip as a result of the grace of God! All who open their homes here, will not only have a rich reward above, but will be blessed even now.

HELPS

—*Wm. Williams, Venezuela*

“God hath set some in the church, first apostles, secondly prophets, thirdly teachers, after that miracles, then gifts of healings, HELPS, governments, diversities of tongues” (I Cor. 12:28).

The word “HELPS” is interesting. It means to “take hold with”. W. E. Vine says of it: “It is mentioned in I Cor. 12:28 as one of the ministrations of the local church, by way of rendering assistance, perhaps especially of help ministered to the weak and needy.”

It occurs sixth in the number of gifts given, and, therefore, is not an outstanding gift. Its place and meaning, however, would lead us to think that it is within the reach of all Christians.

One who is newly saved and has obeyed the Lord in baptism, as we have seen in previous articles, has now taken his place intelligently in the assembly. He is willing to share the joys and responsibilities of the local church and there will be an exercise to use whatever gift the Lord has given him for His glory and the well-being of his fellow-saints. Unfortunately, far too many think and act as if being in fellowship was the end of all their responsibility. All that remains is to attend the meetings and do what cannot be left undone. They have “graduated” as it were.

The Venezuelans have a very apt proverb: “Crea fama y acuestate a dormir” which means, “Get fame and then lie down to sleep.” Acting on this principle, some seem to feel that they have “earned fame” because they have been baptized and received into fellowship, so they settle down to sleep. But this is very far from the Lord’s mind. The question should be asked, “Lord, what wilt Thou have me to do?”

The progress of young Christians depends very much upon the elders and the “mothers in Israel”. The young should be led on in active work for the Lord. The mothers in Israel can encourage the sisters in work which they can do in keeping with their sex.

There are some brethren whose influence in our lives has been a lasting blessing and we owe a very great deal to them. None of them were great men in the world’s estimation. The first was a marine engineer, the second a ship’s carpenter, the third cleaned streets in the city of Toronto and the fourth was a grocer.

The word “helps” means to help and minister to the weak and needy. The brother who was just a labourer took a special interest in us

when we were first received into the assembly. During the year 1908, depression hit Toronto and the unemployed threatened to carry the black flag. Under these circumstances the brother took us away among the shacks in the north end of the city. From door to door we would go with the Word of God, and, where it was needed, we gave practical help. Many a preach we had "for a penny". On the way home, this brother would tell us where we had failed in not insisting on getting sinners to admit their lost condition, before applying John 3:16, the remedy.

He knew all the saints and where they lived and we spent much time together in visiting them. He taught us to "pray everywhere." One night, on our way home from visiting sick and absent Christians, he suggested before separating having a word of prayer. We saw no place to pray but he soon had us in behind a big billboard on Dundas Street, down on our knees on the wet grass. We tried to put our overcoat under our knees to keep out the damp and the cold, but, as the dear brother poured out his heart to God for the Christians, we soon forgot the inconvenience.

These experiences taught us the privilege of visiting the saints in their homes, reading the Word of God with them, and, if exercised about cases of need, slipping a little fellowship into their hands as we left.

Now sisters can be "helps" in some ways far better than brethren. They can see at a glance what is needed — a bed to be made, a pillow to be shaken for a bed-ridden saint, a floor to be swept. In a word, they can do the things that only a woman can do, with so much love and tenderness, that the visit alone is a "help" to the sick one. Never spend the time in idle talk but get down to business.

How many mixed marriages might have been avoided if "the mothers in Israel" had done the work of visiting the tempted ones. Often there is too much talk and gossip and too little frankness. We have noticed that a warm heart and a loving hand will reach the ear and heart when cold criticism has only steeled it. We cannot all be among the first five gifts, but we can all be "helps" by laying hold with our hands and helping God's poor and needy saints.

"He that hath knowledge spareth his words" (Prov. 17:27). We question if you will ever find a talkative man to be a spiritual man. As an empty barrel makes a great sound, so do many talk loudest who know least of heavenly mysteries.

THE HOLY SPIRIT AND THE EPHESIAN EPISTLE

—*J. C. Russell, Australia*

The truths of the Divine Persons are prominent in this epistle. The Holy Spirit of promise was received on believing (Eph. 1:13). The double article here and in chapter 4:30 reveals the strongest expression in Scripture, literally "The Spirit, The Holy." Only a person is capable of being grieved (see Eph. 4:30-31). When the common sins of uncontrolled anger, stealing, corrupt words and malice arise in a believer, they make His power inoperative.

The promise of the Holy Spirit is from the Father (John 14:16). Dispensationally, it was first fulfilled at the day of Pentecost (Acts 1:4). Successively, every sinner receives the Spirit upon believing. There is no waiting period between believing and receiving. Neither is there any connection between the statement of Eph. 1:13 and the Jewish believers at Ephesus (Acts 19). The latter was an altogether abnormal occurrence. Eph. 1:13 is the normal experience from then until now.

The receiving of the Spirit was the "sealing", 1:13, referred to again in 4:30 as being "unto the day of redemption." Sealing looks to the **past** as an evidence of a completed transaction (2 Tim. 2:19). And it also looks to the future of which the transaction spoke, thus it gives to the **present** the calm assurance of divine authority.

Moreover the same divine Person is the "Earnest" of our inheritance (1:14). The word should not be "which" is the earnest, but "Who" is the earnest, as most texts translate it. The word "earnest" means a deposit or a pledge; in modern Greek it means an engagement ring, and there are no broken promises from the Lord.

Christians, in their conflict against evil forces are exhorted to pray and supplicate continually in the Spirit (6:18). In the Spirit, they, whether they are Jew or Gentile, have access by one Spirit unto the Father (2:18). So He is both the power and the director of prayer; this is movement **Godward**. Then also He is the Revealer (3:5), unfolding the secrets of eternity concerning the church which had never before been committed to writing; this is movement **manward**.

The written Word is His Sword (6:17), pricking the conscience (Acts 2:37), yea, cutting (Acts 7:54) to the heart. That Sword is living and operative, piercing, dividing and discerning (Heb. 4:12).

The spiritual building, the holy temple is the Spirit's habitation, whether it's looked at universally or locally (Eph. 2:22, Cor. 3:16). The universal aspect "groweth" (Eph. 2:21) perfect and continually until the last, living stone is added. The local temple is susceptible to man's

marring handiwork (to destroy is to mar), see I Cor. 3:17 and Mark 2:22.

All true unity is of the Spirit as He Himself is One Spirit (Eph. 4:4), though He is varied in His operations. Therefore we are exhorted to give diligence to keep the unity of the Spirit in the bond of peace (4:3). We have already seen that Jew and Gentile have access by one Spirit to the Father, this is a true unity of the Spirit (cf. I Cor. 12:13). But there is a body of doctrine we are to give diligence to keep. This is the unity of the Spirit in giving practical expression to testimony.

Paul's prayer is for believers to be strengthened with might by His Spirit in the inner man (3:16). The inner man comprises the mind, the affections and the conscience. These together influence the citadel of the soul, which is the will. Power for right decisions is only possible where the Spirit can work unhindered. So then we are commanded to be filled with the Spirit, speaking to one another (Eph. 5:18). Some think this refers to our own spirits being filled with the Word, but we believe it to be the Holy Spirit because the other expressions in Ephesians; viz., 2:18, 2:22, 3:5, 6:18, are the same. It is literally "in Spirit" and means the Holy Spirit. Those who are filled with the Spirit will certainly have the Word of God dwelling richly within. They will "speak to one another" the Word of God, and their joy will express itself in heart singing; as one has said, "heart singing, not harp singing."

The infilling of the Spirit is not spectacular and should not be spasmodic. It should be the normal spiritual condition of believers. "Seek ye out seven men . . . full of the Holy Spirit" (Acts 6:3), and this was to serve tables in caring for the people of God.

Let us be grounded in these truths of the Spirit and they will preserve us from error.

THE YOUNG ACTRESS

A young actress had earned the applause and admiration of many by her beautiful voice and clever acting.

Evening had closed in and she was on her way to the theatre, where again she would win the plaudits of hundreds. They were pleasant enough to receive, she thought as she went on, yet why was she so weary-hearted tonight? How was it that she felt so unsatisfied in spite of her success? She would be growing old soon, her voice would be going, then how would these sort of friends stand toward her? And — well, there was something further on still, there was death. What should she do when that drew near? There was the great score of sin to be settled — ah! — perhaps it was that, that caused the heavy heart tonight.

Suddenly, through the hum of the busy city, there broke the clearing of children's voices, singing in the street. They were close beside her and the words fell distinctly on her ear:

“Depth of mercy, can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners spare?

“There for me the Saviour stands
Shows His wounds and spreads His hands.
God is love, I know and feel —
Jesus lives and loves me still.”

It was a new, a strange message to the sin-sick soul, and the young actress listened eagerly to the words. When they were finished, she asked the children to repeat them, which they did over and over again. Then giving them a little money, she passed on, with the lines ringing in her ears and heart. **Could it be true?** Was there really mercy reserved for a sinner such as she had been? Was the Saviour showing His wounded hands and the marks of the cruel cross to His Father? Did this prove that He had taken her place and borne the punishment that was due to her? Was it true that the holy God was also a God of love? Was he perfectly satisfied with His Son as her substitute, and could He say in all truth — “I, even I, am He that blotteth out thy transgressions for My own sake, and will not remember thy sins”?

She reached the theatre, and prepared in a dreamy, preoccupied way to act her usual part. The building was crowded; but as she stepped upon the stage, her thoughts were far away from the audience around her, and from the enthusiasm that her appearance aroused.

She opened her lips, but it was not to give forth their accustomed utterance. Almost unconsciously, the words rang out —

“Depth of mercy, can there be
Mercy still reserved for me?”

They were followed by an astonished silence. The actress turned and left the stage — left the theatre and hurried out into the darkened streets. She did not pause until she had reached the room she had so recently left. There, with the door locked, she fell upon her knees and accepted that “depth of mercy” that had been reserved for her. Trusting Christ as her Saviour, she gave herself, body, soul and spirit to the One Who had died in her stead.

NOTES ON THE EPISTLE TO PHILIPPIANS
(From an Address)

—*John Douglas, Scotland*

PART 2

When we come to Galatians, we read, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead)." Why does the apostle thus approach his subject in this way? Because truth had been violated, false doctrine had been taught; there were shadows cast upon the sacrifice of Christ and the saints had been distracted. Therefore the apostle exercises his authority as being independent of man. Paul is standing on what God has revealed to him.

Philippians opens with, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." What could be more commendable than that? I wish I had Paul's **matter** but, brethren, I would that God would give me grace to have Paul's **manner** in his approach to divine things.

Leviticus 1, I see the offerer flaying the offering — that is like the believer at the worship meeting. I believe that not only should affection move me, but intelligence should control me. The offerer flays his offering for the appreciation of God — "Go tell my Father of all my glory."

2 Timothy 2, "Rightly dividing the word of truth." I believe that brings us to the ministry meeting. The man who can rightly divide the Word, not only sees the complete connection in the whole, but sees the various parts and delivers them before God's people for their understanding and appreciation.

Philippians 1, I see Paul rightly dividing the assembly. He shows us, **SERVANTS, SAINTS, BISHOPS AND DEACONS**, which are all essential features associated with the local assembly. When I come to the flock, I see lambs, sheep and shepherds. When I come to the building, I see stones, the body members, the family babes, young men and fathers.

In the Philippian epistle the words "joy" and "rejoicing" are mentioned 16 times. That is surprising — that in this epistle we should find joy and rejoicing 16 times. If we were in the circumstances in which Paul was at that time, it would be sadness instead of joy. (Paul was in prison.) Do we not have here a suffering servant speak-

ing to suffering saints? And who can better speak to the suffering soul than the soul who himself is suffering? Christ is made perfect for Priesthood (not in His Person) by the circumstances in which He lived in this life. These circumstances were essential, not to make Him fit to die, but to make Him a fit priest.

An Adam who had been created, could not make one — he was never born a child. A Moses could never be a High Priest — he was reared in a palace. Your Lord and mine was something that Moses never was. While the Lord knew the palace, He also knew the brick kiln. Paul writes to the saints here and says, "I want you to understand that your suffering is a gift from the Christ of God." Do you believe that? I repeat it, your suffering is a gift from God. "Unto you it is given . . . not only to believe on Him, but also to suffer for His sake."

Turn to the Hebrew epistle and we learn that if one is without suffering he is illegitimate. Suffering is inevitable to being a child of God. When I was a sinner in my sins, in order to understand the love of God, I was directed to the cross to see a Man there suffering for me. When I want to understand the love of God now as a saint, I turn to the suffering — "For whom the Lord loveth He chasteneth." That is an aspect of love we wish to avoid.

Where is Paul? And why is he where he is? God asked a man a question one day, "What doest thou here, Elijah?" That was a searcher, it was a tester, it was a disclosure. Elijah was running in unfaithfulness from the price of his ministry. "What doest thou here, Paul?" Could he not say, brethren, "I am here as the prisoner of the Lord." And again, "I am a prisoner for you Gentiles."

We want to value this and see it in its fulness today. I feel that tragedies can be turned into triumphs, if I live up to my own ministry. Associated with grief is joy. You have noticed that God turned the sigh of Egypt into the song of the Red Sea. The privations of life are turned into Psalms of love. God intends that the present should be controlled by the future. It is well to see present circumstances in the light of future glory.

Your Lord in His manhood anticipated a joy that enabled Him to endure the cross. Do not make the cross in Hebrews 12 to be atonement for sin. It is for your example to follow. He endured the cross, despised the shame, for the joy that was set before Him. You may have your thoughts as to what that joy was, I may have mine. Was it the right hand of God, seeing the travail of His soul and being satisfied, the day of the gladness of His heart, or was it everything combined?

In the Gospel the Lord said, "My soul is exceeding sorrowful unto death." God only knows the depth of that sorrow but the epistle to Titus tells me that He is going to have exceeding joy one day. In 2 Cor. 4:16 we have the outward man perishing but the inward man is being renewed. If you wish an Old Testament illustration of this, turn to Psalm 119:83 and there you will see it. "I am become like a bottle in the smoke." The outer perishes while the inner is being renewed.

"Our light affliction, which is but for a moment." The affliction as to weight, it is **light**, as to duration, it is for a **moment**. "Worketh for us a far more exceeding and eternal weight of glory." Now put the eternal over against the moment, and the exceeding weight over against the light affliction. That affliction may seem to be laid on one for a long time and it may be felt to be a very heavy burden, but put it on the scales of the sanctuary and put the glory on the other side of the scales and you will find that the eternal things far outweigh the burden. "We look not at the things which are seen, but at the things which are not seen" (verse 18). If we look only with our natural eyes we will go down and give way to the trial. "The things which are seen are temporal; but the things which are not seen are eternal." Again, in Romans 8:18 we read, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

In Philippians I we have:

THE FELLOWSHIP OF THE GOSPEL.

THE DEFENCE AND CONFIRMATION OF THE GOSPEL.

THE EVIDENCE OF THE GOSPEL (verse 27).

THE FAITH OF THE GOSPEL.

What is looked upon as fellowship in chapter 1 is seen as a sacrifice in chapter 4. Will those who are older take the time, as I have been doing lately, and see how many offerings are in the Philippian epistle?

I suggest that in chapter 2, you have the **MEAT OFFERING**, chapter 3, the **DRINK OFFERING**, and in chapter 4, the **GIFT OFFERING**. Included in that you have the offering of the sacrifice associated with Epaphroditus.

(to be concluded)

You may get all you want; you may reach the highest pinnacle at which you are aiming. But what will it all profit you, if the Lord sends leanness into your soul? (Psa. 106:15)

I, ME, MY, — AND SEDATIVES

—*Mervyn Paul*

A major proportion of the people, Christians included, who relax on psychiatrists' couches, or seek the help of psycho-theraputists, or who are swallowing "happy pills", now are known to be **OVER-CONCERNED WITH THEMSELVES**. The way of life to which they have been called does not satisfy them. They long to change it and are forever looking for some way to escape from its coils. Many take out their rejection by complaining, like the Israelites did in the wilderness.

When the Duke of Marlborough, a century and a half ago, remarked that his soldiers "swore horribly in Flanders", he was describing the **NATURAL** reaction of the human emotional system to unpleasant, vile conditions. And with this sentiment some who profess to belong to Christ might even have some sympathy, though not in agreement. For do not the Christless counsellors advise us to "let go, and not to bottle up our feelings?" They know nothing (and mostly care less!) about the treatment prescribed by the Great Physician Who said, "But the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). And so it is that their advice so often only serves to encourage us to pamper and feed the self-viper — and perhaps to swallow pills.

But the Lord Jesus did not come into the world, live, die and rise again, to foster any such evil ideas — and we who are saved had better believe it! For the trail that began with the helpful uses of "aspirin", then led on to the tranquilizers, several of which now have developed into sedatives that can produce horrible addiction reactions (and of which I have been an unhappy witness). This trail is being followed by certain weak ones of the Lord's people. And the reason only can be that these dear ones have never learned that the Lord Jesus is the answer to all our problems.

To say it quickly and bluntly: if my first paragraph describes, in any measure, our conflicts, **THEN WE ARE LIVING SELF-CENTRED LIVES** instead of being **CHRIST-CENTRED**. We may be saved and be the possessors of eternal life — which we expect to enjoy in heaven. But to such a thing as a present-time springing-up-within-us of His everlasting life we are almost complete strangers (Jer. 2:13). And instead of being overcomers, we are being overcome.

What, then, is the cure?

The first step is an honest admission to the Lord of our complete helplessness to manage our lives to His glory. This denial of the power of Self does not mean that we shall abandon the principle of self-

control; but it does mean that we shall yield the control of our lives to Him Who bought us body soul and spirit. **WE HAVE RECEIVED, BY FAITH, HIS LIFE**, through receiving Himself (I John 5:11-12). And this new life in Christ Jesus is something which only He can manage, and bring into full fruition (John 15:4-5) — and this only through **AN ACTIVE FAITH** in Himself. For if the first half of Gal. 2:20 describes a **fact to be believed**, then the last half defines a **truth to be practised** — if John 4:14 is to be possible, in a practical sense. Only then, as branches relying on the **Vine for every need** (John 15:5) do we actually begin to “live in the faith of the Son of God” (Newberry) for our daily lives.

“Not I, but Christ” — not “I, me and my” as the centre around which my life revolves, hour after hour. No longer will I be much concerned with what I desire, or what I dislike, or hate, but only with what the Lord desires. No longer will I worry about “feeling down”, or about my “nerves” (emotions, really), or whatever makes life unpleasant, because I shall have admitted to Him my complete helplessness to run my life to His glory, and shall have accepted Him as Lord of it. Henceforth **the responsibilities will be His**, and mine only to be obedient to His directions.

This attitude may require renewal every few hours; but bit by bit, with Himself as my Pattern, His Word as my guide the indwelling Holy Spirit as the (new) Source of my Energy, I can begin to step out of the self-life domination and into the realm where Christ, in a practical way, is my life (Col 3:4), **FOR ONLY THROUGH FAITH** can we begin to be overcomers (I John 5:4) — not through brave resolutions to be different — tomorrow — and swallowing pills.

A certain young mother, because of worries and sleepless nights, began taking tranquilizers, became an addict, broke down completely, attempted suicide, landed in a mental hospital, but came home no better than before. Later she was saved, **AND LEARNED TO PRACTISE COMPLETE RELIANCE ON THE LORD FOR EVERYTHING**. She wrote: “Day by day, as I surrendered the burdens of life to a God of love and grace, I **GREW IN FREEDOM**. He took the drugs and gave me strength to get through the first bad days. The fear, hate, resentment, shame, guilt, discontent, anxiety, and all my other negative thoughts were taken and I was given the positive thoughts to replace them . . . God’s grace **IS** sufficient.” (And oh, what a change!)

This young woman found “the Way” and now can say “Tried and proved”. John 4:14 has become her daily experience . . . How about the rest of us? Or shall we excuse ourselves by saying, as might a Laodicean, “Well, she needed it; but I’m not so badly off as that?” (Rev. 3:17).

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

“My soul is now united
 To Christ the living Vine,
 His grace I long had slighted,
 But now I know Him mine.
 I was to God a stranger,
 Till Jesus took me in;
 He freed my soul from danger,
 And pardon'd all my sin.”

The writer of this hymn is well known. Charles Wesley, son of Samuel and Susannah Wesley, was born at Epworth, England, Dec. 18, 1708. He was the youngest of eighteen children. (Some biographers say nineteen.) Charles was first taught by his mother, and later educated at Westminster School under his brother Samuel. A year or two after being ordained to the ministry he was genuinely converted; this changed the whole course of his life. He became an itinerant evangelist in association with his brother John. For many years they travelled together through England and Ireland and many striking incidents are recorded in this man's biography.

John Wesley, in talking of the new and difficult circumstances in which he and his brother Charles often found themselves placed in the early days of their ministry, said, “My brother Charles would say, ‘Well, if the Lord would give me wings I would fly’. I used to say, ‘Brother, if He bid me fly I would trust Him for the wings.’” This account is highly illustrative of the character of the two brothers; John Wesley had more confidence, Charles more caution. It pleased the great Head of the Church to use both those dispositions to promote the knowledge of salvation to countless numbers now in heaven.

One writer describes the distinctive peculiarities of their preaching thus: “John's preaching was all principles; Charles's all aphorisms” (short pithy maxims). Charles, in a private letter, thus states the difference between him and John: His brother's maxim was “First the Methodists, then the Church;” whereas his was, “First the Church, then the Methodists;” and that this difference arose from the peculiarity of their natural temperament. “My brother,” said Charles, “is all hope; I am all fear.”

In old age Charles Wesley rode a little white horse. When he mounted his horse, “if a subject struck him, he proceeded to expand it and put it in order. This he used to write on a card in shorthand

with his pencil." Not unfrequently he used to come to the house in the City Road, and having left the pony in the garden in front, he would enter crying out, "Pen and ink! pen and ink!" When these were given him, he proceeded to write out his hymn. This done, he looked around on those present, saluted them with much kindness, inquired after their health, and then gave out some short hymn.

Every lover of Wesley's hymns has been touched with his dying effort at poetry. For some time he had been lying quietly on his bed. At last he called for Mrs. Wesley, and asked her to write the following lines at his dictation:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope Thou art,
Strength of my failing flesh and heart;
Oh, could I catch a smile from Thee,
And drop into eternity!"

On Saturday, March 29, 1788, his happy spirit fled. All his family stood around the bed; the last words which they could catch from his lips were, "Lord, my heart, my God!" With his hand lying in his daughter's, the old saint passed home so gently that the watchers did not know when the spirit fled.

CONFERENCES

DESERONTO, ONT. — The Deseronto-Picton conference will, D.V., be held on May 22nd and 23rd, beginning with a prayer meeting on Saturday, May 21st, at 7 p.m. All meetings will be held in the Legion Hall, Mill St., Deseronto. The Lord's servants walking in the old paths and teaching the same are welcome to minister the Word. If coming by train to Napanee you will be met by notifying the correspondent, Wm. Root, Deseronto, Ont. Phone 133 R.

AKRON, OHIO, — Our conference will be held, D.V., commencing Saturday, May 28, at 2:30 p.m. and continuing through Sunday and Monday May 29 and 30, with a prayer meeting on May 27 at 7:30 p.m. Meetings will be held in the Gospel Hall, 1225 Wooster Ave. Ministering brethren whose practice and teaching confirm the saints in the old paths will be welcome. Corr. Joseph Bercaw, 928 Bisson Ave., Akron 7, Ohio.

FOREST GROVE, ORE. — The Memorial Day conference will be held, Lord willing, May 28, 29, 30, with a prayer meeting Friday, May 27. Harry H. Goff, 2433 Goff Pl., Forest Grove, Ore.

WINNIPEG, MAN. — The annual conference will be held, D.V., in the West End Gospel Hall, 492 Victor St., Thursday, June 2, at 7:30 p.m. prayer meeting. Friday, June 3, at 7 p.m., ministry. Saturday and Lord's Day, June 4 and 5 at 10:30, 2:30 and 7. Correspondent, S.M. Vanstone, 251 Beverley St., Winnipeg 10, Man.

SARNIA, ONT.—The annual conference, D.V., will commence with a prayer meeting at 7:45 p.m. on June 9th, in the Gospel Hall, College and Davis Sts., continuing there on the 10th. The remaining meetings will then be held in the Hanna Memorial School on Russel St. on the 11th and 12th. John Kember, 1393 Murphy Rd., Sarnia, Ontario.

KENORA, ONT.— Our annual conference will be held, D.V., on May 28 and 29, with a prayer meeting on Friday the 27th at 7:30 p.m. Usual order of meetings. Ministering brethren practising and teaching the old paths will be welcome. Corr. E. L. McCammon, R.R. 1, Kenora, Ont. Phone KI—8—4289.

MIDLAND, ONT.— The Waubaushene and Midland assemblies will have their annual conference, D.V., May 22 and 23 with a prayer meeting on May 21 in the Midland Y.M.C.A. (B. of B. 10 a.m. — Circulars to assemblies only.)

EDEN GROVE, ONT.— The conference this year will be held, D.V., on June 5 with prayer meeting June 4 at 7:30 p.m.

VICTORIA RD., ONT.— The Victoria Rd. and Lindsay assemblies will hold the 73rd annual conference, D.V., in the Long Point Gospel Hall, June 18 and 19, with prayer meeting June 17 at 8:00 p.m. Corr. Roger L. Crarey, Box 50, Victoria Road, P.O., Ont.

BYFIELD, MASS.— We purpose holding our annual conference, D.V., May 28, 29, with prayer meeting May 27. Corr. Wm. Ward, 26 Central Street, Byfield, Mass.

(The previous three announcements ask for "Old Path" Ministry.)

GARNAVILLO, IOWA — Our annual conference, D.V., will be June 4 and 5, with prayer meeting June 3. Usual accommodations. Corr. Robt. Brandt, Garnavillo, Iowa.

WITH CHRIST

LOS ANGELES, CAL.— Our beloved brother in the Lord, Stephen C. Bewick, went to be with the Lord on March 12. He was born in Nebraska in 1878, saved in Kansas 63 years ago and came to California in 1913. He was in happy fellowship in the Jefferson assembly for over 40 years; faithful to the Lord and His Word.

CAMDEN, N.J. — On March 23rd, Andrew Harley, aged 86, passed into the presence of the Lord. He was saved 66 years ago in Scotland, and for nearly half a century was in the Camden assembly. He was a brother beloved, addicted to the ministry of the Word and the care of God's people, by whom he will be greatly missed. The funeral services were taken by his son-in-law, Evangelist R. T. Halliday and Tom Sutherland.

ORILLIA, ONT. — Our brother T. Herbert Fox passed away February 13th in his eighty-eighth year. He was born and saved at Foxmead, Ontario and in later years lived in Orillia and was in fellowship there. The funeral services were taken by Russell Harris and Earl Pears.

VANCOUVER, B.C. — On March 29, our dear sister in Christ Mrs. Margaret Laing passed suddenly into the presence of the Lord in her sixty-sixth year. She was in happy fellowship for many years in Victoria Drive Assembly. The funeral service was conducted by George Campbell and James Bell.

CHRISTCHURCH, NEW ZEALAND — On February 26th our beloved brother, John Rogerson, went home to be with Christ as the result of an accident, aged 74. He was saved for many years and continued consistently in the Lord's ways. He and his wife "labored much" in the Gospel and in ministry among the Christians. He will be remembered for his quiet, humble, winning way and will be greatly missed. A very large company gathered at Mosgiel for the funeral.

VICTORIA RD., ONT.— Our dear Sister, Mrs. Bolton, departed on March 14th in her 80th year. She was saved by God's grace in Ireland 62 years ago. For many years she has been in fellowship in the Victoria Rd. Assembly to which she was always faithful. A. W. Joyce preached to saved and unsaved at the funeral.

PITTSBURGH, PA. — On February 22nd after a heart attack, William Seale, aged 74, passed into the presence of the Lord. He was saved 56 years ago in Ireland and has been associated with assemblies ever since. He was a quiet, godly brother, given to hospitality and always interested in the spread of the Gospel in the "regions beyond". The funeral services were conducted by A. Stewart and J. Lipke.

NIAGARA FALLS, ONT.— Our brother and evangelist, George Hathrley, passed away in Niagara Falls on March 10th, aged 84 years. He came from Nottingham, England in 1922 and has laboured mostly in the New England States. He came from New Jersey to the home of his niece and was taken by death within a week.

FOREST GROVE, ONT.— Our esteemed sister, Mrs. Alex. McDonald (formerly Mrs. Ira Beach), departed to be with Christ on February 17th in her 83rd year. She was saved in 1901 at Nodine, Minn., and was in the assembly there and later in Seattle, Long Beach and Forest Grove. She lived consistently, loved the truth and spread the Gospel in tract form. Howard McNicol and Hector Alves shared the funeral services.

U. S. A.

STEUBENVILLE, OHIO — A. T. Stewart and J. Lipke had meetings with blessing in souls to Christ.

AKRON, OHIO — Wm. Ferguson had good ministry meetings using his chart on the "Feasts of Jehovah". Recently five were received into fellowship, four of whom were saved at the last special Gospel meetings. A. T. Stewart was expected for ministry meetings the latter part of March.

CLEVELAND, OHIO — John McCracken had Gospel meetings in the Monticello Hall which were interrupted by the sudden death of his little daughter. Remember him and the family in prayer. He returned to Cleveland and has been joined by Wm. Warke.

WEST SIDE, CLEVELAND — A. Klabunda and G. Baldwin are preaching the Gospel faithfully with some unsaved attending the meetings.

CLYDE, OHIO — Wm. Ferguson has gone to Clyde, having meetings on the first three chapters of the Revelation in connection with local assembly testimony.

ARLINGTON, Wash. — R. Booth and D. Moffatt saw some blessing in souls to Christ. A. Wison, R. Hannah and T. Hay also visited.

FOREST GROVE, ORE. — Hector Alves had ministry on the "Feasts of Jehovah."

LORAIN, O. — D. Petherick and S. Eadie had profitable ministry meetings.

LA CROSSE, WIS. — E. Jamison closed at La Crosse with some professing. Two have professed at Prairie du Chien at meetings by L. Brandt and H. Wahl. S. Mick is at Black Earth and O. Smith and P. Elliot at Hitesville.

WINNIPEG, MAN. — R. Hanna (Chile) had brief visits here, Portage la Prairie and Glen Ewen. J. Gray had two weeks appreciated meetings at Port Arthur.

GLEN EWEN, SASK. — Jim Clark is preaching the Gospel, looking to the Lord to bless His Word.

NIAGARA FALLS, ONT. — J. Govan and A. Klabunda are preaching the Gospel.

SARNIA, ONT. — The assembly has been cheered and encouraged by Gospel meetings by B. Dobson and R. Boyle at which a number were led to Christ.

BURKE SETTLEMENT, ONT. — T. Kember and M. McLeod continue with a good interest in this new neighborhood, though they have been hindered somewhat by heavy snow-falls. They also encouraged the assemblies in Campbellford and Victoria Rd. by brief visits.

DUNCHURCH ONT. — G. L. Shivas and S. Simms have been following up the work with meetings two or three nights a week.

HUNTSVILLE, ONT. — Arnold Gratton and A. W. Joyce continue with good attendance and interest.

VALENS, ONT. — C. Fleming and E. Pears found it hard to get the unsaved into the hall. They sowed the seed of the Gospel and ministered to the Lord's people.

ST. JOHN'S, NEWFOUNDLAND — Albert Ramsay had seven weeks of meetings, seven nights a week. The Christians worked well, attendance was good and some souls were reached and saved.

LABRADOR — George Campbell has gone to California to his parents for a much needed change after several years in this pioneer field, and H. Harris to Arizona. Bert Joyce and A. Bergsma went to a place called Paradise, 150 miles north of Red Bay, Labrador — a very isolated part where little, if any, Gospel has ever been preached. The primitive conditions necessitated sleeping on the floor on caribou skins in sleeping bags in below zero temperatures but the brethren are happy in the work. They have returned to arrange a little conference in L'anse au Loup, and hoped the weather would permit flying Albert Ramsay from Newfoundland to share in the ministry.

WITH CHRIST

LANGLEY, B.C. — Our dear sister, Mrs. Isabella Blair, went to be with the Lord on Feb. 29th in her 77th year. She was born in Hopeman, Scotland and was saved in Saskatoon in her early twenties. Loved and respected, she bore a faithful testimony in the assembly. The funeral services were shared by R. Malcolmson and P. Mathews.

TYLERTOWN, MISS. — Our dear sister, Mrs. Daniel Carrier, went to be with the Lord on Feb. 29th, aged 66. She was saved four years ago in tent meetings near here and will be missed in the assembly. The funeral was well attended, giving a good opportunity to present the Gospel. (L. Ballhagen.)

FENELON FALLS, ONT. — A link with the work done many years ago in the Victoria Road district has been severed by the homecall of our aged sister, Mrs. V. Dewell on March 9th. She often recounted to the editor interesting incidents when the Gospel was brought to this district in the 1880's by brethren W. P. Douglas, W. J. McClure and R. Telfer. She was for many years in happy fellowship in the Victoria Road assembly and was a lover of the Word, the assembly and the Gospel. The Word of God was preached at the funeral by A. W. Joyce.

JACKSON, MICH. — Mrs. M. Schilling went home Feb. 27th, aged 76. She was saved in her teens and gathered out here in 1924. J. Adams and J. Clark preached the Word in the funeral home and at the cemetery.

TRUTH and TIDINGS



CONTENTS

CHOICES MADE (Part 2) A. W. Joyce	101
CONFESSION G. G. Johnston	104
MAJORITY RULE	106
A PREVENTED BREAKDOWN A. McShane	107
NOTES ON PHILIPPIANS John Douglas	111
THE THINGS FREELY GIVEN Wm. Williams	114
ROLL ON THE LORD THY WAY Mervyn Paul	116
SCRIPTURAL HYMNS Hector Alves	118
QUESTIONS AND ANSWERS	118

JUNE, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address One Dollar and Fifty Cents per year in advance. For lesser numbers or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

“Authorized as Second Class Mail, Post Office Dept., Ottawa”

Printed and Mailed in Midland, Ontario

TIDINGS

VANCOUVER, B.C. — The Easter Conference held by South Main was ministered to by 12 of the Lord's servants and three souls professed to be saved. F. Pearcey and D. Howard returned east after a fruitful series in Gilbert Rd. with a good number of souls to Christ. T. Wilkie and J. Blackwood remained for Gospel meetings in S. Main. A new assembly has been formed in fellowship in Deep Cove, 432 Cove Cliff Rd., on April 24. Deep Cove is about 20 miles from Vancouver. A S.S. and Gospel effort has been carried on for over five years with blessing. Correspondent — Aubrey C. Copp, 1405 Doran, North Vancouver, B.C.

TORONTO, ONT. — The Easter Conference was a time of profit and blessing. The East side was the largest that has yet been held and, some thought, one of the best. At the West side also the Lord's people were encouraged by blessing following the preaching of the Gospel. C. Patrizio had some ministry meetings in various halls and is now preaching the Gospel to the Italians. Brother Hanlon of Honduras has been giving accounts of the work in that country. J. James returned to England after the conference. Hector Alves and his son-in-law, Bruce Cumming (Venezuela) visited a number of the assemblies in Ontario, the latter giving accounts of the work. John Gray was expected for a week of ministry in Huntsville.

TORONTO, ONT. — In fellowship with the parent assembly, West Toronto, a new assembly is expected to commence on June 5, in Rexdale, with usual order of meetings in the newly erected hall on Bergamot Ave., Rexdale. The correspondent will be Roy W. Lutley, 20 Blondin Ave., Weston, Ont.

FREETOWN, P. E. I. — Albert Ramsay is preaching the Gospel in Freetown.

CLEMENTSVALE, N. S. — John McCracken returned to Clementsvalle. There is still work to do on the Avonport hall before starting in with meetings.

U. S. A.

HARDWICK, VERMONT — S. J. Rea is ministering the Word and preaching the Gospel in the small assembly here which seeks to go on steadily for the Lord.

SPRINGFIELD, MASS. — The Springfield assembly, formerly meeting at Cross and Willow Sts., have moved to their new hall and are meeting in the basement till the completion of the building. New location is 48 Garden St., West Springfield. C. Fite and W. Gustafson are now preaching the Gospel. Correspondent, Richard Bosely, 300 Western Ave., Westfield, Mass.

DECKERVILLE, MICH. — George Graham and W. Gustafson had three weeks Gospel meetings, hindered somewhat by road conditions. Recent visits

CHOICES MADE, AND THEIR RESULTS

—A. W. Joyce

PART 2

Last month we noticed: 1. Moses' choice — Christ or the world. 2. Lot's choice — The company of the godly or the ungodly. 3. Mary's choice — Service or Communion. Let us notice some other Biblical choices.

Paul's Choice — John Mark or Silas

It is beyond the scope of this article to go into the cause of Paul's separation from Barnabas. We leave the sad contention which resulted in these two eminently godly servants of the Lord being parted.

Paul desired to go forth in the scriptural way, with a fellow-labourer, so he "chose Silas, and departed, being recommended by the brethren" (Acts 15:40). Paul's choice of Silas as a fellow-labourer was a happy one. On the former missionary journey, before leaving for Pisidia in Acts 13, John Mark departed from them and returned to Jerusalem. If Mark was fearful that the visit to this rough province would be a trying one, his fears were well grounded. At Lystra, Paul was stoned and left for dead, while John Mark meanwhile was safely at Jerusalem. Paul must have felt the desertion of John Mark very keenly and it would seem that it was ten years or more before he was fully reinstated into Paul's confidence, see 2 Tim. 4:11.

What a contrast we find in Silas! From the first he was willing "to rough it." We see him standing shoulder to shoulder with Paul in Philippi, Acts 16. Together, they were dragged to the rulers in the market place, falsely accused, shamefully beaten and imprisoned. Together, they prayed and sang praises to God in the jail, verse 25. Together, they preached the Gospel to the jailor. Together, their bleeding backs were washed.

After such rough handling in Philippi, Silas did not turn and flee to more congenial surroundings. He was a true fellow-labourer and cheerfully accompanied Paul to Thessalonica to face the dangers of a riotous mob, stirred up by the faithful preaching of the Gospel. Silas went on with the apostle to Berea and must also have been with Paul during his extended visit to Corinth, see 2 Cor. 1:19. In writing to the Thessalonians, Paul includes his faithful fellow-labourers at the opening of his epistle, "Paul, Silvanus (Silas) and Timotheus," (1 Thes. 1:1). Peter refers to him in 1 Pet. 5:12, "By Silvanus, a faithful brother, as I account him" (R.V.).

We learn from the foregoing that Paul, with all his gift, appreciated a fellow-labourer and followed the Lord's example when He sent His disciples forth two by two (Luke 10:1). He was no

“lone eagle.” “Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth” (Eccles. 4:9-10).

We learn that a true fellow-labourer is not only ready to preach but is ready to suffer. Surely we should value highly such men and cultivate and keep their fellowship.

We learn that a preacher may lose the confidence of his fellow-labourer or his brethren, and, though received among them, has to win back that lost confidence, even as John Mark did.

Jonathan's Choice — of a Friend

The life of Jonathan, the son of King Saul, is a beautiful one, especially as it stands in such sharp contrast to his jealous minded, cruel father. No chapter in Jonathan's life history shines more brightly than that of his choice of David as a friend and of his loyalty to that true friendship. Jonathan chose as his closest friend, not one of the nobility of Israel, but a young, poor shepherd. “I am a poor man and lightly esteemed,” said David of himself in I Sam. 18:23.

What was it that drew out the affection of Jonathan for this young stranger? David's courage in taking his life in his hands and going down to the valley of Elah to meet the giant Goliath, (I Sam. 17), his simple confidence in the living God, verse 17, his modesty of bearing, all drew out the admiration of Jonathan. “The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul” (I Sam. 18:1). The young prince stripped himself of the things which naturally would be most dear to a youthful warrior — garments, sword, bow and girdle were all laid at David's feet. Jonathan's choice of a friend that day affected not only his own life but resulted in blessing to his descendants after he was dead.

Time and space will not permit to follow the many acts of friendship which Jonathan showed to David which supported the latter through the trying years of suffering from the jealousy and unjust anger of King Saul. The long life which Jonathan might have enjoyed as next to David upon the throne was cut off by a wrong choice he made. The human ties with his father in the end proved stronger than the ties of friendship with David. He perished on the battlefield with his father at the hands of the Philistines and then God brought David to the throne of Israel.

How very important in the lives of God's people is the choice of our friendships and the company which we keep. Do we choose the company of the spiritual or the carnal? Are we, like Jonathan, attracted by nobility of character or by social and financial status? When we make a true friend are we prepared to be truly loyal

in return? Jonathan even risked his life by maintaining David's just cause, (I Sam. 20:33-34).

David never forgot Jonathan's loyal friendship. One of the brightest chapters of David's life, II Samuel 9, was his kindness to Mephibosheth. Why did he heap such honour upon the lame man of Lodebar? "I will surely shew thee kindness for **Jonathan thy father's sake.**" How careful we should be in our choice of friendships when we realize that we will be affected by our choice throughout all our lives, and, perhaps, even after our course on earth is done.

Isaac's Choice, of His Life Partner, Rebecca

Perhaps the most important choice that a young Christian has to make after his or her conversion to God is that of a husband or wife. When we consider how much is at stake for time and for eternity how important that a right choice be made. Domestic bliss or domestic discord hangs upon this choice. Even the eternal reward is affected by the marital relationship. If husband and wife are at one in their desire for a godly home, for the salvation and training of the children, for the extension of hospitality, for the welfare of the assembly and the truth of God, for the furtherance of the Gospel, what happiness it brings into the life! What a reward there will be in the future!

On the surface it might seem as if Isaac had little to do with the choice of his Rebecca. His father Abraham worked on his behalf. Abraham sent his servant Eliezer to his kindred in the land of his nativity to seek a bride for his son. There is much typical teaching in all this. The Father has sent the Holy Spirit to seek a bride for His Son. But Isaac **did** make a choice. He might have asserted his own will for he was a mature man, but he chose to leave the matter in the hands of Eliezer, his father's servant. God guided in the whole matter and Isaac never had cause to regret the choice which God had made for him.

In our day, in some cases, it would seem as if this matter of such vital importance is the least prayed about in the young Christian's life. Instead of earnest prayer and waiting upon God, there is rather the butterfly wandering from flower to flower and finally a choice is made with little reference to God in the matter. Sometimes, alas, patience in waiting God's time and choice ends and his child, in wilful disobedience to His Word, marries into the godless world. May God preserve His dear children from frivolity or wilful disobedience in this great choice. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6). When we wait patiently upon God and are willing to make God's choice our choice, we may be assured of God's guidance and His blessing.

CONFESSION

—G. G. Johnston

The natural pride of our hearts makes it extremely difficult for us to make confession of our sin. For the sinner to sincerely repent of his sins and make honest confession to God may require God's dealings over a considerable period of time. His flesh recoils from such an act; he will attempt again and again to find excuse, rather than make frank confession of his guilt. Some are amazed at the length of time certain persons show concern about their souls before they arrive at the blessedness of sins forgiven. It has not been because God has been slow to extend His mercy toward the seeking soul, but because that soul has been slow to confess himself sinful, hopeless and undone.

This confession may never fall upon the ears of any man, but God who knows all our hearts can discern and interpret the true state of the soul, and hears the inaudible language of the inner man. He knows where there is true repentance, and hastens to apply the balm of forgiveness. The same Holy Scriptures which open the eyes of the understanding of the sinner to his vile state before God and make him agree with Him that he is fit only for judgment, bring to him the blessed gospel that says: "Christ died for our sins, was buried and rose again" (1 Cor. 15). His eyes, cast down in despair because of his sinful state, are raised to contemplate the Crucified One. He shouts with joy: "He bore **MY** sins." He who confessed himself a guilty sinner fit for hell, confesses Christ as His Saviour and only hope.

But, is this his last confession of sin? Soon he is made conscious, as he abides in the light of God's Word, that he has an **evil nature still**. While the new man desires only that which is holy and good, there is a something within him that tends towards evil. In this struggle his only hope of victory lies in the grace that God can and will give to him in answer to prayer.

In case that he should, nevertheless, fail, what recourse has he? Will a greater determination to fight against the thing bring him out a conqueror? Already his conscience has been defiled by some sinful act. Should he try to forget about it, and endeavour to do better in the future?

This is not the course outlined in Scripture. John's first epistle, directed to the children of God (a relationship that can never change), says, not to the world but to those who have been saved out of it: "If we, (we children of God) confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The proper thing for a child of God to do, whose conscience chides him, or her, for some sin, be it considered great or small, is to hasten to the Lord in con-

fession of that sin. THIS IS NOT making a confession in general of the possibility of sin having been committed, as: "Lord, IF I have sinned, forgive." The Lord requires, and conscience demands, the mention to God of the specific sin, as a sin the committing of which weighs upon the conscience, and, "if we confess our sins, He is faithful (because He has promised) and just (because payment was made at Calvary) to forgive us our sins." Believing God, the erring saint leaves the presence of God a happy restored soul. Thus restored, he learns to walk softly before God, having no confidence in the flesh.

But, should we not make confession also to one another? Not unless the sin has harmed the other party to some degree. The unholy custom of some cults which practise what they call "sharing", in which the sins committed by one are detailed to others, far from being a Christian practice, is strongly denounced in Scripture. Ephesians 5:12 says: "It is a shame even to speak of those things," and Romans 6:21 speaks of them as "things whereof ye are now ashamed." Surely this is the proper attitude in regard to sins of the past. Far from wishing to air them in the hearing of others, the forgiven sinner should blush to refer to them.

However, in the case of having done hurt to another, whether a fellow-saint or an unsaved person, there should be no delay in acting according to James 5:16: "Confess your faults one to another." Do we thus fulfil the will of God when we are conscious of having done injury to another? If that second party is a Christian, he, or she, should be willing to forgive, and restored fellowship will result. If it should have been a sin against an unconverted person, it will seldom fail to impress him favourably.

Since this action is in accord with the Word and will of God, none need fear that a loss of prestige might result from humbly fulfilling it. Try it today if you would experience fellowship with God, a good conscience yourself, and the esteem of others.

We are very pleased to announce that a new, unabridged edition of "IT CAN BE DONE" has been printed. This volume was first brought out about twenty-two years ago and found wide acceptance. In 1948 the author followed with another volume, "The Dawn of a New Day in Venezuela." The demand for the first volume has resulted in another edition being printed. The author, our veteran missionary brother, William Williams, needs no introduction to the readers of Truth and Tidings. We heartily recommend "IT CAN BE DONE" to all who have not as yet read this account of the Lord's work in Venezuela.

Those desiring to purchase this most interesting book may do so by writing: "IT CAN BE DONE", 139 North Carson St., Toronto 14, Ont., Canada. The price is \$2.50, including postage.

MAJORITY RULE

Rom. 15:6; 2 Cor. 13:11; Phil. 2:2; 1 Cor. 1:10

The above Scriptures plainly teach oneness of mind among God's people, especially in regard to things in which the church is called to action. There is **NO MAJORITY RULE IN THE CHURCH OF GOD**. Wherever such a line of things is introduced, or any attempt is made to force the assembly to act because a number think a certain course is right, division will be the result.

God's way is "one mind and one mouth", and this likemindedness is to be according to Christ Jesus, or after the example of Christ Jesus (Rom. 15:5). This is sought and found by hearing His voice together.

Oneness of mind and unity of action are again and again commanded in a company of God's people and is set forth in the Word of God as something to be sought after and expected. An agreement to differ, or one party over-riding the consciences of the rest is never named in the Word of God save in disapprobation (3 John 9).

If one part of the assembly acts apart from the rest, or against their convictions, it can scarcely be regarded as something with which we should bear or as a personal offence to be taken meekly without remonstrance, see 3 John 10. The very foundations of fellowship are thereby imperilled, and the Word of God set aside. An appeal to the Word of God made in a wise and godly manner would generally prevent such crisis.

The first responsibility lies with those who guide and oversee the flock in which the Holy Spirit has made them overseers. They should never appear before the assembly with any proposal, while they are not of one mind regarding it. Better to meet night after night for conference and prayer, until they are able to make a united statement concerning which all are agreed, **FROM THE WORD OF GOD**. If this were done, there would be little possibility of a part of the assembly acting without the rest, or of any clique or faction being able to cause division or dissension.

In the event of the assembly not being at once all of one mind regarding any course, there must be time given, and, if need be, help given in ministry bearing on the matter, so that those who do not see things as quickly as others, may not be thrown out of rank or ignored. There is always real blessing in **waiting upon God**, Who alone can give that oneness of mind which is the safeguard of unity and leaves no field of operations to those who would cause divisions. Division in the form of any open rupture, among those who have been together in God's assembly is a most serious matter, and is ever so regarded in the Word of God. Those who cause divisions **CONTRARY TO THE DOCTRINE** are to be marked and turned away from (Romans 16:17).

**A PREVENTED BREAK-DOWN
IN DAVID'S TESTIMONY
(I SAMUEL 25)**

—A. McShane, N. Ireland

Every saint recalls occasions when his feet had well-nigh slipped, but through the providential dealings of God the approaching disaster was averted. The story of David being frustrated in his hasty purpose to destroy Nabal's household, is a striking example of this mercy. The historian, no doubt guided by the Lord, was led to set this rather humiliating episode between two of the most illustrious chapters in the life of that great man. Indeed, had we only chapters 24 and 26 we might justly conclude that David was without a rival for grace and forbearance. His two victories over himself and the flesh stand out like twin peaks in the mountain range of his many triumphs at this time, for though according to both chapters, Saul was miraculously delivered into his hand, he refused to slay the Lord's anointed.

Much as we admire his valour in facing and slaying the Giant, we must concede that his victory over his feelings and over the advice of his followers was yet more praiseworthy. Even Saul himself was as much surprised at David's attitude as he was rebuked by it. When we turn to our chapter, however, we see David down in the valley and discover that he was as natural as any one of us, for although he overcame in the case of Saul, he was all but defeated in the case of Nabal.

After roaming in the wilderness of Paran for some days, with little to eat and perhaps less to encourage, news reached him that Nabal was shearing his sheep. Knowing this to be a time of prosperity and plenty, he was constrained to send a deputation to the wealthy farmer to ask for supplies so that his distress might be relieved and his men encouraged. Although the request was reasonable and presented with kingly courtesy, it was refused with insolence and contempt. The men who expected gifts had, instead, abuse and slander flung in their faces. The language of Nabal indicated that he had neither respect for the rejected king, nor appreciation of the constant care and watchfulness bestowed by him.

After all, if David hadn't slain Goliath and defeated the Philistines, Nabal would have had no sheep to shear, nor servants to feast. No sense of indebtedness, however, entered his foolish mind. There was therefore nothing else that the insulted ambassadors could do, but return to their master and report. Can we wonder that David was furious? It was bad enough to be hunted by the ruling monarch, but much worse to be chased and despised by a

drunken fool — one who owed his very life to the men he was reviling. Little time was spent in reaching a decision. Swords were girt, and the warriors, headed by their angry captain, began their hasty march on the farm of Nabal, their one intention being to leave no man of his household alive.

Viewed from the natural angle, the action of David on this occasion seems quite justifiable, but had his purpose not been frustrated, nothing could have cleared him of having made a major blunder, whether before the Lord or before those of spiritual discernment.

In the meanwhile, news of what Nabal had done not only reached the ears of David, but also the ears of his wife Abigail. If ever a pair were unequally yoked together, it was Nabal and his wife. He was as noted for his churlishness and folly as she was for her grace and wisdom. While we admire her virtues, we do not envy her position. Although surrounded with wealth, she, nevertheless, was deprived of spiritual fellowship in the home.

This wise and understanding woman immediately grasped the situation, for as soon as she learned what had transpired, she hastened to collect a present and ride with it to David, no doubt hoping to stop him from taking vengeance. It must have been an impressive moment when at length the two met on the hillside. The sight of David and his armed men fully confirmed her fears, so she fittingly fell down at his feet, owning her guilt and the folly and guilt of her husband. In the course of her pleading for mercy and forgiveness she exhibited an insight into the purposes of God concerning David that few, except perhaps Samuel, were sufficiently spiritual to perceive. Indeed he must have stood amazed in her presence, for her speech not only cooled his temper, but as it were, placed the crown of Israel upon his head. Every word of her sublime address sparkles with wisdom, but we cannot fail to see that the vital point in her argument is when she stresses the fact that it would be utterly unworthy for one, who was engaged in fighting the Lord's battles, to stop to fight his own. Could not God, who had promised him the kingdom, be trusted to deal with every foe? How regrettable when the day would come for him on his throne, if he must then recall that he had to shed blood in defence of his own reputation!

Perhaps it takes as much wisdom to accept good advice as to give it. Haply, David was not lacking in this grace. Her soft answer turned away his wrath. Willingly he took the present from her hand, blessed her for her intervention, and returned to his place of hiding. Likewise she returned home, where she found Nabal so intoxicated as to be unfit to hear from her what had occurred. In the morning, however, he regained sufficient sobriety to enable

him to understand the mercy of his wife's intervention that had delivered both him and his men from slaughter by David's sword. While listening to her story he had a heart seizure, which in ten days proved fatal. God, Who had said, "Vengeance is mine, I will repay" had quickly fulfilled His Word. All that poor Nabal called his own had to be suddenly let go, and the things which he held so greedily were left behind for others to enjoy. Like his "prototype" in the New Testament — the rich farmer of Luke ch. 12 — he showed his folly by imagining that life consisted in the abundance of the things possessed. Although he had wealth he was not given further time to enjoy it.

There seems to have been little sorrow at the passing of Nabal. Perhaps, like most of his kind, he departed without being desired. How different to the case of Samuel whose death is recorded in the opening verse of our chapter, for there we read that "all the Israelites were gathered together and lamented him." None was likely to mourn the loss of a man who was churlish in his manner and evil in his doings. He lived for self and sin, so the world was nothing the poorer when he left it.

News of his death reached David, causing him to bless the Lord for having so soon vindicated his cause. Well might he be thankful! We need not wonder that his thoughts turned to Abigail, for to her wisdom he owed much at this time. Such a noble soul was fit to share the throne with the king, so he sent for her and called her to become his wife. Overwhelmed with the gracious offer, she humbly responded to the invitation, so thus it transpired that David, who at first was denied, as it were, the mere crumbs of Nabal's table, not only received a portion of his goods, but inherited all that pertained to him, even to the wife of his bosom. "He always wins who sides with God" was as true in the past as it is in the present.

Unlike many other experiences of David's life, this one does not seem to have been made the occasion for writing a special psalm. If, however, we compare our chapter with Psalm 37, we will probably agree that thoughts of Nabal were still fresh in the Psalmist's mind, even in his closing days. In this song he contrasts the end of the righteous with the end of the wicked. As already noticed, we have two deaths in our chapter, one — Samuel's — in the opening verse and the other — Nabal's — in verse 28. Could we find a more fitting example of "the perfect man whose end is peace" (Ps. 37:37), than the prophet Samuel? Or could we think of anyone to fit better than Nabal the picture of the "wicked in great power, spreading himself like a green bay tree? Yet he passed away and was not" (v. 35).

The lessons of this passage may have already been noticed as we have made our way through it. Nevertheless, it would be a pity if these should not be fully impressed upon our hearts, so for this reason we might venture to re-state them.

To begin with, we need to be on our guard lest we are overcome with smaller temptations, especially after having gained the victory in some major test. We are invariably more exercised about our actions when great issues are involved, and often fail to sense danger when only common trials come our way. The enemy at times slips in by the side door, while we concentrate our attention on the main entrance.

A second lesson for us all is that often we have a more lofty opinion of ourselves than we realize. Even though we may use words about our nothingness, yet we generally feel very different when we hear others speak thus of us. It was one thing for David to say "Who am I?" but quite another for him to learn of Nabal saying, "Who is David?" Nothing brings our pride to the surface like being despised by those we deem to be our inferiors. Even Job winced under the slights of those whom at one time he thought to be unworthy to sit with his dogs.

Thirdly, we are taught how easily we can be turned from fighting the Lord's battles to fighting our own. Indeed, when our own interests are at stake we are prone to put more into the fight, than when contending in the real battle.

Fourthly, we are shown, that when our cause is right and left in God's hand, He not only delivers us from our enemies, but often exceeds our expectation in making up to us what for a time appeared to be lost. And lastly, we see that vows to do wrong are not to be kept. If at any time we discover we have promised to do something that later is clearly shown to us to be contrary to the will of God, it is our wisdom to refrain. To vow to do wrong is evil enough, but to execute it is a double evil.

May the Lord grant us grace to fight His battles, to trust Him with our cause, and to wait until the Day of His final triumph, for even though all be not vindicated now, it will be then, and we shall yet fully know the meaning of Job's words, "I know that my Redeemer (Vindicator) liveth."

At the time of the flood, the more the waters increased, the higher the Ark was lifted toward heaven. Thus sanctified afflictions are spiritual promotions; and as troubles abound, consolations much more abound.

NOTES ON THE EPISTLE TO THE PHILIPPIANS**(From an address, Part 3)***—John Douglas, Scotland*

FELLOWSHIP IN THE GOSPEL — Paul speaks of their “fellowship in the Gospel from the first day until now” (Phil. 1:5).

What was the first day? See Acts 16.

Whom did he get hospitality from? It was from the first convert in Europe, Lydia. The Lord opened her heart, then she opened the door of her house and entertained him. She provided lodgings, that was the first act of fellowship.

The next act of fellowship which the apostle enjoyed was the hospitality of the table. The jailor “set meat before them” (Acts 16:34). Paul would say, “I cannot forget the first days in Philippi, when I received the shelter of Lydia’s home and the hospitality of the jailor’s table.”

Then also Paul could say, “I remember then when I was in Macedonia in the city of Thessalonica, there was no church communicated with me as concerning giving and receiving but you brethren.” Do we remember the servants when they are in our midst only? Do you know, fellow-believers, that the worship of God’s altar and the maintenance of God’s servants had to come out of the resources of His people? I do not believe in “paid ministry” but I believe in ministers being paid.

Again, let me say to young men — what do you do with your money? When you come together on Lord’s Day morning, you will see something — a table upon which is the cup, the bread and also a bag or box. Did you ever ask yourself why it is only at the morning meeting a collection is taken? Have you ever gone back in mind to the days recorded in the book of Kings when Jehoiada was the priest? See 2 Kings 12. Paul puts the collection “over against the altar” in 1 Cor. 16:2.

On Lord’s Day, when you look at the bread and wine, you see what God has given for you, but when God looks into the offering, He sees what you are giving to Him. Let me say also, there is a principle involved when the Lord saw the widow’s two mites. God does not look at what you are giving, but He looks at what you have left after giving it.

When Paul instructed the assembly in regard to giving he said, “Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Cor. 8:9). The grace of God is in Christ. He, a rich Person, became poor, that a poor person might become rich. That is the example of giving. “In f

ye sent once and again unto **my necessity**" (Phil. 4:16). Take time, when you are reading the Bible to have a good amount of "Selahs" (the art of consideration) before the "Amens" (the art of agreement). You were meeting my necessity, "Ye have done well that ye did communicate (or had fellowship) with **my affliction.**" In the first case he was a man at liberty so he speaks of my necessity. But now he speaks of my affliction, because he was in prison.

Paul says, as it were, "I want to tell you brethren, you have done well in meeting my need, but what you have given is to God," see verse 18 of chapter 4. We speak about the Lord turning water into wine (John 2:9). Here Paul turns the Philippians' gift into a Sweet Savour Offering to God. It is an odour — it is a sweet savour — it is well pleasing to God. Have you noticed in the book of Leviticus that the GIFT becomes one of the sweet savour offerings in the nostrils of Jehovah? What did it do for Paul when he received the things brought by Epaphroditus? His need was met by them. This will abound to the account of the Philippians in a day that is yet to come.

"The defence and confirmation of the Gospel" (Phil. 1:7). What does this mean? You will see here the sword and the trowel of Nehemiah, (see Neh. 4:17). It was both defensive and confirmatory. I do not take time to explain the words, but the words in the original justify this interpretation.

Paul was paying the price when he was lying in prison, then the day came when he had to give a defence. "At my first **answer** no man stood with me" — this is the same word as in Peter's Epistle, "Be ready always to give an **answer** to every man." Can you give an answer as to what you believe and a reason for the things that you do? We learn Paul's defence as we read of him before the Jews, before Agrippa and in Rome before Nero. He is a prisoner speaking in defence of what he is teaching.

What is confirmation? When Nehemiah built the wall with a trowel, he then stood on top of it with his men with swords to defend it. Do I believe these things and then **walk** on them. This should characterize the man who believes these things. We speak of the sufferings of the Gospel. Paul while in prison writes the Philippians, "The things which happened unto me have fallen out rather unto the furtherance of the Gospel."

Do you remember the little maid in Naaman's household? You may not be a Paul or a Joseph, but this little girl in 2 Kings 5 was taken prisoner of war. The circumstances are such that she is away from her home and her people. What can this girl do for God? She said: "Would God my lord were with the prophet that is in Samaria for **he would recover him** of his leprosy." She was alone, she did not

need accompanying "choir or quartette" but she had confidence in the Lord and was faithful in disclosing it.

Remember when Ehud put the dagger in Eglon (Judges 3:20) and said, "I have a message from God unto thee", and then left it to do its work. The preaching of the Gospel is no flowery display. It needs no attachments from the world. Do not try to beautify it — you will only deface it. Do not try to put power into it — there is plenty of power there already.

Notice that as Paul lay in jail he comes to a point where he says, "I am in a **strait** betwixt two" (1:23). This word "strait" is the same word as the Lord used, "I have a baptism to be baptized with and how am I **straitened** till it be accomplished" (Luke 12:50).

I wonder if Paul's mind is going back to the time when he was caught up to the third heaven? (see 2 Cor. 12:2). Was this what put the desire within him to "Depart and to be with Christ; which is far better" (1:23)? While this was his own preference, he thought of the saints and says "It would be gain for me but loss for you."

The apostle, pressed between these two scenes, heaven and earth, may remind us of the Lord in Gethsemane. See him in agony in prayer in Luke 22. Do you see the Hebrew servant here, (Exodus 21)? He has served his master and the time has come when he can go out free. He looks at his master, his wife and his children. Pressed between these circumstances, his liberty on the one hand, his affection on the other, what choice will he make? He forfeits his own liberty because of his love. So it was with Paul in Phil. 1:25.

Notice three recorded prayers which were not granted by God: Moses' prayer to get into the land, Deut. 3:25-26.

Paul prayed that a thorn in the flesh would be removed, 2 Cor. 12:8-9.

There was One Who prayed in Luke 22 — The Lord in Gethsemane.

Moses prayed in the light of sin committed.

Paul prayed in the light of sin indwelling.

The Lord prayed in the light of both being atoned for, that government might be averted and grace might be bestowed.

Well, Paul, what are you going to choose? I will stay. It would be better **for me** to go to be with Christ, but it would be loss **for you**, therefore I am content to stay. **LOVE ACCEPTS THE WORST FOR ITSELF BUT THE BEST FOR ITS OBJECT.**

John, on the isle of Patmos, saw the glory of the Lord. He saw the declension of Assembly testimony. He saw the government of earth. He saw the eternal city and all that it meant. What did he say? "Even so come, Lord Jesus."

THOSE WHO HAVE BEEN CLOSEST TO HEAVEN, LONG FOR IT MOST.

THE THINGS THAT ARE FREELY GIVEN TO US OF GOD

—*Wm. Williams, Venezuela*

"That we might know the things that are freely given to us of God," I Cor. 2:12. Chapter two of 1st Corinthians is a very specific explanation of the fact that the revelation of Christ to the soul owes nothing to human wisdom. The mightiest intellect and the weakest mind stand side by side when it is a revelation of Christ to the soul. Indeed we have often noted here in Venezuela that the simplest saints seem to enjoy more intimate fellowship and childlike confidence in God than those who are versed in the wisdom of this world.

The other day we noticed the phrase, "things . . . freely given to us of God." Now the word "freely" precludes all idea of merit, attainment or position. We believe that we all start "born of God" and have certain things which are common to all "born again" Christians.

We would note first: "eternal life". "He that believeth on the Son of God hath the witness in himself . . . and this is the record, **that God hath given to us eternal life**, and this life is in His Son," I John 5:10, 11. This statement seems so clear that it could leave no room for doubt, and yet there are very many of God's people who do not have the assurance of eternal life. Doubts and fears haunt and harass them; they are up today and down tomorrow. Now they are trusting and happy; shortly they are doubting and downcast. An old sister once told us that she never knew what it was to have settled peace about the eternal security of her soul until one of the Lord's servants explained the Word to her. This is just what we should like to do to you Christians who are given to doubting.

Eternal life is given to you by God, the eternal and unchanging God and Father of our Lord Jesus Christ. Now when you get a gift from a real friend you do not begin to wonder if he or she may come tomorrow and take it back. God's gifts are not "Indian" gifts. I received a wrist-watch two years ago from a dear friend; it has never entered my mind that she might come and tell me one day to give it back to her. No, I just let it tick away and enjoy its use in marking the time. "God is not a man that He should lie, nor the son of man that He should repent." Be my feelings what they will, Jesus is my Saviour still.

But God has freely given to us another inestimable gift: "the Holy Spirit". Every child of God has received the Holy Spirit or he is not a genuine Christian. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, **ye were sealed with that Holy Spirit of promise**, which is the earnest of our inheritance," Eph. 1:13,14.

If the truth of eternal life has given cause for much disputation among Christians, much more has the truth of the sealing of the Holy Spirit. The unfortunate rendering of Eph. 1:13 in the Authorised Version has given rise to the idea that the baptism and the sealing of the Spirit only come after believing, and that it has to be sought by agonizing and much prayer! The Revised Version makes the truth more clear: "In whom ye also, having heard the word of truth, the gospel of your salvation: in whom having also believed, ye were sealed with the Holy Spirit of promise." When we were in the denominations it was a current question: "Have you received the seal of the Spirit since you believed?" This made us look in and back to see if we had received this sealing by some vision, emotion or exhilarating experience.

Our young people in the assemblies do not appreciate sufficiently the clear and scriptural teaching that they receive and which has cost them so little. Salvation, the Baptism of the Spirit and the Sealing are all along the things which are freely given to us of God. They are the sovereign acts of our God in which we have neither part nor lot but to take them and be thankful.

One other thing that the Lord has freely given to us is seen in John 17:14: "**I have given them Thy Word.**" The Word of God is the priceless heritage of the Church. We live in a day when Bibles abound, but they are read little and studied less. It can no longer be said that the Word of the Lord is precious in these days. There is so much attractive reading matter in this day of mechanism that the Word of God is often apt to be forgotten. We receive many monthly magazines, some with a very attractive set-up. But if we are to enjoy the Word which has been freely given to us of God we must make a holy determination to have at least half an hour with our Bible every day — not merely to "read the chapter" but to get a word from the Lord in the chapter. We find it a good thing to write out the verse or thought which we glean from the portion; this helps one to remember the word during the busy hours of the day.

As we would never think of going to work without our breakfast, so we should never venture out without the morning portion from the Bible. It is good to carry a pocket Bible to work, and often at the noon hour or on the way home on the bus there is an opportunity to read something or to start an explication for the benefit of others. We do not favour Bible Correspondence Courses; this merely gives head knowledge, but personal study, on your knees if possible, will bring rich returns. One should read the Word at least three times a day. Read in different parts of the Bible consecutively and you will see how the Old Testament dovetails into the New and the New gains beauty from the Old. Always remember that God's Word was written to be understood, and it has to be understood as it is written.

ROLL ON THE LORD THY WAY

—*Mervyn Paul*

“Roll on the Lord thy way, and trust upon Him, and He worketh.” Thus does Mr. Young translate, literally (i.e. letter for letter) Psalm 37:5.

Of course I'm not pretending to criticize our English translation. But sometimes if we follow the exact words of the original we can grasp the sense of the passage more easily. This, it seems to me, is the case with this precious and well known promise — one that sets forth a principle of God's ways in dealing with His people that is not nearly so well known. The principle is this: AN ACTIVE DEPENDENCE ON GOD works in us AN ACTIVE FAITH. This, in turn, makes it possible (Heb. 11:6) for God TO BE ACTIVE ON OUR BEHALF. Notice the present tense, “He worketh”; and contrast Matt. 13:58.

The Christian who rolls on the Lord his, or her, way is one who “casts away” on the Lord his, her, burdens (Psalm 55:22), allowing the Lord to assume all responsibility for them. The oft-heard remark, “I take my burdens to the Lord, but bring them away again” is not really true. All that happens at such times is that we recite our troubles to Him, and so get a measure of relief from our woes, just as we might do if we told them to a neighbour. But this is not what Psalm 37:5 means at all. We are to do more than, “Take your burden to the Lord”; we are to COMMIT our way, hence our burdens, to Him — or to use the Hebrew figure, we are to roll them off our shoulders on to His. Committing one's way to Him is more than telling Him our troubles and praying about them. It means TO HAND THE WHOLE THING OVER TO HIM — without reserve — hands off!

Let us suppose you are ill. You go to a doctor and bore him dreadfully with a long account of your aches and pains, telling him how much you long to feel well, etc., and then walk out of his office. Would that be committing your case to him? Of course not. NOT UNTIL YOU PUT YOUR CASE ENTIRELY IN HIS HANDS would he be able to undertake for you. Only then would you have committed your way to the doctor. And from then on THE RESPONSIBILITY for your way would be on his shoulders — not on yours. All you would require to do would be to obey his directions. You would have rolled your illness-way on him in DEPENDENCE on him. This would be an expression of your trust, your ACTIVE FAITH in him, his skill and abilities; hence he would “work” his best for you — and all because you had ENTRUSTED YOURSELF AND YOUR ILLS to him . . . a fairly good illustration of what is involved in the Psalm 37:5 promise.

But let me point out that this promise - principle hits hard at the practices of many of us who, when we have a problem: — consider all the angles, then, like David (1 Sam. 27:1), decide on the wisest course;

— then we pray about it, asking the Lord to block our way if it is not His will for us to pursue it.

— and if He does not block it, and we still feel happy about it, we conclude it must be His will and so go ahead.

Honestly now, can you see any true commitment, entrusting of our way to the Lord, in this prevalent practice? Once it was my way of doing, too. But that was before the Lord opened my eyes to see the great difference between being DIRECTED of God, and only being PERMITTED.

How the example of the Lord Jesus shames us here! As a Man upon earth, He was the completely dependent One. In Psalm 22:8 we read of Him, "He trusted (rolled Himself: Newberry) on the Lord that He would deliver Him." He rolled Himself and His way, on His Father (same word as in Psa. 37:5; Prov. 16:3) and left all the planning, all the decisions, all the choices to Him, acting only as, and when, He was directed to do so. How contrary to His example, then, must be our habit of making our own plans, decisions and choices — and then of trying to get God's permission to act according to them!

But I can throw no stones, for such was my own practice, as I have said, for many years. Then one day the Lord gave me such a jolt from His Word that I never have forgotten it. You will find it in Isa. 50:10-11. Evidently reliance on Self-direction can be costly — even as I have proved for myself.

O Beloved! We have a great God! Why should we, who have entrusted our souls to Him, be afraid to entrust our daily affairs to Him in the same way? (Col. 2:6). Why can we not take Him at His Word, as in Psa. 37:5? Why do we allow UNBELIEF to rob us in this manner? It seems that it is only when we are in such a tight place that we can't do a thing to help ourselves that we are willing to trust Him to act for us — without our aid, or else to direct us as to what He desires us to do. Nevertheless it is a fact:

"They who trust Him wholly, find Him wholly true."

If you have the right side of an argument, it will do no good to manifest a bad spirit. It will rather hinder the truth from having its due weight. Those who have a "bad case" are generally liable to lose their tempers.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

“Faint not, Christian! though the road
Leading to thy blest abode
Darksome be, and dangerous too,
Christ, the Guide, will bring thee through.”

This hymn was written by James Harrington Evans. He was also the author of —

“As sinners saved we gladly praise
The Author of redeeming grace;
Father, 'tis Thine almighty power
Secures us when the tempests lower.”

He was the son of Dr. Evans of Salisbury Cathedral; born April 15, 1785. He graduated at Oxford 1803, and entered upon a ministerial career in the Church of England. At the age of 30, having previously experienced a great spiritual change, he left that denomination, and became a Baptist preacher. Mr. Evans was the author of considerable works in prose, but is best known as a hymn writer. In 1818 he compiled a hymn book containing a good number of his own compositions. “Faint not, Christian”, was written in 1833, and since then it has undergone a good many changes. J. H. Evans removed to Stonehaven, Scotland, where he died Dec. 1, 1849, at the age of 64.

QUESTIONS AND ANSWERS

(Send all questions to *Hector Alves*)

Question. Is there any scripture for putting out of the assembly a member who marries an unsaved man or woman?

Answer. First, let it be stated, “a member of the assembly” is scarcely a scriptural term. We are spoken of as “members of the body of Christ” and “members one of another”, etc., but never as “members of the assembly.” The marriage of a child of God to an unconverted person is forbidden in the Word of God. “Be ye not unequally yoked together with unbelievers,” etc. (2 Cor. 6:14). Any brother or sister contemplating the unequal yoke in marriage ought to be counselled and also warned by some of the spiritual brethren in the assembly. There have been cases where this wrong-doing was seldom if ever spoken about, much less ministry given on the subject. A young couple pledged themselves to marry, without being told about the wrong of the unequal yoke, or any word of caution

given. If, however, there is godly counsel and warning given, and in spite of that the marriage yoke is entered into, we believe that in such a case the discipline of 1 Tim. 5:20 ought to be carried out: "Them that sin rebuke before all, that others also may fear." There is no scripture for excommunicating offenders of this sort, but there is a need for carrying out internal discipline when the Word of God is deliberately disobeyed.

Question. In reading Rotherham's Translation of The New Testament I notice that 1 Corinthians 14, verse 40, is rendered, "But let all things with comeliness and by arrangement be done." And in the margin it gives "according to" arrangement. Does this mean that it is the proper thing to arrange speakers at conference meetings, and to arrange who should give out hymns, and who should lead in prayer?

Answer. It is a remarkable thing that some will go to great length in order to justify an unscriptural practice. Not being a Greek scholar it is difficult to say how legitimate the Rotherham Translation of this verse may be. However, in looking at the various translations to hand, we find that the word "arrangement" is not there. The Revised Version leaves the wording as it is in the Authorised Version: "But let all things be done decently and in order." No change is made in the margin of the Newberry Bible, and J. N. Darby's New Translation gives, "But let all things be done comelily and with order." Other translations render this verse, "Let all things be done properly and in order;" and "becomingly and in order." One translation into modern English aptly renders it, "Let everything be done with propriety and in orderly fashion."

We see nothing here to suggest prior arrangements being made in regard to conference speakers, or any other speakers. Throughout this chapter there are exhortations regarding orderliness in the exercise of certain gifts, and the apostle sums up these exhortations with another one which in substance is, Let all this be done in a becoming and an orderly fashion.

Question. If a brother is going to be put away from the assembly for one of the acts mentioned in I Cor. 5, is it necessary to go to the brother first, and ascertain if he is guilty?

Answer. Before excommunication from the assembly is carried out there must be proof of the guilt beyond the shadow of a doubt. Circumstantial evidence is not sufficient to act upon. Guilt may be established by the full confession of the erring one, or ones. It may be established "at the mouth of two or three witnesses." When there is the latter proof and evidence of the guilt, the brother or

sister in question may be visited, not to ascertain the guilt, but to inform the guilty party of it, if necessary. When there is sufficient proof of any of the grave moral evils having been committed as mentioned in I Cor. 5:11, the assembly is under obligation to exercise the discipline mentioned in verse 13 against the guilty party without delay.

Question. We read in Acts chapter 6, verse 3, that there were seven brethren chosen and appointed to be overseers. Why does the Assembly not appoint overseers today? How are we to know who are the elders in the Assembly when they are not appointed?

Answer. In reply to the first question let it be pointed out that the seven men chosen in Acts. 6:3 are neither called overseers or elders. Their work was what might be called deacon work, although they are not called deacons. They were appointed to certain work, particularly the distribution of supplies among the needy. There had been a certain neglect in the daily ministration of funds contributed for this purpose, so these seven godly and spiritual men were appointed to take care of this business. The ministry of the Word was no part of that work, although, as in the case of Stephen, they were not hindered from doing that.

We would also point out that the word "elder" means "an older man". The word is "presbuteros", and is used in John 8:9, where we read, "beginning at the eldest;" and in Luke 15:25, "his elder son." The idea in the word "elder" is "an older person." The word "overseer" is "episkopos" from which we get our word "bishop". That is, one who sees over. These are not said to be chosen or appointed, but "made by the Holy Ghost" (Acts 20:28). That is, they are gifted and qualified for that work. The qualifications are not a good education, or success in business, etc. but are set forth in I Tim. 3:1-7, and in another way in I Peter 5:1-4. Such qualifications will be readily seen by the godly walk, spiritual exercise, and fatherly care for those in the Assembly. A man of God, with the heart of a shepherd will be seen taking care of the church of God. Those who are elders are so by their age and experience; those who are bishops or overseers are made so by the Holy Spirit, and are known and recognized by the work they are doing. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you: And to esteem them very highly in love for their work's sake" (I Thess. 5:12,13). Not only are these to be recognized, but they are to be obeyed. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). There is no necessity for any ceremony or anything of an official character. Overseership is a work, not an office. "If a man desire the office of a bishop, he desireth a good WORK" (I Tim. 3:1).

also have been appreciated from H. Dobson, J. Gray, B. Cumming, H. Alves and L. E. McBain.

SEATTLE, WASH. — George Campbell called and gave an interesting account of the work in Labrador which was enjoyed by the Lord's people.

CULVER CITY, CAL. — The new Gospel Hall, 11138 Venice Blvd., Culver City was opened on April 23 and 24 with meetings which were a time of real blessing and fellowship. The Word was ministered by S. Maxwell, H. McCready and G. McKinley. Gospel meetings by brethren Maxwell and McCready followed with blessing in the salvation of souls. This assembly, formerly known as Jefferson Blvd., Los Angeles, was planted over 60 years ago by Mr. W. J. McClure and other servants of the Lord who have gone to be with Christ.

McKEESPORT, PA. — The recent conference was a season of blessing. Practical and sound ministry was given with help from God. Thirteen of the Lord's servants were present, the most of whom took part. The Gospel was faithfully preached and the attendance throughout was most encouraging.

EAST BOSTON, MASS. — Helpful visits have been enjoyed from W. Ferguson, L. E. McBain and R. Hanna. On June 5th the assembly here will have a one day conference, D. V.

LA CROSSE, WIS. — In spite of unfavourable weather the Lord gave a good conference, 10 of those giving their time to the work took part in ministry and the Gospel, in freshness and power. S. Mick is at Grandview, Ia. and may be joined by L. H. Brandt. Alex Wilson purposed visiting some of the assemblies in Wisconsin. S. Hamilton visited Black Earth, Brodhead and Lake Geneva; Mrs. Hamilton's eyesight is somewhat improved. L. Brandt and H. Wahl closed 10 weeks of meetings in Prairie Du Chien in which the Lord blessed His Word to the salvation of souls among Christians' children and strangers. Wm. Warke is having meetings in Mason City.

OTHER LANDS

(The following two items had to be omitted last month for lack of space.)

NORTHERN IRELAND — John Thompson is having very good meetings and a number have professed. He hopes to go to Killyleagh and be helped by John Hawthorne. A. McShane and A. Lyttle are in Ahoghill with some blessing but meetings hindered by heavy snow. T. Campbell and H. Paisley are seeing souls saved at Fortwilliam, Belfast. E. Allen is having ministry meetings in Windsor, Belfast. T. McKelvey and E. Fairfield are having large meetings in Lurgan, with blessing in the Gospel. Mr. Hull, who has been ill for some time is improved and is preaching in Ballymena. Mr. Wm. McCracken is very frail in mind and body, remember him in prayer. Killykergan conference was good with ministry by Bren. Duff, Johnston, Nesbitt, Lyttle, Hull and McShane.

VENEZUELA, S. A. — We quote from a recent letter by brother Williams: "We reached home after a happy and profitable time in the West for ten weeks. We stayed with the Thompsons most of the time who were most kind. They are a real pioneering couple. We went for three weeks to a young assembly in La Villa, where brother Thompson baptized eight and four confessed Christ. As they have now 27 in fellowship, they purpose building a hall. We went for two weeks to Maracaibo where it was hard going but one woman professed. Don and Eunice Alves are a real help to the work there. Next move was to Cabimas where it is all oil, (even the water tastes of it). We all worked to finish the dining room for the conference, with the heat at 90 and no rain since November. The little conference was good with one young man professing the first night and three the last; two were baptized. On the way back a week was spent at Punt Cardon where four confessed Christ. They miss the Cummings in Cumarebo and we took Miss Scott back with us as she is not too well."

CONFERENCES

AUGUSTA, MAINE — Annual conference, D.V., June 25 and 26 with prayer meeting 7:30 p.m. June 24 at Gospel Hall (North Augusta). Corr. F. A. Thompson, R. 4, Augusta, Maine. Tel. Kimball 7 - 2253.

PORTAGE LA PRAIRIE, MAN. — Annual conference, June 10, 11, 12 preceded by prayer meeting June 9 at 7:30 p.m. Corr. Sam Rey, Box 725, Portage la Prairie, Man. (Please note new Box number.)

GLEN EWEN, SASK. — Annual conference, D. V., June 24, 25, 26, with prayer meeting on June 23 at 7:30 p.m. Visitors welcomed. Corr. Roy Macfarlane, Glen Ewen, Sask.

TAYLORSIDE, SASK. — Conference will be held, D.V., July 1, 2, 3 preceded by prayer meeting June 30 at 8 p.m. Servants of the Lord walking in the old paths welcomed. Corr. Clifford Paul, Box 655, Melfort, Sask.

PUGWASH, N. S. — Annual conference, D.V., in the Gospel Hall on July 1, 2, 3, preceded by prayer meeting June 30 at 8 p.m. Lord's servants walking in the old paths welcomed. Corr. Clifford Paul, Box 655, Melfort, Sask. Pugwash Junction, Nova Scotia.

STRAFFORDVILLE, ONT. — Annual conference, D.V., in Gospel Hall Highway 19, July 2 at 2:30 and 7:30 p.m. July 3, 10:30, 2:30 and 7. Geo. Adlington, Stratfordville.

EARLTON — CHARLTON, ONT. — The Earleton-Charlton conference, D.V., in both halls on July 1, 2, 3, with prayer meetings June 30 at 8 p.m. Servants of the Lord walking in the old paths welcomed. (No circulars.) Corrs. Norman Ferguson, Earleton, and Harvey Pratt, Charlton, Ont.

WITH CHRIST

DETROIT, MICH. — Our dear sister, Mrs. Edith Hoath, went home on April 12, aged 67. She was saved in her early teens and in fellowship in the Central Gospel Hall for many years and more recently at West Chicago Blvd. Funeral services were shared by brethren Samuel Barr and Alexander Stewart.

WINDSOR, ONT. — Our dear sister, Mrs. Wm. Lever went to be with Christ on April 30th. Her last words were, "Praise the Lord". She was born in 1871 in Belfast, N. Ireland and was saved there in 1893. For many years she was in fellowship in the assembly in Windsor where she was a "mother in Israel". Remember her aged husband in prayer who is very weak physically. Brother A. T. Stewart writes of the help they were to him when, as a young Christian, he first came to Detroit.

SAULT STE. MARIE, ONT. — Our sister, Mrs. Antonio Sarlo, departed to be with Christ suddenly on April 28. Three of her sons and their wives are saved, others of the family are not. The funeral was large and the Gospel was faithfully preached.

COLLINGWOOD, ONTARIO. — "Our dear sister, Miss Beatrice Johnston, of this assembly fell asleep in Jesus on April 21. She was awakened through the illness and homecall of an older sister in 1916 and was saved at an Orillia conference a little later. She was in fellowship in the Sunnidale assembly and then in Collingwood. Many enjoyed the Christian love and hospitality of her home. The funeral was very large with many coming long distances to show their esteem. 'She hath done what she could.'"

SARNIA, ONT. — On April 29, our esteemed brother, Harry V. Kember, departed suddenly to be with Christ in his 73rd year, at the close of a Gospel meeting. He was saved Feb. 11, 1916 in Gospel meetings by the late David Oliver and has been in fellowship in the assembly here since that time. Many thousands of Gospel tracts have been distributed by our brother. A. T. Stewart and Hector Alves preached the Gospel to a large gathering.

WEST TORONTO, ONT. — On March 13, our beloved brother William Cumming passed away. He was born in Glasgow, Scotland in 1896 and saved in early life. He has been in happy fellowship in the West Toronto assembly for the past 11 years, was an active helper and given to hospitality. The funeral, which was very large, was taken by H. Fletcher and J. T. Dickson who gave words of comfort and a Gospel message.

KITCHENER, ONT. — On March 12th, our beloved sister, Mrs. John Thompson departed to be with Christ at the age of 81. She was saved in Coatbridge, Scotland 55 years ago and for the past 45 years has been in happy fellowship in the assembly in Kitchener. She was a lover of God's people and the truth. John Gray spoke at the funeral.

Leon Smith

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

CONTENTS

CHRISTIAN BEHAVIOUR	<i>A. W. Joyce</i>	121
COMMUNION	<i>G. G. Johnston</i>	124
THE MAN WHO PRAYED	<i>John Gray</i>	126
TOUCH OF THE MASTER'S HAND	<i>A. W. J.</i>	128
THE GATHERING NAME	<i>W. S.</i>	130
MONSIGNOR WITH A TROUBLED MIND	<i>C. Patrizio</i>	133
OUR REFUSALS CAN BE WRONG	<i>Mervyn Paul</i>	134
SCRIPTURAL HYMNS	<i>Hector Alves</i>	137
QUESTIONS AND ANSWERS		140

JULY, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address
One Dollar and Fifty Cents per year in advance. For lesser numbers
or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

“Authorized as Second Class Mail, Post Office Dept., Ottawa”

Printed and Mailed in Midland, Ontario

TIDINGS

VANCOUVER, B.C. — J. Blackwood and T. Wilkie had four weeks in Main St. Hall with some blessing in the Gospel and then had two weeks in Abbotsford.

PORTAGE LA PRAIRIE, MAN. — The recent conference was largely attended and profitable and varied ministry was given by seven of the Lord's servants.

WINNIPEG, MAN. — “The conference was the largest in many years. Good reasonable ministry was given by four of the Lord's servants and one soul professed to be saved. A good spirit prevailed ‘from the kitchen to the platform.’” F. Holder went on to Brandon and O. L. MacLeod, S. Rea and A. W. Joyce had ministry meetings in the West End Hall and in Ashfield.

MAIDSTONE, SASK. — James Ronald and Alex Wilson expected to be in tent work in the Maidstone area. J. Norris and R. Boyle purpose preaching the Gospel under canvas in the Glen Ewen area.

KENORA, ONT. — A good conference was reported with ministry by T. Smith and O. L. MacLeod. The latter remained for ministry meetings.

HUNTSVILLE, ONT. — J. Gray had a week of good practical ministry. In view of the coming vacation season, the brethren wish to remind all visitors to bring letters of commendation with them. This is a good, scriptural practice which it is well to bear in mind in order to avoid embarrassment and to foster fellowship.

ARNSTEIN, ONT. — J. Clark has been seeking to help the Lord's people with the ministry of the Word.

MIDLAND, ONT. — The conference was well attended and good, profitable ministry was given by eight of the Lord's servants.

TORONTO, ONT. — George Campbell had a few meetings here and in Detroit on his way back to Labrador for the summer's work.

MILTON, ONT. — Ron Dart has been sowing the seed of the Word for

CHRISTIAN BEHAVIOUR

—A. W. Joyce

Our behaviour as Christians will determine whether our lives have been a help or a hindrance to the carrying out of the purposes of God. It will determine whether we have been a beacon light of testimony, in attracting sinners to the Saviour, or whether we have been a stumbling-block to them. Our behaviour on earth will also determine our place and reward in Heaven in the coming Kingdom and also for the ages of eternity.

In I Timothy 3, the apostle Paul wrote to his "child in the faith" and fellow-labourer: "That thou mayest know **how thou oughtest to behave thyself.**" This seems to be a personal word of instruction but if we accept the Revised Version it is more general: "How men ought to behave themselves." God is interested in, and carefully watching, our behaviour.

Misbehaviour

Let us notice first some forms of behaviour which we should avoid.

1. **UNSEEMLY BEHAVIOUR.** In 1st Cor. 13:5 we read, (Love) "Doth not behave itself unseemly." When a Christian gets out of fellowship with God he may behave in a way which is entirely inconsistent with his profession and with his usual manner of life. Had the Corinthians acted in the spirit of love, the Apostle would not have needed to write to them, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" Either they had not heard the words of the Lord Jesus or they had forgotten them: "By this shall all men know that ye are my disciples if ye have love one to another" (John 13:35).

David's behaviour on one occasion was most unseemly and entirely out of character with the true David. In I Samuel 21:12-13, (David) "was sore afraid of Achish the king of Gath. And he **changed his behaviour** before them, and feigned himself mad in their hands." On this occasion the fear of God seemed to be lost and the fear of man changed completely the usual behaviour of David. He had proved himself to be a noble, courageous man in the past. Truly "the fear of man bringeth a snare."

2. **DISORDERLY BEHAVIOUR.** In writing the Thessalonians the apostle Paul commanded them, "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us . . . for we behaved not ourselves disorderly among you." Unlike the apostle Paul who had led them to

Christ, there were some Thessalonians who were "busy-bodies" — more interested in minding other people's business than their own. There are some today who do not wish to follow the example of godly men who have gone before them, referring to their path as being merely the "traditions of men." They forget that there are good traditions of which the apostle also wrote, "Stand fast, and hold the traditions which ye have been taught, whether by word or our epistle" (2 Thes. 2:15).

Behaviour in the House of God

Returning to I Timothy 3, we read in verse 15, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The New Testament teaches clearly that there are two distinct aspects of the church, "The church which is His body" or the universal aspect, and the local aspect or the church of God in a given place. I Tim. 3:15 brings before us the local aspect. The former aspect is first mentioned in Matt. 16:18 and is the Divine or positional viewpoint. In it, behaviour or misbehaviour is not seen for all are perfect "in Christ". "There is neither Jew nor Greek, (no racial difference) there is neither bond nor free, (no social difference) there is neither male nor female, (no difference of sex) for ye are all one in Christ Jesus" (Gal. 3:28). But in the local church we have human responsibility, and where this is seen there is always the possibility of failure.

Because the church and house of God is His dwelling place, our behaviour should be characterized by:

1. REVERENCE AND HOLINESS. Paul's own example before the saints was a manifestation of this. In I Thes. 2:10, he could write: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." The Psalmist wrote: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him" (Psalm 89:7). And in the 93rd Psalm, "Holiness becometh Thine house, O Lord, forever."

We know that there is much empty formality and false sanctity in the religious world, but in getting away from all this, there is the danger of an easy familiarity and lack of real reverence in our assemblies. Have we fallen into the habit of arriving after the hour of meeting? Do we take our places in a quiet, reverent manner? Are our heads bowed and our eyes closed when the assembly is engaged in prayer and worship? Or are our eyes open and wandering. Years ago in a certain assembly a man and his wife had formed the habit of looking around them on such occasions. A solemn word given by a brother on "They look and stare upon Me" reached the consciences of the two referred to,

with the result they discovered they had only a mere profession and both were awakened and saved.

A lack of reverence on the part of God's people at the close of a solemn Gospel meeting may be the means used by the devil to erase the impressions made by the Spirit of God on the minds of the unconverted. Light talk, the examination of photographs, and other things which may in their proper place be harmless, at the close of meetings may be quite out of place and grieve the Spirit of God. In our conversational Bible readings, while avoiding formality, we need to guard against familiarity and the use of first names. Peter, in his epistle, referred to "our beloved brother Paul" and Ananias in Acts 9 addressed him as "brother Saul".

A proper understanding and appreciation of the holiness of God's dwelling place will fill our hearts with reverence and guide our behaviour in the gatherings of God's people. When we refer to God's dwelling place of course we mean the assembly of God's people and not the building in which they meet. In passing, however, it might be well to add that in the eyes of the world the building and the people are associated, therefore nothing of an unbecoming nature should be permitted in the Gospel Hall at any time.

2. **SUBJECTION** — This should characterize those who are in the church of God. When we first trusted Christ, we acknowledged His Lordship, see Romans 10:9, R.V., "If thou shalt confess with thy mouth Jesus as Lord." In our baptism we confessed His Lordship and in a very special way when we gathered to His Name we acknowledged the Lord as the Divine Centre and His Spirit and His Word as our supreme authority. Insubjection to Christ and His Word is a denial of all we profess.

There should be also subjection to godly rule and overseership, see Hebrews 13:17. Then in a more general way there should be subjection to one another. "Likewise ye younger, submit yourselves unto the elder. Yea, all of you gird yourselves with humility, to serve one another: (R.V.) for God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5).

3. **SEPARATION**. Because of the holiness of God, the behaviour of the Christian must be marked by separation from evil, from the world and worldliness and from all that refuses to bow to the Word and will of God. In 2 Corinthians 6, it is to those who obey the call of God to separation to whom God gives the promise, "I will dwell in them and walk in them."

May the Lord help us by His grace that our behaviour in the House of God might be characterized by REVERENCE Godward, SUBJECTION toward the Word and to godly rule, and SEPARATION from the world and all that is evil.

COMMUNION

—*G. G. Johnson*

From the day in which God created man in His image, He made clear that He desired communion with the one He had thus created. The very breath of God was breathed into him that he might thereby possess a spiritual fitness for such an exercise. This is seen in that God gave him the privilege of working with Him, by allowing him to name the beasts, birds, etc., that were created. In spite of the fact that there must always be great distance between the creature and his Creator, there was a blessed communion between them. They had much in common, which is the thought in communion.

Alas, that this should have been so rudely interrupted by the fall in Eden. Its baneful results are manifest in that Adam and Eve hid themselves among the trees of the garden. God sought them and again proved His desire for communion, though now it could only be on the ground of atonement made.

During the centuries that have intervened since then, God has continued to show Himself anxious to enjoy communion with man, and has made known by various means the way in which this can be. His holy character demands that it must be in righteousness. Since "all have sinned", it can only be as the result of a full settlement of the sin question. While the promise of a Saviour awaited fulfilment in God's "due time," numerous types and figures of His blessed work of redemption were instituted and enacted. None of these could in any wise "put away" sin, but they bore testimony to the fact of sin and pointed forward to the one blessed and final sacrifice of Christ.

In every case the sacrifice must have a life to forfeit that the sinner might thereby escape the death his sin deserved. On the ground of the shedding of the victim's blood, God could commune with the offerer. But no such sacrifice could abolish the sin forever, thus the sacrifice must be constantly repeated. The blessed day of hope dawned. The Son of God came; His sacrifice was perfect, and needs no repeating. The ground of peace with God is laid and communion with Him is the result. The sinner who avails himself of that sacrifice receives the Spirit whereby he cries: "Abba, Father." The distance has been bridged and God and man are to enjoy a blessed communion once more.

Nothing remains to be done to meet God's holy requirements, except that on the part of man there must be an acknowledgment

of his sinful state, a repentance toward God, accompanied by faith in Jesus Christ His Son as Saviour. Without this agreement with God in condemning the sinner and accepting the Saviour, there still can be no communion. God has accepted Christ. Have you?

The blessing of communion is, however, like a very delicate plant, which withers if its conditions are not suitable. If the believer in Christ is conscious of having sinned against God, communion with Him is disturbed until by confession it is restored. Every Christian still in the body, has a sinful nature. While he does not enjoy sin, as before his conversion, he will often be conscious of having sinned, and thereby disturbed the blessed communion he once enjoyed. When, by searching of heart as to the cause, and sincere confession to God, he is restored, the experience of communion is his again. Persistent neglect of this "means of grace" may result in a ruined life here and great loss of reward in eternity. Is the reader one of those Christians who lives out of communion with God, because of some such event in his, or her, life? Make haste to get back before your whole life is wasted! (I John 1:9).

Is it possible to be in communion with God while out of touch with your brethren? Some claim it is, and that they are living near to Him, though they have little or nothing in common with their brethren. Surely if we understand that we form one body, of which He is the Head, we must acknowledge that, in order to be in the enjoyment of communion with Him, we must recognize and foster communion with those who enjoy the same divine life. Thank God for the measure in which this is experienced, but are we endeavouring to "keep the unity" (Eph. 4:3) which the Spirit has created, by walking humbly with our brethren? Is there strife among the saints, and, if so, what have you done to heal it?

Let us never expect an increase of godly communion to result from turning aside from the truth. To seek communion at the expense of truth is not God's way. If God has separated you from sects and denominations and gathered you unto His worthy Son, it would surely be wrong to go back in order to enjoy communion with others who are mixed up in popular movements. When He said: "Come out from among them and be ye separate," He meant "Come out and stay out." But, while we hold to a godly separate walk, let us see to it that our testimony be not one of being a quarrelsome people, pretending a communion which does not exist. Alas, this has all too frequently been the case.

Our power with man is the exact measure of our power with God.

THE MAN WHO PRAYED FOR GOD'S PEOPLE

—*John Gray*

Epaphras was the man who had a prayerful interest in God's people. He had the spiritual welfare of the saints in his heart. The Holy Spirit gives at least three pictures of him in the scriptures. In Colossians 1:6-7, he is the Pioneer, who went into the virgin soil of Colosse with the gospel message, resulting in the salvation of souls and the planting of a New Testament Church. This remarkable fact is not recorded in the pioneer's book, the book of Acts. The names and labours of other pioneers are mentioned, but not Epaphras. It would, however, seem from these verses that he had the privilege of planting this local assembly.

The prayerful intercession of Epaphras is referred to in Colossians 4:12-13. Here we see him as a New Testament Priest, serving the saints at the Throne of Grace. This priesthood, mentioned by Peter in 1 Peter 2:5, must not be confused with any other earthly priesthood, such as the Roman or Protestant priesthood. We enter into and enjoy this priesthood the moment we are born of God (John 1:12). A new-born soul has the liberty to approach God in prayer and worship. This godly man Epaphras, knew that spiritual aid came from heaven, thus he is seen before the face of God in supplication. He not only brought God into his life, but he brought God's people into his prayer life.

The book of Philemon could be called the prisoner's book. In it we see Paul as the prisoner of Jesus Christ. Epaphras was associated with Paul's imprisonment. In verse 23 he is called his fellow prisoner. It can be gathered from this that Epaphras was a courageous man and well prepared to suffer reproach and shame as others did. Fidelity and loyalty took him into a prison. In this third picture we see him as a prisoner who turned a prison cell into a prayer closet. He now speaks to God on behalf of those people to whom he once preached of God's love in Christ. His prayerful devotion and love for God's people influenced Paul to pray for them also (Colossians 1:9).

Looking at Epaphras in a general way, Paul refers to his dignity, as being the servant of Jesus Christ (Colossians 4:12). No longer the servant of sin and Satan. He was serving a new Master and engaged in a more glorious work. Paul speaks of him as a dear fellow servant. This would suggest he had an affectionate personality. His fidelity is also pointed out in verse 7.

In Colossians 4:12-13, we learn of his zeal for the spiritual welfare of God's people. Previous to this he had a zeal for them as sinners.

Paul was impressed with fervency in prayer. In Acts 18:25 we read Apollos preached with fervency. Grouping these two men together we could say one was the "boiling pot" preacher and the other the "boiling pot" prayer. This is suggested in the word fervent. These men had the presence and power of God.

The interest of Epaphras in God's people embraced the saints at Laodicea (Colossians 4:13). One wonders how he must have felt in relation to their departure at a later date. Possibly he saw it coming and thus was provoked to pray. They finally refused to receive Christ into their midst (Rev. 3:20). This state and condition of the local church at Laodicea, is but a picture of the final state and condition of the church in the last days. The interest of this godly man did not prevent the departure and subsequent disaster of this assembly. This is a description of many churches today, that were perhaps, planted by good, godly men and cared for by spiritual guides. Departure set in from which they never recovered, but gradually got worse and eventually, leaving God's path and word, they drifted into a "mission" or like one of the sects of Christendom.

" I CAN DO ALL THINGS IN HIM THAT STRENGTHENETH ME "
(Phil 4:13, R.V.)

While in my utter helplessness I lie,
I feel the throb of life borne from on high;
In Christ I may rejoice, and by His power
Be led in glorious triumph every hour.

Sufficient is His grace, and freely given
That I may live in constant touch with heaven;
The Lord can guard without and reign within—
The Hand that saves from hell can keep from sin.

His love subdues the long unbending heart,
So that it chooses for "the better part."
The ear, the hand, the foot, touched by His blood,
Hear, work and walk, well-pleasing unto God.

The Holy Spirit doth unfold the Word,
And teach the soul to call the Saviour, Lord—
His Word to reverence, Himself adore,
And yearn to know Him and obey Him more.

The **earthen vessel** proves the **treasure** Thine!
The **broken pitcher** lets the glory shine!
My weakness is my strength; for strong in Thee
There's nothing, Lord, impossible to me.

THE TOUCH OF THE MASTER'S HAND

—A. W. J.

Many years ago, a stranger wandered into a cathedral in one of the cities of Germany. The organist, who was an old man, was practising on the great organ. Quietly going to the organ loft, the visitor asked if he might try the keys. The old organist refused, fearful lest the stranger might, through ignorance, damage the priceless instrument.

The stranger urged that if he were but allowed a trial he would prove that he would not harm the organ. Reluctantly, the old man finally consented. From the organ poured forth such music as the organist had never before heard! As he sat with eyes streaming with tears he was enraptured.

The stranger arose to go, but the old man held him fast, crying, "Who are you? Who are you?"

"MENDELSSOHN," was the reply as, passing down the silent aisle, he left the building.

Often, when telling the story, the old organist would exclaim, "Just to think, I almost refused to allow Mendelssohn, the master, to touch my organ!"

How many times do men and women refuse to allow the Great Master, the Lord Jesus Christ to touch their lives. Their lives are full of sin, they are altogether out of harmony with God, their Maker and Creator. The music of praise has never ascended from their hearts to God for giving His Son to suffer, bleed and die to save them from eternal death and judgment. Their best efforts to tune their hearts to God are all in vain. Spoiled by sin, allured by the world, dominated by Satan, how can they bring any acceptable praise or worship to God?

The most marvellous instruments of music that man has ever made cannot begin to compare with God's masterpiece of creation — man himself. He was created that he might be an intelligent instrument for the glory and praise of God. But man has been marred completely by sin. He can neither glorify God nor enjoy peace within until he is created anew or born again. When the sinner in repentance acknowledges his lost and ruined condition, looks by faith to the bleeding Lamb of Calvary dying for his sins and receives Christ, he is made a new creation.

The Master enters into that once ruined instrument. Peace and harmony is restored. The chords of praise are strung and harmon-

ized, and, touched by the Master's Hand, the music of praise and worship to God arises to glorify the Redeemer and gladden the heart of the Creator.

Have you, dear reader, received the Lord Jesus Christ into your heart and life? Are you content to go on in your sins? To meet God in your sins? To endure the wrath of God in your sins? Why not trust Christ now and you will be able to sing:

“A mind at perfect peace with God,
Oh! what a word is this,
A sinner reconciled through blood
This, this indeed, is peace.”

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1).

NOT CARING WHAT OTHERS THINK

Recklessness concerning the opinion of others is no mark of spirituality of character. We sometimes hear the expression, “I don't care what people think about me.” But we **should** care. If we are honestly striving to walk godly in Christ Jesus, we **will** care what people think about us. But if we are **not** striving to live godly in Christ Jesus — if we are found tampering with worldliness or manifesting an un-Christ-like spirit—we shall very likely assume a great disregard for the opinion of our brethren.

But what is the secret of our taking up such an independent attitude? The secret lies in this, that we do not want to be disturbed in our downward course. When such is our condition we may profess to have got far above “the arm of flesh”; and we may turn round to brother So-and-so and tell him that it is no consequence what **he** thinks. But all this is simply the desperate attempt to disguise our true condition of soul — a condition which we instinctively feel will not bear investigation.

Are we not to exhort one another while it is called today? Are our works not to bear such testimony that others will glorify our Father in Heaven? If we are right with God, we shall be glad to have any inconsistency pointed out; and if, in worship or service, we are spoken evil of, we shall be ready to be shown wherein we are not walking according to that which is written.

Never confound an opponent with an enemy. A candid opponent may be your best friend.

THE GATHERING NAME

(Read Matthew 18:20) R. S.

—W. S.

A few remarks on the Name, and the import of the Name, which, according to Scripture, is the only divinely-appointed gathering centre on earth for the children of God, may prove suggestive to some who, albeit outwardly associated with fellow-believers who are intelligently gathered together in the Name of JESUS CHRIST OUR LORD, have not themselves ever bestowed much thought on the subject, and if challenged, could not assign any very sound reason for being there, in preference to other places where Christians are known to congregate.

Many names and titles to varied glories belong to the Son of God. His pre-incarnation personal name, "The ONLY Begotten Son," and title to Divine honour, He inherits by virtue of eternal relationship to the Father. Into that innermost circle of uncreated glory, wherein the Son with the Father ever abode, no creature could have access. But other names and titles to official glories, into which in resurrection Manhood He now has entered, were acquired through His death upon the cross, as it is written — "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 all in heaven, and all in earth, and all 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). Accordingly no name occupies so prominent a place on the page of New Testament Scripture as THE LORD JESUS CHRIST.

In the first chapter of I Corinthians, this name is mentioned six times. Then in all the Pauline Epistles to the Church, the benedictory introduction is in the joint names of "God the Father and the Lord Jesus Christ," and from the opening address (verse 2), it is evident that the acknowledgement of the title of our Lord Jesus Christ should be, the prominent characteristic feature of assembly testimony.

The statement, "God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (verse 9), is doubly suggestive, reminding us of the holy character of the believers' calling and of the faithfulness of God. He cannot be diverted from His purpose by any failure on man's part, or by any desire of Satan; and His purpose remains unchanged since Pentecost. The Holy Spirit in Person still is here quickening dead sinners, and baptizing saints into one body (I Cor. 12:13) with a view to the future display of the glory of God's grace throughout everlasting ages to come (Eph. 2:7). The Word of the Lord, as once delivered

through inspired apostles, is as binding as ever. Power to occupy the place of testimony to the truth of the Person, work, supreme authority, and coming again of the Lord Jesus Christ is secured to the faithful, by His own pledge. This pledge has never been repealed — "There am I in the midst of them."

Without any desire to deprive fellow-Christians of whatever comfort they may derive from the Lord's word, however imperfect may be their apprehensions of the true force of the passage before us, the truth must be stated — that this pledge of the Lord's presence is **conditional**, consequently it does not admit of universal application. It is not said, wherever Christians "meet," or come together for prayer, or some other purpose, "there am I in the midst." In a sense, under such circumstances children of God may count upon the Divine presence, inasmuch as the Holy Spirit indwells each one of them. But here His exact terms are set forth for the obedience of faith: "Where two or three are gathered together in My Name, there am I in the midst of them," and we need spiritual intelligence as to the exact meaning of this expression "gathered together in My Name."

On reference to John 17:11, we find a somewhat similar expression — "Holy Father, keep in Thine own Name those whom Thou has given Me, that they may be one," which would seem to imply consistence with God's revelation of Himself in that character expressed by the name "Holy Father," as in verse 9 — "I have manifested Thy Name unto the men which Thou gavest Me out of the world." In like manner, "gathered together" in the Name of Jesus Christ our Lord, implies consistency with the truth which is embodied in that Name; each unit representing a distinct phase of the Divine revelation which forms the basis of true Christian fellowship.

Gathered together, as some say, "in the Name of Jesus only," may serve to express a limited measure of fellowship, arising out of a temporary agreement on occasions, when children of God overstepping the human barriers which usually keep them asunder, meet together for some definite purpose, only to return again to their respective sectarian folds. That this falls short of the Divine ideal is obvious, since union in life on the ground of a common salvation is but one strand of the threefold cord which binds together the members of the mystical Christ (I Cor. 12:12). In addition to unity in life, there is identity of interest, arising out of a joint-participation in Christ (I Cor. 10:17), and oneness of heart, having as a common object Jesus the Son of God, in the glory of the Father (John 14:1).

This it was that gave to the Christian Assembly at the first its unique character, distinguishable from everything else in the

world. Within the circle of that holy fellowship, neither man in the flesh, nor selfish or sectarian interests, were allowed a place; and the Lord's authority was paramount. Now, alas! the children of God are scattered. Many of them are mingled together with the unregenerate in the various rival systems, sects, and parties of Christendom; man's will dominates, and human traditions supersede the inspired written Word of the Lord. But outside these corrupt world systems, in heart separation unto their Lord, and gathered together unto the confession of His Name, are still a few, whom the Lord would win and encourage by gracious pledge and precious promises, as the difficulties of closing days gather thickly around us (Matt. 18:20: Rev. 3:7-13).

"There am I in the midst of them" is a definite statement which will not admit of any human additions or interpolations. Our Lord's use of the personal pronoun "I" places beyond all question the fact that His own presence in person is meant. Elsewhere, the advent of the Holy Spirit is referred to (John 14), and also the future advent of our Lord Jesus in visible, human form (Acts 1:2). But in the passage under consideration, the Lord's presence, apart from visible form, is pledged to faith.

Officially, our Lord is said to be seated on "the right hand of His Majesty on high," waiting until His foes be made His footstool; but personally, possessed of every attribute of Deity, He is not subject to any limitations such as are sometimes suggested when the principle of Matt. 18:20 is in question — a solemn indication of the rapidity with which Christendom is being leavened with error.

The value of Matt. 18:20, at such a time, is unspeakably great, securing to the few who desire to hold fast the Lord's Word, and not deny His Name, a position as favourable, and privileges as great as children of God at any time enjoyed. And it is the writer's conviction that only those who, in simple dependence, "Holding the Head" (Col. 2:19) seek to occupy that Scriptural position, will be able to stem the tide, which daily gains force as the age advances towards its close in darkest night.

Not that ecclesiastical position in itself, or the mere observance of certain ordinances, count for anything, apart from that condition of heart towards the Lord's person, which refuses to be turned aside from the path of obedience by any force of circumstances, still holding to the promise. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." And "Behold I came quickly; and my reward is with Me, to give every man according as his work shall be" (Rev. 3:11: Rev. 22:12).

THE MONSIGNOR WITH A TROUBLED MIND

—*Cesare Patrizio*

Some years ago, a sister in the Lord in Vancouver asked me to write to an Italian parish priest. Monsignor A. had called to urge her to return to the Roman Catholic Church. But he was silenced when she told him of the Lord Jesus Christ, and how she had been saved.

In his sermon at mass the following Sunday, Monsignor told his congregation of the visit. "I went in all my pomp and knowledge, yet she answered me with scripture like an angel of God. Let me advise each one of you to get a Bible and study it as she did."

The congregation was outraged, and refused to have him as their priest. The Bishop was obliged to transfer him to Illinois.

I wrote Monsignor at his new address, enclosing tracts in Italian, and asked if he were saved by the grace of God? "He could not tell," he answered, "but Christ suffered for us and we must suffer for Him."

After two years correspondence, God gave me the opportunity of meeting him. Monsignor invited me to lunch, but since a second priest was present, I had little chance to speak of eternal verities. I discovered that Monsignor was highly-educated, spoke six languages, had been an abbot in St. Peter's Church, Modena, Italy, for 25 years before coming to America.

He urged me to come again, and on Saturday morning we spent two hours in his sitting room.

"Monsignor, suppose you were to die after 54 years as a Roman Catholic priest, and a monsignor, where would your soul be?"

"Professor," (he insisted on giving me a title of respect), "I don't understand how a man can be saved, and **know** it."

I noticed a Bible on a table nearby, and said, "Please read aloud the Gospel by John, chapter 3 and verse 16." I had to find the place for him. "Now read it, and stop when I ask you to."

So he read, "For God' so loved the world . . ."

"Whom did He love? Who is the world?" I interrupted.

"He loved us. We are the world."

I went on, "How do we know He loved the world? Wouldn't He manifest that love to us? Read on."

"That He gave His only-begotten Son, that whosoever believeth . . ."

I interrupted again, "That whosoever is a Roman Catholic? That whosoever is a Protestant? That whosoever pays money?"

"No, no, no! It reads, "That whosoever believeth on Him . . ." he said.

"But if someone doesn't believe, where will his soul go if he dies?"

"He will perish," Monsignor admitted, "He will go to Hell."

"But someone that does believe, what will he have?"

"Everlasting life," said the priest, "and it must be true, for this is Christ speaking and He cannot lie."

Then I told him how I was saved on September 30, 1908, at 11 p.m. in Philadelphia, Pa., while reading the Bible for the first time. I read that verse, believed what God says, and I have everlasting life. "Monsignor, did I do wrong?"

"No, Professor. This is nothing less than the revelation of the grace of God, like the Apostle Paul."

"This could be revealed to you, too, Monsignor."

He nodded thoughtfully, a little sadly. "Professor, your religion can change a man entirely, as mine can never do."

I left him standing at the door. Though a large cross hung at the waist of his long robe, he was without Christ in his heart. The scripture came to me: "Not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen . . . the weak things of the world to confound the things which are mighty."

I never saw him again, but we corresponded for many months. Once he wrote from New Orleans, La., suggesting I go to preach the gospel to the many Italians there. Another time, he urged me to preach to his brethren in a Detroit monastery, "for they need it." In Kansas City, he reported, a woman gave him a tract "such as you sent me, pointing her finger and saying, 'The time is short!'"

The time was short for him, I believe, for that was his last letter. But I pray, hope and trust he used that time to accept Christ as his own personal Saviour.

OUR REFUSALS CAN BE WRONG

—*Mervyn Paul*

"I shan't! and I won't! and I don't have to!" screamed a little lad, as he fought and kicked in defiance of the commands of an older child. He was making it clear that Compulsion was not acceptable to him just then — a recording of an Attitude of Resistance which, I trust, may serve to introduce my theme. For, as you may know, lots of the problems of young people centre around their unwillingness to accept the principle of a right compulsion as the principal directive of every day living. Indeed, without it

none of us could survive for long. Nevertheless, when hedged in with, "You must do this," or, "You've got to do that," the youthful human spirit often rebels, usually considering itself fully justified in doing so. Yet many a nervous tension would fade away could we but CHANGE OUR ATTITUDE toward having to accept orders from others, from resentful resistance to gracious acceptance.

Now, believe it or not, right Compulsions usually are "very good angels", and rejection of them is not the highway to freedom. Moreover, YIELDING GRACEFULLY TO THEM IS NOT NECESSARILY A SIGN OF WEAKNESS. The constant acting of the Lord Jesus according to the demands of His obedient service should prove the truth of this. Consider these "musts":

Luke 2:49 — "I must be about my Father's business."

John 4:4 — "He must needs go through Samaria."

Luke 4:43 — "I must preach . . . for therefore am I sent."

John 9:4 — "I must work the works of Him that sent Me."

Luke 13:33 — "I must walk today . . . tomorrow . . . the day following."

Mark 14:49 — "But the Scriptures must be fulfilled."

Matt. 16:21 — "He must go to Jerusalem . . . suffer . . . be killed . . . be raised again the third day."

Thus, as anyone can see, His entire life from childhood to the resurrection was hedged about by "musts" (John 6:38). And yet for some of us to be told we must do something is almost like waving a red rag before a bull! What a pity that our unholy pride should be fired so easily.

But what if a person feels he, she, ought not to have to bow to compulsion when he or she doesn't want to? Well, let us discuss the problem this way:

— Why did you get so angry with your father?

— Well, he's always ordering me to do things just as if I were a child. He seems to forget I'm nearly grown up.

— Since you are nearly grown up, do you consider he ought to stop telling you to do things, or how to do them?

— No, not altogether; but surely I should be allowed to have my own way sometimes. It fairly burns me up to have to do what I don't want to do. I want to live my own life.

— Would your own way be likely to be better than his?

— Oh, I don't suppose so. The worst of it is, he's nearly always right. But I would like to win sometimes.

— Would winning sometimes make you happy?

— I don't know. I might want to win more and more. But even so, I'd feel like a real person, not just a robot.

- Does your father always get his own way?
 — Yes, nearly always — except once in a while when Mother changes his mind.
 — Does he go to work every day?
 — Oh certainly. He's a very steady worker.
 — Does he go because he is eager to do so?
 — Not really! Sometimes Mother has to push him out, almost, the same as she pushes us out to school.
 — Why does he keep on doing something he would rather not do?
 — Well, we've got to live, haven't we? If he didn't work, I don't know what we all would do.
 — And when he comes home, does he just have fun?
 — Don't be stupid! Mother usually has some jobs for him to do around the house. And if she nags at him enough he will get them done.
 — And your mother — does she sit around much?
 — Not since we got our new baby!
 — Then would you say that those grown-ups, your father and mother, really are able to do as they like?
 — Yes, I think they are — mostly, anyway.
 — When your father goes to work, comes home tired, and then has home chores to do, would you say he is doing just as he likes?
 — When you put it that way, perhaps not.
 — And your mother, what about her?
 — I think they both are happy enough.
 — Yes, dear Teener, they are happy enough — because they have ACCEPTED compulsion as the main director of the routines of every day life. Their feelings about what they wish to do, and don't wish to do, simply do not matter. They keep working away BECAUSE THEY HAVE TO, whether they like it, or hate it (Gen. 3:19; Prov. 16:26). And it is their acceptance of compulsion (which you are fighting against) that fits them to carry on happily together.

There are a lot more angles to this subject, but I must forbear. But no person ever can be truly grown up who rejects, or battles against the compulsions of daily life. For from their acceptance grows our capacity for responsibility. And only when we are fully able to bear the responsibilities of life, unpleasant as most of them are, will we be grown up — no matter how old we may be.

(If you would like to know how you can become able to accept compulsions gracefully, read Philemon 27. Then pray for yourself — Heb. 4:16 — as the Apostle did for him.)

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—Hector Alves

“A debtor to mercy alone,
Of covenant mercy I sing,
Nor fear with God’s righteousness on,
My person and offerings to bring.
The terrors of law and of God
With me can have nothing to do;
My Saviour’s obedience and blood
Hide all my transgressions from view.”

The writer of this hymn, Augustus Montague Toplady, is better known as the author of “Rock of Ages,” which is perhaps the most widely sung hymn in the English language.

The first publication of “A debtor to mercy alone” was in connection with an article in the “Gospel Magazine” Oct. 1775, in which were included four lines of these now familiar verses.

Five months later, when Toplady himself became editor of the periodical, the hymn was given in full. The circumstances under which it appeared were unusual. A curious article by one “J.F.”, in the form of a dialogue, set out to prove that England would never be able to pay her national debt. Toplady followed this with a “spiritual improvement”, in which he showed that sinners were in the same situation in their debt to the moral law.

Augustus M. Toplady was born at Farnham, Surrey, England, Nov. 4, 1740. He was only an infant when his father, Major Richard Toplady, was killed in the siege of Cartagena, Colombia, South America. Augustus was saved in a barn, in Codymain, Ireland, under the preaching of an illiterate man named James Morris, who could scarcely spell his own name. His text was, “But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ.” Toplady commenced to write hymns when he was in his teens; one of his first was:

“Surely Christ thy griefs hath borne,
Weeping soul, no longer mourn;
View Him bleeding on the tree,
Pouring out His life for thee;
There thy every sin He bore;
Weeping soul, lament no more.”

As a preacher he is thus described, “His voice was music. His vivacity would have caught the listener’s eye; and his soul-filled

looks and movements would have interpreted his language, had there not been such commanding solemnity in his tones. There was such simplicity in his words, that to hear was to understand. From easy explanations, he advanced to rapid and conclusive arguments, and warmed into importunate exhortations. Then conscience began to burn, and feelings to take fire from his own kindled spirit, and himself and his hearers were together drowned in sympathetic tears." He seemed to live in the clear sunshine of the Saviour's countenance; he frequently called himself "the happiest man in the world."

His death couch seemed to be flooded with the sunbeams of the glory-land. Said he with sparkling eye, "I cannot tell the comforts I feel in my soul: they are past expression. The consolations of God are so abundant, that He leaves me nothing to pray for; my prayers are all converted into praise. I enjoy a heaven already in my soul." Just before his death, bursting into tears of joy, he exclaimed, "It will not be long before God takes me; for no mortal man can live after the glories which God has manifested to my soul." Thus he passed away in the thirty-eighth year of his life, realizing the import of his own words:

"When I rise to worlds unknown
And behold Thee on the throne,
Rock of ages, cleft for me!
Let me hide myself in Thee."

He died in London, England, August 11, 1778.

THE EARTHQUAKES IN CHILE

The attention of the whole world has been focussed upon Chile because of the devastating earthquakes which have brought such loss of life in that country. What tremendous forces have been unleashed, causing tidal waves to cross eight thousand miles of ocean to hurl fresh destruction upon the shores of Japan! How puny in comparison are man's efforts even in his amazing discoveries of atomic and hydrogen power.

Many of the Lord's people are interested in, and enquiring about, the missionaries from our shores and of the welfare of the Christians and the assemblies, that have resulted from their efforts. Brother G. G. Johnston has sent us information received in a letter from Brother Aurelio Fredes of Concepcion, dated May 28th.

Thus far no Christian connected with the assemblies there has suffered physical harm, other than the horror of those experiences.

No Christian's home has been destroyed except that of one brother who lives with his mother in Puerto Montt, far to the south. They were lodged in the street with many others under what improvised shelter they could erect to protect them from the rains and constant cold.

Brother Richard Hanna's house, however, has been seriously damaged, and the street wall may have to be taken down. Brother Hanna's station wagon was considerably damaged by the collapse of a high wall of masonry upon the rear of the body of the car. Brother Fredes' car seems to have been destroyed completely. Though it was old, it was still very useful, and will be a serious loss to him.

In Lota, where a little assembly is located, our daily papers showed a mass funeral but the Christians are all safe. They are suffering as result of a strike for the past 70 days of the coal miners and so have been without pay. This has caused no little hardship as some of them have large families. Had the coal mines, which are under the sea, been in operation, hundreds of miners no doubt would have been lost as the mines were flooded as a result of the earthquakes. Surely this was God's mercy to them.

Mr. Fredes wrote that during the severe shocks it was impossible to stand without two or three persons holding on to one another. The ground heaved and rolled in such a manner that it is a marvel that any building should be left standing. Tidal waves as high as 23 feet swept into coastal villages, almost obliterating some of them. One reason why more of those in fellowship were not harmed is due to the fact that Lota is about as far south as our brethren have seen work done except the little beginning in Puerto Montt already referred to, which is far to the south.

Public services were being restored in Concepcion (where brother Hanna made his home) and streets were being opened up, but many buildings were in such a dangerous state that they had to be wrecked completely.

The United States has sent whole hospital units by plane, Canada has sent one, and quantities of blankets, tents and clothing are being shipped by air.

We understand that others of our brethren, such as the McBrides and the Stenhouses who work north of the stricken area, have not been affected by the earthquakes.

We might well be exercised in prayer as well as in a practical way to help, through our brethren, those who have suffered through this visitation. May the Lord grant also that this may speak

loudly to the unconverted and result in many being brought to the Saviour.

Further information, if desired, as to how help could be sent may be obtained by writing Mr. G. G. Johnston whose address is on the cover of the magazine.

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question. It has been brought to our attention that some who are in the Assembly are attending public suppers sponsored by the denominations. What would you say on this subject? If possible, we would like it printed in Truth and Tidings.

Answer. We cannot understand how a child of God, who has been gathered to the Name of our Lord Jesus Christ, outside the sects and systems of men, could have a desire to go to "public suppers sponsored by the denominations." Any brother or sister with godly discernment would have no desire to attend such functions. They would prefer the social company of those who were of like mind with them, and who were kindred spirits in the things of God. When Moses was about to lead the children of Israel out of Egypt, it was to be a "three days' journey into the wilderness," — a clean cut from Egypt. Later on, when there was that which was displeasing to God in the camp, "Moses took the tabernacle, and pitched it without the camp, afar off from the camp . . . And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp" (Ex. 33:7). "Let us go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13:13).

If this sort of hobnobbing were to be continued in, it would soon lead to a closer link of communion being formed with those participating in it. "What communion hath light with darkness?" (2 Cor. 6:14). No child of God who has learned anything of the Lordship of Christ would want to associate themselves with such affairs. When the apostle Paul wrote to the churches of Galatia, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14), it was not the wicked ungodly world that he had altogether in mind, although it would include that. The world that Paul knew was not the dance hall, theatre, etc., but a religious system that he no longer could have anything to do with. To those same churches he wrote, "For if I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:18). We do not believe that Christians gathered to the Name of our Lord Jesus Christ are owning Christ as Lord in their lives when they patronize public suppers sponsored by the denominations.

months in this new neighborhood. He has been joined by Frank Percy and they commenced Gospel meetings in a portable hall.

U. S. A.

BYFIELD, MASS. — Good conferences were held here and in East Boston, Mass. Good numbers were present and some strangers were present to hear the Gospel.

CULVER CITY, CAL. — Sydney Maxwell and Harry McCready finished four weeks of Gospel meetings in the new hall which were a real blessing. The voice of God was heard in the meetings, a number were saved and the Lord's people were revived and encouraged.

SEATTLE, WASH. — "T. Smith paid us a visit and gave an account of his work in Spain and Cuba, which was much enjoyed."

STEUBENVILLE, OHIO. — The conference held on May 1st was a special time of hearing the good Word of God by seven servants of Christ on "Things most surely believed among us."

STOUT, IOWA. — The conference was large and good and at Garnaville conference also the Lord gave help in the ministry and in the Gospel. L. E. McBain and J. Smith continue on in the Gospel in Garnaville with a little blessing. B. Dobson and P. Elliott continue at Marion, Iowa, with some fruit. S. Mick and S. Hamilton are in West Union, encouraged by seeing unsaved under the sound of the word and by a lad professing. Alex Wilson, John Norris and C. Patrizio made calls on some of the small assemblies in Iowa and Wisconsin. Wm. Warke had to undergo an operation for appendicitis but is now improving and gaining strength.

CONFERENCES

MERVIN, SASK. — The Mervin-Louisville assemblies have decided not to hold their conference this year owing to reduced numbers and sickness.

SHERMAN, MICH. — The conference will be held, D. V. July 9th. at 2:30 and 7:30 p.m., July 10th. 2:30 and 7:30 p.m., with prayer meeting July 8th. at 7:30 p.m.

CLEVELAND, OHIO. — The Monticello Blvd. conference will be held over Labor Day. Particulars next month.

PUGWASH JUNCTION, N.S.—We regret that through a printer's mistake last month there was an error in the correspondent which should have read—Corr. M. C. MacLeod, Pugwash Junction, Nova Scotia. (July 1, 2, 3.)

CRAPAUD, P.E.I. — The recent conference was the largest yet held on the Island. The ministry was good and about two hundred and forty broke bread. The hall, the new gallery and the basement were all filled at some of the meetings. Seven of the Lord's servants were present for the ministry of the Word. Herb Harris left after the conference for Newfoundland. Robert McIlwaine and his father went to Cole Harbour, outside of Halifax, N.S., for tent meetings. Albert Ramsay is moving back to Charlottetown where his address will be as before: 32 Gerald Street, Charlottetown, P.E.I.

NEW ADDRESSES

The present correspondent for the Pape Ave. Assembly, Toronto, Ont., is: Mr. Alex Walker, 22 Kimbourne Ave., Toronto 6, Ont.

The new correspondent of the Santa Monica assembly is: Mr. Bohos Paul, 2020 Pier Ave., Santa Monica, Cal. Phone, EXbrook 6-7110.

TOLEDO, OHIO. Our brother Ed Wickert, (Cuba) has been laid aside and had to undergo an operation in Boston. He is recovering and is able to preach again. While home on furlough his address will be: E. J. Wickert, 824 E. Broadway, Toledo, Ohio., in c/o Mrs. A. Whiteford.

WITH CHRIST

TILLSONBURG, ONT. — Our esteemed brother, William C. Beckett, passed to be with Christ on May 26, a few hours after being severely injured when the tractor which he was using went over the side of a gully. He was in his 73rd year but had been very active. Saved while in his teens, he learned the truth of separation and gathering unto the Name of the Lord Jesus Christ. Having "bought the truth", he obeyed it and was active and interested in the Lord's work. H. Fletcher and A. Morrison preached the Word to a very large company.

NEWBURY, ONT. — Brother W. H. Hillman passed away on May 27th at well over the four score years. He was saved over 30 years ago and in fellowship in Newbury assembly until his health failed and hindered him from attendance at meetings. Arnold Gratton preached the Word to a good company at the funeral.

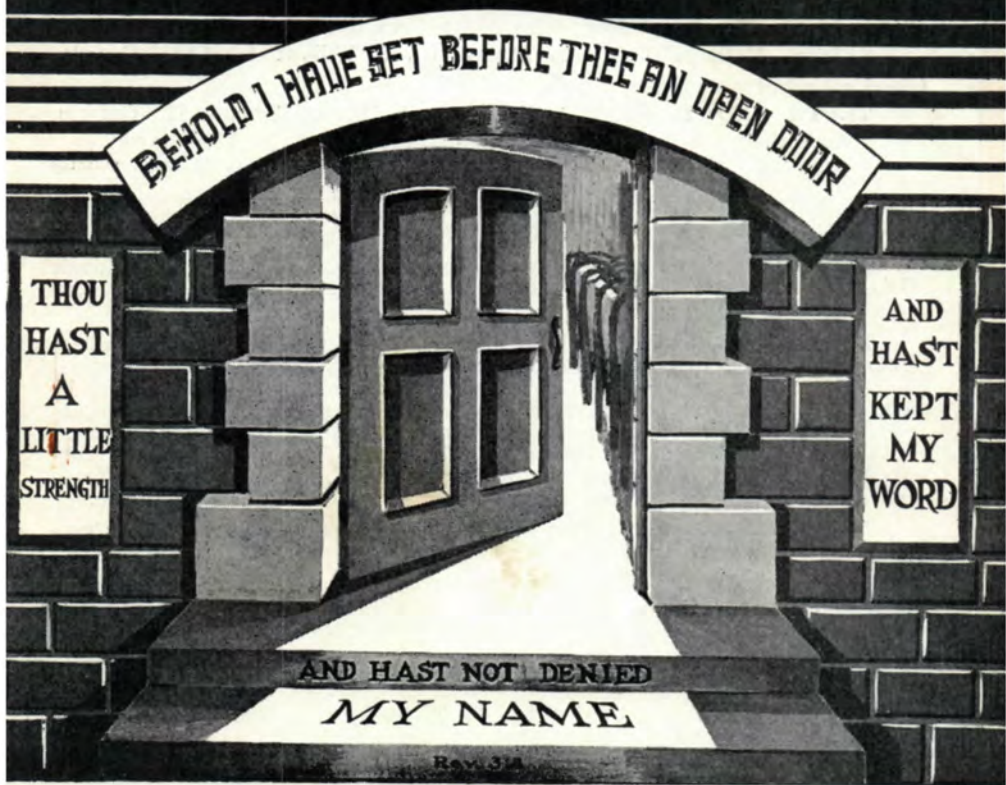
WINNIPEG, MAN. — On May 26th, our esteemed sister in Christ, Mrs. Edith C. Bagnall, passed into the presence of the Lord in her 98th year. She was saved in Winnipeg in 1908 and shortly after took her place in the assembly where she has continued in happy fellowship. She had the joy of seeing six of her children saved. A good number at the funeral bore evidence of the esteem in which she was held. J. Hull and G. H. Keeling preached the Word at the funeral.

CLEVELAND, OHIO — Our dear sister, Mrs. John K. Hamilton, went home to be with Christ on June 4th, in her 97th year, leaving a wonderful testimony behind. She was saved through Brethren Campbell and Matthews 78 years ago and was in fellowship in Belfast, N. I., and, in the West Side Cleveland assembly since 1911. She leaves six daughters, the youngest of whom is the wife of brother William Ferguson.

IOWA — Our beloved brother and faithful servant of the Lord, Oliver Smith, was called home on May 31st to be with the One whom he loved, and was buried on June 3rd. A company of over 700 gathered to pay their last respects to the memory of our departed brother. For over 40 years he laboured incessantly in Iowa, Wisconsin and Minnesota, and saw a very large number of souls saved and also assemblies formed. L. DeBuhr and P. Elliott preached the Word at the funeral. An account of our brother's labours and a photograph will be inserted in our next month's issue, D. V.

COLLINGWOOD, ONT. — Our dear sister, Mrs. James Taylor, departed to be with Christ on May 28th in her 92nd year. She was saved over 65 years ago at meetings by the late brethren, John Blair and W. P. Douglas, and has been in the assembly here from its early days. She loved the Lord and His people, and many enjoyed the love and hospitality of her home. The funeral service was shared by W. Bousfield and J. Walmsley who faithfully preached the Gospel.

TRUTH and TIDINGS



CONTENTS

OBITUARY OF OLIVER G. SMITH	141
UNLEAVENED BREAD <i>A. W. Joyce</i>	143
RESTORATION <i>G. G. Johnston</i>	145
FIND THE WOMAN <i>Sam McEwen</i>	147
THE IMMACULATE CONCEPTION <i>Wm. Williams</i>	151
ARE YOU READY? <i>Oswald L. MacLeod</i>	152
WHY DID HE SAVE US? <i>Mervyn Paul</i>	155
SCRIPTURAL HYMNS <i>Hector Alves</i>	157
QUESTIONS AND ANSWERS	158

AUGUST, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address
One Dollar and Fifty Cents per year in advance. For lesser numbers
or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

"Authorized as Second Class Mail, Post Office Dept., Ottawa"

Printed and Mailed in Midland, Ontario

TIDINGS

The temporary address of Edward Doherty of Cuba is, c/o 48 Guildhall Drive, Scarborough, Ont. Our brother is slowly recovering from a recent operation.

TAYLORSIDE, SASK. — The prairie conferences at Portage la Prairie, Pine Creek, Glen Ewen and Taylorside were largely attended, and practical and helpful ministry was given. The closing Gospel meeting of the Taylorside conference was packed from front to back and out into the porch, with many unsaved present. O. L. MacLeod and A. W. Joyce continued with some Gospel meetings with a little blessing. Fisher Hunter gave help at Arborfield and then went on to Mervin. J. Clark went on to Mervin for some meetings. S. Rea returned homeward after the conference.

MAIDSTONE, SASK. — Tent meetings by J. Ronald and A. Wilson have been well attended thus far.

TOGO, SASK. — All day meetings were held in Togo which were well attended. O. L. MacLeod and A. W. Joyce preached the Word and one woman professed to be saved during the Gospel meeting.

CARNDUFF, SASK. — J. Norris and R. Boyle expected to start under canvas on July 10th.

LONDON, ONT. — A visit by A. T. Stewart to Pall Mall St. Hall recently was enjoyed and the ministry given was helpful to the assembly.

SHARBOT LAKE, ONT. — T. Kember and M. MacLeod expected to pitch a tent in this neighborhood. G. P. Taylor purposed to assist as much as he is able.

MILTON, ONT. — F. Pearcey and R. Dart are being encouraged with good numbers attending the meetings.

TORONTO, ONT. — Fred Holder is having some Gospel meetings in the Birchcliff Hall. A young lad professed to be saved.

WOLFVILLE, N.S. — John McCracken expected to move to 3 Hillside Ave., Wolfville, Nova Scotia, at the end of June.

COLE HARBOUR, N.S. — L. K. McIlwaine and his son Robert have been preaching the Gospel in a wooden tent.

NEW GLASGOW, N.S. — D. Howard and D. J. Carmichael had some encouragement here. Two young men were baptized and recently added to the assembly.

OLIVER G. SMITH

Born Feb. 6, 1883 — Saved Jan. 13, 1913 — Fell asleep, May 31, 1960

"Truly a brother beloved and a faithful labourer for his Master has gone home to be with the Lord. His untiring efforts to see others enjoy the blessings of eternal life have inspired many. In early married life he was a farmer and well on the road to prosperity when God began to deal with him about his soul in a marked way. Through the life and testimony of a neighbour, Mr. Charles Herman, after deep soul trouble he was led to Christ. Awakening his wife in the early morning he cried: 'Pearl, Pearl, I'm saved through Jesus' blood.'

"He continued farming for a while but the call of the Gospel became so great that he left to devote all his time to the work of the Lord. The Lord has blessed his labours in a remarkable way throughout Iowa and surrounding states.

"The funeral service was held on June 3rd at the Western Avenue Gospel Hall, Waterloo, Iowa. It was very largely attended by saints and sinners and the Word of God was preached by brother L. DeBuhr. At the graveside, brother Paul Elliott read from I Cor. 15 and a word of prayer closed the service."

— L. DeBuhr.

"Until the day dawn and the shadows flee away."

A TRIBUTE

(The following tribute was sent by a fellow-labourer, William Warke, who was unable to be at the funeral on account of being hospitalized with appendicitis at the time.)

The passing of Oliver Smith has brought to a close the career of a remarkable soul-winner in the state of Iowa. Hundreds have been led to Christ through his efforts, and most of them through personal work, at which he was an adept. It seemed so natural and easy for him to walk up to a person whom he had never met before, and, regardless of his rank or station, to put his hand on his shoulder. Then he would ask in a kindly way, "Poor sinner, where will you be in eternity?" Then he would proceed to tell him of his need and set before him God's way of salvation.

Our brother used to tell us that his preaching career began ten minutes after he was saved and his first audience was his wife. From that day on, his mouth was opened in testimony for the Lord, and in those early days several of his hired hands on the farm were pointed to Christ.

Shortly after he was saved in 1913, he arranged to get away from the farm awhile, went to Clayton, Iowa, and had some Gospel meetings at which a few souls got saved. Some time later, having a consuming desire to tell others of the Saviour he had found, he gave up his lucrative farm and dairy business and launched out into the work of the Lord.

As a result of his labours, in fellowship with others, assemblies have been planted in Garnavillo, Stout, Hitesville, Hampton and Aredale, Iowa.

In the early days of his preaching, he was greatly helped by the company and counsel of godly John Blair and later received much help from brother Samuel Keller.

It was at Coster, Iowa, in the year 1928 that the writer first joined brother Smith for a series of Gospel meetings. The Lord came in and saved a number of souls there. Through the intervening years we have preached together in many places and enjoyed sweet fellowship in the things of God and His hand was with us in blessing.

Of late years God has sent forth into the work young men who were led to Christ through brother Smith, and these in turn have seen the good hand of God in salvation.

May the Lord continue to work in that fruitful field and glorify Himself in the lives of His people and in the salvation of the lost.

UNLEAVENED BREAD

—A. W. Joyce

A few days ago, the writer came in touch with some of the Lord's people who have difficulty in regard to partaking of the Lord's Supper with ordinary or leavened bread. From time to time this question has arisen in the minds of Christians in certain parts, so it may be profitable to write briefly on this subject.

Some have pushed this matter to such an extreme that they would put Christians under bondage — it **MUST** be unleavened bread. They seem to be under the mistaken idea that to do otherwise would be derogatory to the Person of Christ. Evidently they stress that the bread is a **TYPE** of Christ.

The Old Testament is full of types, shadows, pictures and prophecies of the Person and Work of Christ. In the New Testament, as we sing,

"In Him the shadows of the law,
Are all fulfilled and now withdraw,"

we do not need the shadow when we have the substance, so the bread is not a type. (The word "Type" does not occur in the authorized version of the New Testament.) A meaning in the dictionary of "Type" is "A person or thing regarded as the symbol of someone or something that is yet to appear." The bread points backward to the suffering and death of Christ, as the cup does to the shed blood of Calvary.

The Lord Jesus left the precious feast to lead us in spirit backward to Calvary and forward to His coming. The bread and the cup are the visible memorials which He chose, saying, "This do in remembrance of Me."

Even the types of Christ in the Old Testament were never perfect ones. Isaac, Moses, Aaron, Joshua, David, Solomon, etc., are all types of Christ: Bridegroom, Leader, High Priest, Captain, Warrior and King, but they were in themselves failing men, thus falling short of the Great Antitype, (Heb. 1:1).

In looking into the question of what kind of bread the Lord used in the institution of the Lord's Supper, the matter was cleared recently as never before in the mind of the writer. With the help of "Wigram's Greek Concordance", it was learned that there are two words used in the Greek in the New Testament for bread. The one word is "artos" and the other is "azumos". The word azumos occurs only nine times in the New Testament and, without exception, is accompanied by the adjective "unleavened". As: feast of unleavened bread, the days of unleavened bread, unleavened bread of sincerity and truth, etc. The word artos is used for

ordinary or leavened bread and it occurs ninety-nine times in the New Testament.

The writer had always assumed that, since Israel were commanded in the Old Testament in Exodus 12 to keep the Passover with all leaven removed from their houses, that on this occasion, when the Lord took bread after partaking of the Passover, it would be unleavened bread. How careful and accurate the Spirit of God is in the wording of the Scriptures! In Matt. 26:17 we read: "Now in the first day of the feast of unleavened bread" (azumos). But in the institution of the Lord's Supper in Matt. 26:26, "And as they were eating, Jesus took bread, (artos) and blessed it and break it" etc. On the other two occasions in the Gospels where we have recorded the same incident, Mark 14:22 and Luke 22:19, the word used for bread is artos. In every other reference to the "breaking of bread" as in Acts 2:42, Acts 20:7, I Cor. 11:23 and 26, the Spirit of God used the word for ordinary or leavened bread. The same word is used in the "disciples' prayer", "Give us this day our daily bread."

If the Lord had intended us to use unleavened bread throughout this dispensation, surely at the feast of unleavened bread He would have chosen this, rather than the ordinary bread which, in His Wisdom, He chose to do.

The Scripture, therefore, leaves us no foundation whatsoever for the use of unleavened bread at the Lord's Table, and still less for insisting that it **MUST** be used to be loyal to the Person of the Lord Jesus.

Just a practical word before concluding this article. The expression, "unleavened bread" has a spiritual application to the whole of the Christian's life. It might be possible to be very correct in external matters and to overlook this most important truth.

"Therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:8). Our lives day by day should answer to the feast of unleavened bread. Mr. Vine, in his "Dictionary of New Testament Words" says of this word "feast": It is "to keep festival, translated 'Let us keep the feast,' in I Cor. 5:8. This is not the Lord's Supper, nor the Passover, but has reference to the continuous life of the believer as a festival or holy-day (see A. V. margin), in freedom from 'the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.' "

Outward order and correctness has its place, but this will not justify a wrong spiritual condition within. The Corinthians were praised by the apostle in I Cor. 11:2 for doing a right thing in keeping the ordinances. But in verse 17 of the same chapter he condemned them for doing the right thing in a wrong way.

RESTORATION

—*G. G. Johnston*

God is slow to abandon what is His work, though it has been marred by some evil agent. When the first Creation suffered so rudely at the hands of Satan, our God immediately revealed His purpose of recovery and restoration for His fallen creature man, and for all that had been damaged through his rebellion and sin. The full working out of this plan must be in God's own "due time." Thus many centuries passed in all of which the promise of redemption never faded from the mind of God, though it did from many of His creatures. He would not rest until His purpose was fulfilled, and a new creation came into being in which man would enjoy a blessed restoration.

The Spirit of God was sent to work a true repentance in the human heart, directing men to the one Saviour of sinners for peace and salvation, that they might be so restored to God as to walk with Him again in blessed communion.

We who have known His regenerating grace well remember the joy of our first experience of this salvation, when our new nature went after God in an ecstasy of delight. We could not have known this before, because it belonged wholly to a new creation. God and His creature had been restored on the basis of redemption. The work of Christ on the cross and the work of the Holy Spirit in the heart had brought it to pass. We had been brought into a new and blessed relationship with God: we were now His children.

But none of these His children have lived long without experiencing an interruption of this blessed intimacy with God. Prayer, that was such a delight, becomes then a weariness, and at times this condition of soul has resulted in disagreement with fellow-saints, and in serious estrangement. In most cases, thank God, there has been an understanding of the cause, and without delay a full restoration has been sought, and experienced, for our God is the God of recovery.

In other cases, however, this has not been so, and weeks and even years of darkness have passed over the souls of some, before restoration has been theirs — a blank in the Christian life that can never really be filled — a loss for eternity. Some have gone down to the grave in this condition, leaving many in doubt, who did not know their early days, as to whether they were ever truly saved.

In some cases, the cause of such a spiritual lapse has been entirely between themselves and God. In others, something, perhaps

very trifling and childish, has arisen between brethren, possibly a real fault, perhaps only imaginary. The devil has used it to drag the soul away from Christ and into the dark. Is my reader one of these? Do you say it has continued now for so long it would be useless to seek restoration? Is this not one of the tricks of the devil to keep your soul in a state over which he can gloat? He knows that you are useless to God while you are fretting over that imagined (or real) slight of your brother, when you felt you were pushed aside to make room for another. 'He has kept that wicked fire burning long enough. Why should you continue to give him this pleasure, when your Lord pleads with you to be restored.

How does a true spiritual restoration come about? On what principles? God's principles are always righteous. As a sinner, you had to repent and come to Him with confession and brokenness. As a son who has failed and turned aside, you must come back in a similar manner. Remember the prodigal son. His confession revealed his thoughts about himself and his waywardness. The father's acts and words revealed the heart of God.

Israel was God's earthly people. From the time they left Egypt, they were continually sinning against God, then being restored to Him and going on. We are as likely to sin as they, though we have the indwelling Holy Spirit to help us and a perfect Advocate in heaven. If we would continue our course through this wilderness, and not fall victims by the roadside, we must daily seek restoration of soul. The meditation of the Word of God should lead to confession of sin, and true confession always results in restoration to God and to the fellowship of the saints.

There is much in common in God's dealings with a sinner to bring about his conversion, and His dealings with His child for restoration.

Redemption truth is often attended with a certain degree of popularity. It is different with **crucifixion** truth. Many rejoice to hear that Christ died for them; but they do not care to be told that they have died with Christ. It is easier to say "Christ is mine," than to say "I am His". It is easier to sing than to practise:

"Naught that I have mine own I'll call,
I'll hold it for the Giver,
My heart, my life, my strength, my all,
Are His and His forever.

"FIND THE WOMAN"

(I Tim. 2:9—15)

—*Sam McEwen*

(Notes of an address taken at Cleveland, Ohio, in 1932.)

It seems that in our effort to make it plain to Christian women that they are not to teach, that their service is not a public service, we have been very successful in making that plain. But I am afraid in doing so we have left many of those who are Christians with the impression that they are of very little use. There is a sphere of usefulness for them.

I want to try to point out for a little while the powerful influence which Christian women wield, either for good or for evil. I read to you: "And Adam was not deceived, but the woman being deceived was in the transgression." I want to show you what a power a woman can be when she is in the hands of Satan or when she is guided by the Spirit of God. I want to tell you of the principle that they work on in the prisons in France. When a crime has been committed they work on the principle, "Find the woman".

The late J. N. Darby once visited an assembly where there was trouble. His first question was, "Where is she?" He, too, had learned the influence a woman uses either for good or for evil.

Suppose you were to stop and think of the condition of this world, of the sin, the suffering, and the dishonour that has been brought on the name of God. Suppose we were to try and trace the tears, sickness and death. Where did all this originate? Whom did Satan use to bring in sorrow? We would have to say, "Find the woman."

I want every Christian woman to follow me if you will. I want to impress upon you the influence you wield in this world. If in the power of Satan, what an awful curse you may be and if in the power of the Spirit, what a blessing you may be. When you look back into the garden of Eden, the first infidelity in the world came from a woman. She listened to the enemy's words: "Hath God said?" She enthroned Satan and dethroned God. Think of all God's enemy did in the garden of Eden. You have to go past the devil and say, "Find the woman." She was deceived by the devil. Think of the power and influence of one woman in bringing sin into the world.

I will ask you to think of another woman. Do you remember how the children of Israel sang and marched? For seven days their song was stopped and there was no progress. What was the

matter? "Find the Woman." And when you find Miriam and see the anger that came from her heart and the evil that came from her lips — you will learn the influence of a woman. Sometimes the people say the women have no influence in the assemblies. Could you imagine a woman by her tongue stopping that vast multitude so that they were unable to move for seven days, because of the evil of her heart? Think of the influence! Think of the same power being in every Christian woman of today! Assemblies have been wrecked because of the tongues of sisters.

Let us think now of Samson. Everybody loves to read about his strength and power. Think of the great things that he accomplished for the people of God and for God. But look at him with his eyes gone! See the little boy leading him by the hand, making sport for the enemies of God! A woman brought him down from the place of power. You'll see her influence for evil when in the hands of the master mind, Satan. There is that mighty man blind, led by the hand of a boy, making sport for those over whom he once held triumph. I trust it is impressing you, dear sisters. I trust you are saying to yourself, "What an influence I can be, what a power I can wield either for good or for evil."

Think of Solomon. Think of the Queen of Sheba going on that long journey. She said, "It was a true report I heard in my own country, but the half has not been told." Think of the wisdom of this man when he was told the story of the death of the child.

One woman said, "She stole my living child and put her dead one in its place."

And the wise man says, "Bring a sword and I'll divide it and give a half to each mother."

The true mother said, "No, let her have it."

Solomon said, "She's the mother."

Think of his wisdom. Yet this mighty man with all his great wisdom fell. He fell into an unequal yoke. We read, "Solomon loved many strange women." They were tools in the master hand to bring down the wisest man that ever lived from his lofty place. Find the woman! Think of the power that a woman wields when in the hands of Satan.

I want to ask you to think of a scene in a home. Do you remember the boy who went into his father's presence with the savory meat and with the hair on his arms — the skins of an animal? Think of the one who sent him into the presence of his blind father. He was taught to deceive his own father and rob his brother of his blessing. Where did he learn this? Who taught

him? Find the woman. Sad to say, it was his mother. He was taught in the home to deceive his blind father. Who took the skins and fastened it around his arms and neck? Who made the savory meat? Find the woman. Find his mother and you'll find the deceiver, guided by the hand of the Deceiver of deceivers. Oh the influence of a woman in the home! And women have no place? Women have no power? No influence? Here's a sample. Solemn, isn't it? A very dark picture indeed!

I have gone over the dark side of it. I could go over more, but we'll look at the other side of it. I want to show you the other side of it to make you say, "My, what an influence I can wield for God."

Did you ever notice when you read a record of some man in the Bible it is said, "And his mother's name was . . . ?" The Holy Spirit of God understands the influence of a mother. He knows how she can wield an influence over that child. The effects of a mother's training and influence are seen and felt in the world and in the church. "And his mother's name was . . ." I have read a great many books of men who made their mark in the world and I have seldom read of one who mentioned his father, but seldom have I read of one who didn't mention his mother.

The influence of a mother and the impression she leaves is such that it is no wonder the Holy Ghost says, "And his mother's name was . . ." I would like to have these words impressed on every mother's heart. I hope they will awaken in every one of you the deep sense of the power and influence that you are wielding in your little life.

There is a woman in the Bible who lived during a low condition in Israel and hardly a man was exercised about it. A boy was born. Someone had been exercised about it. Who was she? Hannah. Find the woman. She prayed and prayed and God gave her the desire of her heart. He gave her a son whom she lent to the Lord, and through that woman was raised up a mighty man who led the people back to God. She was exercised about her barrenness. She felt her barren condition and felt the condition of the people of God. Think of how God used her. God raised up through her a mighty man called Samuel. That will give you to see and will help you to understand the influence that a woman can wield for God.

There was no modernism about this woman. She didn't want to shirk motherhood like some today. Her barrenness caused her some exercise. She felt that God's hand was upon her. You hear about modernism coming into the home and assembly. This is not what you read in the Bible. "I will that women marry, bear

children, and guide the house." They do marry, they do guide the house, but where are the children? They shirk motherhood. Some of them even wreck their health in shirking motherhood. In refusing to become mothers they are going against the will of God. It was not so with Hannah. There she is on her knees, exercised about her barrenness, and she had the great honor of becoming a mother. She says, "For this child I prayed." Find the woman and you find Hannah with an exercised heart about the people of God.

If I were being asked what is the greatest need in the assemblies today, I would say a revival of godly women among the sisters. If there were a few women like Hannah who were exercised before God, it would make a great change in the Prayer meeting, in the Gospel meeting, and in the Worship meeting. If they were calling to God about the low state of the people of God, God would give them the joy of saying what Hannah said, "For this I prayed."

(To be concluded)

"APART FROM ME YE CAN DO NOTHING"

John 15:5, R.V.

I cannot triumph over inward sin,
Nor rise above the world's rude strife and din;
I cannot live for Thee one single hour,
Except as Thou, O Lord, dost give the power.

Communion's holy path I cannot tread;
I cannot feast upon the living Bread;
Nor all through life a Father's goodness trace,
But by the workings of Thy sovereign grace.

Thy praises to the world I cannot show,
Nor serve Thee with acceptance here below;
I cannot even choose "that better part,"
Save as Thy mighty love constrains my heart.

I cannot do Thy will, nor love Thy Word,
I cannot own Thy Name and call Thee Lord,
Nor please Thee in a deed, or word, or thought,
Except as by Thy Holy Spirit taught.

So thorough is my utter helplessness,
I cannot half my nothingness express;
For O! methinks that I at last can see
I can do **nothing**, Lord, apart from Thee.

—W. B.

THE IMMACULATE CONCEPTION

—*William Williams*

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,” Luke 1:35. The power of the Holy Spirit was upon the child Jesus in His conception. The Holy Spirit descended upon Him in His baptism. The Spirit of the Lord was upon Him to preach the gospel, Luke 4:18.

The virgin birth of the Lord Jesus has been the theme of endless wonder and adoration by the redeemed of all ages. In times past it has provoked the sneer and the criticism of unbelievers, and, in these last days, of the modern intellectual minds of the despicable “higher critics”.

As we read over again the sacred history of His conception and birth the other day (we had done it many times before), we asked if we could understand this, if even enlightened Christian wisdom can put the level and plummet to this revelation and make it square. We drew near to Bethlehem and saw that little Babe lying in the manger. But we did not draw too near, so as to give room for morbid curiosity; we uncovered our heads and bowed before what will ever be “the great mystery of Godliness: God was manifest in the flesh” (I Timothy 3:16).

No! There comes a point in connection with the virgin birth of the Lord Jesus where reason must stop — not seek to intrude, nor dare to penetrate the veil, and at that given point, faith will lead us on to believe all that God has revealed about the birth of His Holy Child, Jesus. Faith can fathom where mere human intelligence can only reason. Faith can believe, and to him that believeth all things are possible. We often repeat the fact that we understand because we believe; we do not believe because we understand.

The Lord help us to keep sound on the virgin birth of Christ. We were grieved and disgusted to hear a preacher speak a little while ago about “sin in the blood-stream of Christ” and that was why no defects were recorded in the genealogy of Luke which is supposed to be that of Mary. This eliminates the bad characters mentioned in Matthew, the account of the genealogy of Jesus as the Son of David and the Son of Abraham. What wretched talk is this about the “blood-stream”. Be careful; if you get wrong on the virgin birth, you will follow by doubting the inspiration of the Scriptures and end by denying the reality of eternal punishment. The devil is very cunning; He never tries to force in the thick end of the wedge first: first plausible thinking, then frothy termin-

ology and finally heresy. People like to say and do odd things today and the carnal, the unwise Christian is not able for them. These are the first steps to the slippery vortex of apostasy.

“In Thee most perfectly expressed, the Father’s glories shine,
Of the full Deity possessed, Eternally Divine.
True image of the Infinite, whose essence is concealed,
Brightness of uncreated light, the heart of God revealed.”

ARE YOU READY ?

—*Oswald L. MacLeod*

A recent automobile accident in which three persons lost their lives, has again brought into sharp focus the startling truth of Prov. 29:1. “He that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy.”

One of these victims, a young woman in her middle twenties, was well known to the writer for quite a number of years. She was, with her companion and another couple, returning from a dinner date in the early part of the night. While travelling along a busy boulevard in one of the larger cities of the South, at a speed evidently beyond the margin of safety, a sudden turn brought their sports car into the path of a huge truck with fatal results.

Following the noise of the impact and crunch of twisting steel and shattering glass, two bodies were removed from the wreckage of the car, while this young woman, fatally injured, was taken to the hospital along with her escort to whom she expected soon to be married. He, being less seriously injured, was the only survivor of the four.

Some eleven years previously when her Mother was led to Christ and later into Assembly fellowship, this dear girl was brought under the preaching of the gospel and for a few years was quite regular in attendance at both Sunday School and the gospel meetings. However, the world, its companionship and pleasures claimed her heart. The voice of conscience was silenced, and the strivings of the Spirit unheeded while she plunged deeper and deeper into the world and its sin.

Touchingly sad is the recollection that her favorite hymn which often she requested to be sung was:

“There’s a story ever new, it is wonderful and true,
And the best thing you can do is believe it.” etc.

One wonders how much a following verse may have applied itself to her soul:

“I was serving Satan well and in sin did far excel
And would soon have been in hell” etc.

What a picture of her own course and the inevitable end of such a life! “He that being often reprovèd”

Less than two years before her tragic death, while visiting her parents, her husband was on a Lord’s day afternoon seized with a heart attack and died before reaching a hospital. Yet in spite of this sudden visitation and warning, and whatever stirrings of conscience it may have awakened, her course continued as before.

How patient is the grace of God! “Enduring with much long suffering the vessels of wrath fitted to destruction” (Rom. 9:22). While sinners, the objects of such grace, blinded by the Devil rush headlong down the broad road to hell, turn a deaf ear to the reprovings of God, the sweet appeals of the gospel and the gentle strivings of the Spirit.

The reprovings of God which are designed to lead the sinner to repentance and salvation, if unheeded, result in the heart growing harder, with the inescapable outcome, that of being, “Suddenly destroyed.”

“Though the mills of God grind slowly,
Yet they grind exceeding small,
Though with patience He stands waiting
With exactness grinds He all.”

One would fain hope that during that last brief hour between the fatal crash and the moment her soul went out into eternity to meet God she might have, like the repentant thief, turned in true repentance to the Saviour. But alas, how uncertain is even such a faint hope! How little comfort to those left to mourn who know anything of the realities of eternity, and the perversity of the human heart.

Dear Reader, if perchance you are unsaved and neglecting the matter of your soul’s salvation, hoping at some more convenient time to attend to this matter, while presently refusing to heed the voice of God, let us ask you to consider again these solemn words: “He that being often reprovèd, hardeneth his neck, shall suddenly be destroyed.” The question is asked in Job 9:4, “Who hath hardened himself against Him, and hath prospered?” Many in their blind folly have attempted it like Pharaoh, only to be cut down in their sins, and cast into hell.

Will you not be warned and “flee from the wrath to come?” The Lord Jesus is willing and “able to save to the uttermost, all that come unto God by Him.” “Him that cometh to Me, I will in no wise cast out.”

UNITY IS NOT EVERYTHING

In an aggressive effort for God it is important that there should be **unity** on the part of those carrying on the work. But it is well to remember that unity is not **everything**. Indeed unity will be a positive source of **weakness** if you have not the **proper elements to unite**.

A fitting illustration of this is found in Gideon's army (Judges 7). He set out with thirty-two thousand men. That was a goodly company for Israel to furnish in the days of the Judges. Truly Gideon had with him a united people, but his army was not composed of the elements of which the Lord's battles were to be fought and won. We can easily fancy the remark being made that "there **must** be victory now, for Israel is going forth as one man."

But unity is not always strength. It is only under certain conditions that unity is strength. There must be purity of heart, with kindred love and oneness of purpose. You cannot mingle that which is pure with that which is impure in fighting the battles of the Lord. There can be no increase of power in the uniting of cold hearts. You cannot go forth to victory by an external uniting of elements that are opposed to each other.

In the religious world today, the cry is for unity, and bodies fundamentally hostile to each other are found on the same platform. Unity is then lauded to the skies, as if a wonderful victory had been gained. But is the unity according to God? Or, is it unity at the expense of truth? We need to be sure that we are not ensnared by the schemes of unity that are being invented by the religious world.

Even a united Israel was not chosen to go against the hosts of Midian. It was not **numbers** that the Lord wanted. It was **men of the right stamp**.

"We must have a united people, and then we shall have victory," say some.

"No," said the Lord in the day of Midian's power. "I want only a **few true men** to work a great victory for Israel."

One out of every hundred served Jehovah's purpose. We all know how Gideon's army was thinned out and tested, until only three hundred were left. With that mere handful of men the Lord broke the power of Midian and set His people free! Three hundred men with singleness of heart and purpose are of far more account

than a host of thirty-two thousand whose hearts are **not** united in the work.

A mere handful of men and women whose hearts the Lord has bound together for service, may be the means of a mighty revival. Why then should we be discouraged? Why should our hearts fail us because we are few? It is not a question of, "How many are there of us?" The question simply is this, "Are we true-hearted for God?" It is not a question of **numbers**; it is a question of **condition**.

The Lord is not straitened to save by many or by few. It has often pleased Him to take up a very few and make them the instruments of a great awakening. Was there anything noteworthy about Gideon's few? Only this — they were ready to run for God. They who are ready to run have seldom to wait long for a message.

WHY DID HE SAVE US ?

—*Mervyn Paul*

Was it because: He loved us and didn't want to punish us for our sins? — He wanted us to be His children and to serve Him? — He wanted us to live for His glory?

Well, all of those answers are right; but I am thinking of the main reason as given in Heb. 13:12: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

Let me give that verse a more common, everyday rendering (but strictly accurate as to sense): "Wherefore Jesus also, in order that He might set the people apart (for God) with His own blood, suffered outside the gate."

Now do you see the main reason? For while those other reasons are important, this one states what the Lord had in mind. He saved us so He could set us apart, for Himself (2 Cor. 5:15).

SET APART — FOR GOD!
SET APART — FOR GOD!
SET APART — FOR GOD!

Do you understand, dear young Christian? Let us hope that both you and I understand His purpose, clearly — lest "we miss the mark", because having begun this good work in us, He intends to keep right on working in us to that end as long as He leaves us down here (Phil. 1:6). So that if you do not understand His dealings with you, at times, it will help if you will remember what His objective is.

“But isn’t every Christian set apart for God?”

In one sense, yes; in another, no. You see there are two parties to being set apart — God, and ourselves. Because of the shed blood, God sees every believer as being set apart for Himself. But then, how do we see ourselves?

That’s where the rub comes, because few of us (myself included) really grasp what TOTAL SEPARATION UNTO THE LORD actually means. To most of us, those are only words; and yet this is the objective the Lord has in mind. And mind you, it’s for our life down here, not only for up in heaven! If you think my statement extreme, then read the Lord’s own words in Luke 14:26-27 But please don’t be like the Rich Young Ruler who, when he heard the Saviour’s words, was grieved and went away sorrowful (Matt. 19:22). Nor yet may you be like those disciples (John 6:60) who said, “This is an hard saying, who can hear it? . . . From that time many of His disciples went back and walked no more with Him” (vs. 66).

Now you needn’t get alarmed. I’m not going to demand an instantaneous TOTAL separation unto the Lord. Unlike salvation, getting set apart for God, in a practical sense, is a process, step by step. Some of the first steps are very easy — like believer’s baptism, coming into fellowship in an assembly of God, and seeking to be obedient to the assembly overseers (Heb. 13:17). All such matters are features of our being set apart for God, learning to obey His Word.

But some of us have gone only part way here and feel we have a right to be set apart to please ourselves, as well, along certain lines — such as where we go, what we do, whom we have for our friends. For example, think how large a place Self-pleasing often finds where our pleasures and clothing are concerned. Once upon a time a group of young sisters came to their elders with a question, “Is it all right for a girl to wear slacks?” As considerately as could be, a brother read to them Deut. 22:5, stressing that this was God’s word, and that the strong words, “**are abomination unto the Lord thy God**”, leave no room whatever for the argument that this law was intended for Israel, only.

Not long after, the young people arranged for a gathering at a certain home in the country. At the time appointed, all were present; but some unfavourable comments respecting the girls’ attire displeased them. So they withdrew and had their eats and frolic elsewhere — those same young sisters, all wearing slacks!

Why did they do it? . . . Well now, although they would not have admitted it, they were set apart unto Self-pleasing when it came to having fun and what clothes they should wear. There

could be no real necessity for their choices; therefore, being set apart unto the Lord didn't enter into their plans at all. Actually, **THEY HAD AN ARGUMENT IN FAVOUR OF SLACKS**, the same as some have for their cut hair, lip-stick, pearls, etc. . . . And as for those elder brethren — why, they were old-fashioned, old fogies, antiques! They certainly didn't intend to let **THEM** tell **THEM** what they had to do! No, indeed! . . . Thus you will see that, in a practical way, they were set apart unto Self-pleasing.

This little story is only one example of the many forms of Self-pleasing in which we may indulge. Yet, when we think of the sufferings of our blessed Lord at Calvary, and of His precious blood poured out to set us apart for God, doesn't it seem a shame that we should brush aside His main purpose in saving us — often with but little concern and sometimes with downright rebellion in our disloyal hearts?

And what must the angels think! (Eph. 3:10).

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

“Like wandering sheep o'er mountains cold,
Since all have gone astray;
To life and peace within the fold,
How may I find the way?”

Chorus:

“I am the Way, the Truth, and the Life,
No man cometh unto the Father but by Me.
I am the Way, the Truth and the Life,
No man cometh unto the Father but by Me.”

The author of this hymn was a musician rather than a writer. The work of James McGranahan is appreciated by musicians of the higher grade, and his name is known the world over wherever the gospel is sung. Beginning his career as a teacher and conductor of music in his native State of Pennsylvania, he continued there until the sudden and widely lamented death of his close friend and hymn-writer, P. P. Bliss, in 1876. After that he took the place of Mr. Bliss in the great evangelistic campaigns in the U.S.A. and Great Britain, under the leadership of D. L. Moody, and Major D. W. Whittle. It was James McGranahan who set the tunes to almost all of Major Whittle's many hymns; as well as to countless other hymns, both old and modern.

It is conceded by many that Mr. McGranahan wrote:

“Oh, what a Saviour, that He died for me!
From condemnation He hath made me free;

'He that believeth on the Son,' saith He,
'Hath everlasting life.' "

He also wrote:

"Far, far away, in heathen darkness dwelling,
Millions of souls forever may be lost;
Who, who will go, salvation's story telling,
Looking to Jesus, minding not the cost?"

and

"Sweetly sound the words of Jesus,
As they fall upon the ear,
Telling forth the wondrous story,
Bringing His salvation near."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Questions. For some time I have been exercised about the following questions and shall value your mind, and the minds of those who seek to follow the Book on them.

The first is: Have the saints of God any scripture for calling our buildings "Chapels"? Is this in keeping with the Word of God? The second question is, Have we any scripture for calling our buildings "Cathedrals"? I noticed this title to a building where the Lord's people meet, in a magazine.

(These questions came from a brother who is serving the Lord in Africa.)

Answer. We will turn first to the Word of God. There we find the word "chapel" once; nowhere do we find the word "cathedral". The word "hall" is found in several places, where it means either a court, the place where a governor dispensed judgment, a common hall, or a palace, etc. (See Vine's Dictionary of Words.)

It is in Amos 7:12 that we find the lone mention of a chapel. In that instance it is "the king's chapel". The king referred to would be Jeroboam II, a wicked king whose family was connected with golden calf worship. The priest at that time was an apostate priest, of the high place at Bethel, Amaziah by name. Amos admitted he was no prophet, nor the son of a prophet, but he was faithful in proclaiming his messages of judgment. One could hardly use Amos 7:12 as a reason for calling the meeting place of the church today, a chapel.

We will take a look at church history. An unbiassed account

of this is found in "The Brethren Movement" by David Beattie. There we learn that around the years 1830-1850 the meeting places of the early brethren were called Gospel Hall, Chapel, and Meeting Room. Reference is made to the "Raleigh St. Gospel Hall", Plymouth, England, which was erected in the 1830's by those who were first gathered to the Name of the Lord Jesus Christ in that place. Mention is also made of "Barton Hall", Hereford; "Gospel Hall", Ross-on-Wye; "East Street Hall", Blandford, "Gospel Hall," Bitten St., Teignmouth; "Torre Gospel Hall," Torquay; "Buller Road Gospel Hall"; "Paragon Meeting Room"; etc. In this book we find also mention made of "Bethesda Chapel"; "Beresford Chapel"; "Grosvenor Chapel"; "Muller's Chapel", Teignmouth. (The picture of this building has under it — "The chapel in which George Muller first preached at Teignmouth. Then known as 'Ebenezer', it is now called 'The Gospel Hall.'")

Regarding "Beresford Chapel." — In 1859 Beresford Chapel became vacant; Mr. William Lincoln applied for and obtained "an appointment" in it. In his ministry he was used of God. He disclaimed the idea of being called the Pastor, or the Minister, and pressed the truth of gathering to the Name of the Lord. When the company came to be regarded as a scriptural assembly of God's people, the building continued to be known as "Beresford Chapel."

We quote regarding "Bethesda Chapel": "At that time Bethesda Chapel, a spacious building . . . which a few years previously had been built by an ex-clergyman of the Church of England, stood empty . . . Here in the month of July, 1832, George Muller and Henry Craik commenced work," etc. On August 13, 1832, at Bethesda Chapel seven in all sat down together, united in church fellowship, to remember the Lord in the breaking of the bread. So it is easy to see how the name "chapel" was introduced in those early days when there was a transitional period; hundreds were coming out from the systems of men to the Name of the Lord Jesus Christ.

Until recent years the name "chapel" was never seen on the notice boards of the meeting rooms of the Lord's people thus gathered in Canada and the United States. When buildings were erected by the Lord's people, they were almost altogether known as "Gospel Halls", and occasionally as "Meeting Rooms." When the name "Chapel" did appear, we understand that usually associated with that, there was a musical instrument, solo singing, etc. It would seem that the reproach connected with the simple way of gathering unto the name of our Lord Jesus Christ in an upper room or a plain hall has been too much for some today, and a step towards the ways of those around us is more pleasing and more fashionable.

It is a remarkable thing that some of the meanings given for Laodicea are "the people's customs", and the "the people's manners"; and it is in the church at Laodicea that the Lord saw a lukewarm condition. There is no name given in the New Testament for the buildings in which the assemblies met in apostolic times, the emphasis never being place on the building. We feel, however, that the Gospel Hall is an excellent name. They are halls where the gospel is preached. If that name was good enough for the godly, gifted, yet humble brethren who were used of God in planting the assemblies in our land, bearing the reproach of Christ, surely it is good enough for us.

We require no fancy names for our buildings any more than the other modern changes which are being made, and the fancy things which are being introduced by some who never planted an assembly or paid a price for the truth. Prov. 23:23.

Question. How can you interpret Paul's statement in I Cor. 11:15 concerning the long hair of a woman being her glory, in contrast with his own glorying in nothing other than "the cross of our Lord Jesus Christ" in Gal. 6:14? Surely the Christian woman is to glory in Him just as the man is to glory in Him, not in her long hair.

Answer. We do not read in I Cor. 11:15 that a woman is to glory in her long hair, but "If a woman have long hair, it is a glory to her." One translation renders I Cor. 11:14, 15 thus — "Does not nature itself teach you that long hair is disgraceful for a man, but glorious for a woman?" A woman's long hair marks her by nature as being in a subordinate and retiring place. It is a glory to her because it sets forth the subjection of the church to Christ. The Greek word for "glory" used here is "doxa", which means "honour" or "estimate". In Gal. 6:14 Paul writes, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom (through which, R.V.) the world is crucified unto me, and I unto the world." The word here is "kaukaomai" which is also translated "rejoice", "and rejoice in Christ Jesus", (Phil. 3:3); and "should boast", "lest any man should boast", (Eph. 2:9).

In the majority of its occurrences it means glorying in some thing. There are many things in which the believer may glory. "That according as it is written, He that glorieth, let him glory in the Lord." "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9). In Jeremiah 9:24 we read, "Let him that glorieth glory in this, that he understandeth and knoweth me," etc. So there is a difference between a thing being given for our glory, and our glorying in a thing.

VANCOUVER, B.C. (Late item). — A large farewell meeting was held in the Fairview Hall for Bruce Cumming and family. They have started the long trip back to Venezuela.

U. S. A.

STOUT, IOWA — We had the great joy a few weeks ago of baptizing 31 in the river, who had been saved during the meetings last winter by L. DeBuhr and E. McCullough. These two brethren were leaving for Northern Minnesota with a tent to preach the Gospel.

SHEFFIELD, IOWA — Wm. Warke and E. Jamison expected to start tent meetings on July 10th, between Mason City and Hampton.

GARNAVILLO, IA. — L. E. McBain and J. Smith have been encouraged in Gospel meetings. After brother Smith had to leave, brother McBain carried on alone. A number of souls professed to be saved.

FOREST GROVE, ORE. — Our conference this year was the largest we have had here. Four of the Lord's servants were with us to minister the Word which was heart searching and practical. Three professed during the conference so we thank God, take courage, and seek to go on in the right

SANTA MONICA, CAL. — George McKinley had a week of profitable ministry and then went to the Culver City Gospel Hall.

MARION, IOWA — B. Dobson and P. Elliott closed in Marion after seeing some blessing.

WEST UNION, IA. — S. Mick and S. Hamilton had seven weeks with some blessing in the Gospel. C. Patrizio has been visiting assemblies in Iowa and Wisconsin, and went on to the Soo.

TYLERTOWN, MISS. — Four were baptized recently and a good company of unsaved heard the Gospel at the river side. Christians came together for a day's meetings. The little assembly here are exercised about getting a lot and building a hall.

VENEZUELA

The Christians arranged a special meeting in San Felipe to commemorate the 50 years of service of brother Wm. Williams in Venezuela. Just at that time, Mrs. Williams was called home for the funeral of her sister. Though Venezuela was in the throes of a revolution and a general strike, the Lord opened the way for her to fly out on the only plane leaving Venezuela.

Brother Williams then went east with Sr. Naranjo and Sr. Gil and at Marcy baptized 13 before a large crowd. They went on to San Juan where conditions are very primitive. A large rattlesnake was killed by one of the brethren at the door of the hall, from which they were mercifully preserved. Their next stop was at another primitive place, Puerto la Cruz, and then on to Los Altos where an assembly was formed three years ago. They had two weeks with them, built a baptistry, and baptized nine. A week was spent in Ciudad Bolivar and then they left for home. As a result of the conditions brother Williams took ill, lost 11 pounds on the trip, but is recovering nicely again.

CONFERENCES

CLEVELAND, OHIO — The annual conference, (formerly Addison Rd.) will, D.V., be held in the Monticello Gospel Hall, beginning with a prayer meeting on Sept. 2 at 7:45 p.m. Saturday, Sept. 3, 2:30 and 7:30 p.m. Lord's Day, Sept. 4, at 10 a.m., and 2:30 and 7:30 p.m. Labor Day, Sept. 5, 10:30 a.m. and 2:30 and 7:30 p.m.

SAULT STE. MARIE, ONT. — Sault Ste. Marie, Ontario and Michigan will hold their 44th annual conference, D.V. on Sept. 3, 4, 5, in the Technical School, Sault Ste. Marie, Ont. A prayer meeting will be held Friday, Sept. 2, at 7:30 p.m. D.S. time, in the Gospel Hall. Usual order of meetings. No circulars. Corr. S. H. West, 479 Albert St. E., Sault Ste. Marie, Ont.

ARLINGTON, WASH. — Our annual conference will begin, D.V., with a prayer meeting on Friday evening, Sept. 2, and continuing over Labor Day with usual order of meetings. Corr. A. S. Colburn, 314 N. French, Arlington, Wash.

CHARLTON-EARLTON, ONT. — The conference meetings were very large and good. One professed to be saved at each place, which encouraged the hearts of the Lord's people. E. Doherty followed with ministry meetings in the various assemblies. Wm. Ferguson had two nights in Huntsville. B. Widdifield is remaining in that neighborhood to give help as he is able.

PUGWASH JUNCTION, N.S. — The Lord gave help in the ministry of the Word at the conference. A. Douglas went on to Sydney, N.S., and expected to give help in the Cape Breton assemblies. J. McCullough went on to Port Howe and will preach the Word in other assemblies in N.S. A. Ramsay and D. Howard expected to have tent meetings in Rosebank, P.E.I. Two professed recently at Freetown, P.E.I. J. McCracken and D. Petherick had three weeks of meetings in the Gospel Trailer at Weldick.

ORILLIA, ONT. — Our conference will be held in the will of the Lord on the holiday weekend of Sept. 3—5. Prayer meeting Saturday at 7:30 p.m. Lord's Day 10 a.m. and 2:30 and 7 p.m. Monday three meetings at the same hours. We ask the prayers of the people of God that these meetings may be a blessing to saints and sinners as in years gone by. Corr. Cecil R. Clark, 121 Emily Street, Orillia, Ont.

HUNTSVILLE, ONT. — As the editor is making up "Tidings" on the prairies, the announcements for Huntsville and Arnstein have not reached him as yet, but details will be in next month's issue, D.V.

WITH CHRIST

GARNAVILLO, IOWA — Mrs. Arno Kregel went to be with the Lord on June 8th, as the result of a severe heart attack. She was saved in January, 1940, when S. Hamilton was having meetings here. Our brethren S. Hamilton and L. E. McBain shared in the funeral services. She was sixty-six years of age, and had gone on faithfully for the Lord.

GARNAVILLO, IOWA — Mr. Alfred Wirkler went home on June 17th, after an operation, at the age of seventy-seven. He was saved in October, 1938, and has gone on steadily for the Lord, seldom missing a meeting. The funeral services were shared by brethren L. H. Brandt and L. E. McBain. Mr. Wirkler and Mrs. Kregel will both be greatly missed.

LONDON, ONT. — Our dear sister, Mrs. William Mitchell, passed peacefully into the Lord's presence on June 11th, after a short illness of a few days. The Gospel was faithfully spoken at the funeral by J. Rae.

LANGLEY, B.C. — Our dear sister in the Lord, Mrs. Jean McKay Hamilton, went to be with her Saviour on June 6th, at the age of 96. Though not able to be present in the assembly for some years she ever maintained a deep interest and bore a bright and happy testimony to the end.

STOUT, IOWA — Our dear sister Mrs. Charles Stow went home on July 1st at the age of 77 years. She was saved in 1923 while brother Oliver Smith was reading Rom. 5:6 to her. She was one of the first in the Stout Assembly and will be greatly missed as she feared God above many. Many of the town's people came to the funeral at which P. Elliott and E. McCullough preached the Word and L. DeBuhr at the grave.

GRIMSBY, ONT. — Our brother, John Gibb, passed away on June 6th in his 81st year. Although in poor health during his last years, he walked faithfully to all the assembly meetings, both summer and winter. George Wilson preached the Gospel clearly at the funeral service.

TRUTH and TIDINGS



CONTENTS

HE IS DESPISED <i>A. W. Joyce</i>	161
CONSECRATION <i>G. G. Johnston</i>	164
EVIL SPEAKING	166
THOU HAST THE DEW OF THY YOUTH <i>Wm. Williams</i>	168
CHRISTENED, CONFIRMED, BUT NOT CONVERTED	169
FIND THE WOMAN (Part 2) <i>Sam McEwen</i>	170
JOY THAT ABIDES	173
THE NO-ANXIETY LIFE <i>Mervyn Paul</i>	175
SCRIPTURAL HYMNS <i>Hector Alves</i>	178
QUESTIONS AND ANSWERS	180

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address
One Dollar and Fifty Cents per year in advance. For lesser numbers
or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

“Authorized as Second Class Mail, Post Office Dept., Ottawa”

Printed and Mailed in Midland, Ontario

TIDINGS

NEW ADDRESSES

SARNIA, ONT. — The new address of the Sarnia assembly correspondent is: John Kember, 785 Highway 40, Corunna, Ontario.

NORTH VANCOUVER, B. C. — Hector Alves and S. Maxwell have encouraged us lately by their ministry at our regular meetings.

LOUISVILLE, SASK. — The saints of the Mervin, Maidstone and Louisville assemblies had a good day of meetings on July 10th, when four of the Lord's servants were present to minister the Word of God. F. Hunter remained for two weeks of appreciated ministry meetings.

OIL SPRINGS, ONT. — Two of the local brethren from Sarnia have carried on meetings for fifteen weeks and quite a few have professed to be saved. (This is commendable and shows what can be done by patient labour in the Gospel. Sustained Gospel effort in new places does not seem to be on the program of some young men giving all their time professedly in the Gospel.)

SYLVAN, ONT. — Local brethren from the Lakeshore assembly have seen an interest in Gospel work in Sylvan and have been joined by B. Grainger of Montreal. The attendance is encouraging.

MILTON, ONT. — F. Pearcey and R. Dart have seen the Hand of the Lord in blessing on the Word of the Gospel. The attendance has been encouraging and a number have professed to be saved.

TORONTO, ONT. — Fred Holder, George Campbell, R. Hanna and local brethren were encouraged by seeing a number profess to be saved in Gospel meetings in the Birchcliff Hall. Our brother Richard Hanna expects shortly to return to Chile, South America.

SHARBOT LAKE, ONT. — T. Kember, M. McLeod and G. P. Taylor are preaching the Gospel under canvas in this new place. Open air meetings have been held nearly every night and children's meetings have been well attended.

DUNCHURCH, ONT. — Stanley Simms and Earl Pears are preaching the Gospel in a tent near here with good attendance.

TORONTO, ONT. — G. G. Johnston, who has been laid up for some time with a heart condition, is somewhat improved and has been able to get out to a few meetings. F. G. Watson has been able to give help at the regular meetings in Brock.

VICTORIA RD., ONT. — A. W. Joyce is starting ministry meetings taking up local assembly truths.

HE IS DESPISED

—A. W. Joyce

“He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised and we esteemed Him not” (Isa. 53:3). Such **was** He when He trod this earth as the Man of sorrows and so He **is now** as far as the whole unconverted world is concerned; He **is** despised.

The word “despise” is a very strong one. According to the dictionary meaning, to despise is to regard with contempt. Many respectable, religious, unconverted people would indignantly repudiate the charge that they so regard the Lord Jesus Christ; but it is solemnly true, just the same. The message of Isa. 53, while doubtless it is first of all to the Jews, is nevertheless God’s message to the whole world. The Gospel is for the world and Romans 10:16 calls Isa. 53, “The Gospel”.

From this, and similar portions of the Word of God, we emphasize the seriousness of sin, in the very finest specimens of unconverted humanity. The thoughts of many hearts are revealed (Luke 2:35) by the attitude to Christ and the work of the cross. The hearts of believers are touched as we sing:

“We read our guilt in the blood that was spilt,
And we weep at the crimson flow.”

For it is at the Cross of Calvary that we have the fullest revelation not only of the love of God but also of the guilt of the race of Adam. “Away with this Man, crucify Him,” was the response of the nation of Israel **then** to God’s greatest Love-gift. “Away with this Man,” is the unanimous cry of the world **now**. People are not now in their sins because there is no salvation for them, but because they refuse or neglect God’s great salvation.

Some may maintain, that even though they are not saved they do not regard Christ with contempt. When the Lord Jesus was crucified some despised Him scoffingly (Matt. 27:27-31), some despised Him cruelly (Matt. 27:35), to which our Lord responded: “Father, forgive them, they know not what they do.” But what seemed to wound the heart of the Saviour the deepest was those who despised Him by their indifference, which wrung from His lips the prophetic cry of Lam. 1:12, “**Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow.**” This is the wonder of the ages — the amazing indifference of the world toward the sufferings of the Saviour, endured by Him to save the world from the wrath of God for eternal ages in the lake of fire.

May the Lord lead any unconverted reader of these lines to realize the enormity of his guilt and to repentance toward God and faith toward our Lord Jesus Christ.

We address our message now to the Christian reader. It has been said that, "a sin that in a sinner weighs a pound, in a saint would weigh a ton." What shall we say of the sin of a Christian who despises Christ! But surely no Christian could be guilty of such an offense? one may say. "What saith the Scriptures?" In the Old Testament, God solemnly charges His earthly people, Israel, with:

1. Despising His Words — II Chron. 36:16.
2. Despising The Pleasant Land — Psalm 106:24.
3. Despising His Chastening — Prov. 3:11.
4. Despising Him — I Sam. 2:30.
5. Despising His Name — Mal. 1:6.

Unbelievable as it may seem, Israel was guilty of despising the Lord in this five-fold way. But now, what about ourselves?

Very recently, while travelling home from Manitoba, the writer met a young woman who not only professed to be saved, but said it was her greatest desire to serve the Lord. Upon discovering her religious connection, we began to quote some Scriptures in regard to the woman's sphere of service. She immediately interrupted by saying "Oh, I know the 'Brethren' teaching about women." We continued quietly to quote, without comment, the Word of God bearing on the subject. Again, the young woman impatiently interrupted, "I know your teaching, you don't need to say any more about it."

"But," we said, "we are not giving you 'Brethren' teaching, as you call it, we are merely quoting the Word of God without giving any interpretation."

With all the professed desire to do only the will of the Lord, anything that would forbid the public preaching of the Word from the holy Scriptures was coolly disposed of by calling it "Brethren teaching." Thus many today "despite His words" almost in the same breath as they say they are willing to sacrifice anything for Christ.

But we must come a little closer in our application. When we hear a plain word of exhortation along practical lines touching our everyday lives, what is our attitude towards it? Is it like that of the Psalmist? "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil that shall not break

my head." Or do we say, "I like Christ-exalting ministry." Or, "I do not like subjective ministry, I like objective ministry." Or again, "We have altogether too much negative ministry; if Christ is exalted, what else do we need?" forgetful of the fact that the Holy Spirit of God in inditing the Scriptures gives us a balanced ministry of both a negative and a positive character.

If, in the assembly Bible-reading, instruction is given as to the dress of the sister and a warning is given against the woman wearing that which pertaineth unto the man (Deut. 22:5), what is our reaction? "Our elder brethren are 'old fogies'; they do not understand, they do not keep up with the times." "They despised His Words."

If, at conference gatherings, a faithful word in a kindly spirit is given on I Timothy 2:9, "Not with . . . gold or pearls or costly array," do we say "Amen" to it, or do we remark, "There he is again, fiddling on the same string all the time"?

There are so many voices today, clamoring for the ear of the people of God. Is it possible to have a clearly defined path upon which one can walk to the glory of God in this dark, sinful world? Most certainly there is. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." All that is required is an open ear for the Word and a willing spirit to obey it. Love to the Person of Christ will make His yoke a mild one indeed. "He that hath My commandments and keepeth them, he it is that loveth Me" (John 14:21).

Very soon earth's day of testimony shall be over and we shall stand before the judgment seat of Christ. If the Lord shall solemnly ask us in that day, "Why did you not obey My Word?" what shall be our reply? Think you that we will be able to offer the excuses to Him that we so glibly offer now as a justification for our disobedience?

"Them that honour Me I will honour, and THEY THAT DESPISE ME SHALL BE LIGHTLY ESTEEMED."

A prayerless man is a Christless man — a worldling. The less a believer has to do with God in prayer, the more closely will that believer resemble the worldling. Let us see that we do not become "like them that go down into the pit" (Psalm 28:1).

CONSECRATION

—G. G. Johnston

It is to be feared that some have a mistaken idea of what is meant by consecration. By some it has been taken to refer to a zeal for what the individual, or others, or both, may **think** is the right thing to do. According to the Word of God, it is the Lord filling the hand with work for Him.

After the priests of Israel were bathed, clothed and anointed with oil, their hands were filled with something to offer to God, or with something to do for His people. The full measure of consecration to God can be seen only in our blessed Lord. He alone could say, in an absolute sense: "I delight to do Thy will, oh my God; yea Thy law is within my heart" (Psa. 40:8).

It would be a vain boast for anyone to claim a full consecration — to have laid ALL upon the altar for God, because like Ananias and Sapphira, we are certain to make some hidden reserve. Vain pretensions are sure to bring down the judgment of God in discipline. In time, such persons discover the hypocrisy of their own hearts; that their profession of a FULL consecration was vain and false.

Nevertheless, we have been redeemed by the blood of the Lamb that we might be consecrated to His service. Though coming far short of perfection in our consecration to the Lord, we are saved to serve — not to please ourselves, but to serve the Lord Who died for us and rose again. He has a service for each of us, and would "fill our hand" with it, if we would cease from choosing what we would like to do and take from His hand what He would put into ours.

We must not imagine that ours is a true consecration to God, if we are occupied in something not according to His will. Alas, some are very actively engaged in work, who have not paused to ask the Lord and their own hearts if that work was according to Scripture. True consecration to God will make one ask the Lord: "What wilt **Thou** have me to do?" (Acts 9:6). Because you, with others, experience much enthusiasm in doing a thing does not prove that you are therein consecrated to the Lord, or that He has put that work into your hands. It must be according to His Word, before there can be any assurance that this activity is consecration to God. Probably it is an act of self-will and if so it is grieving to God. Why fill your own hands and then ask God to bless you in doing it? It would be better to hold out your empty redeemed hands and ask Him to fill them.

The Lord gave you that class of children in the Sunday School, but you soon tired of it, and abandoned it. You were not faithful in

that which was least. Will the Lord confide to you something greater? You wanted to be a missionary to foreign lands, without proving faithful to the Lord at home. You hoped to accomplish some great thing, but have been unwilling to do the seemingly smaller thing for Him. Is this consecration?

This is a day of popular evangelical movements. In most of these there is little thought of seeking the right ways of the Lord, but of reaching the masses by the use of popular methods. The co-operation of all and sundry is sought, even of those who are openly modernistic, to put the thing through at any cost. Some have found themselves exceedingly active in these movements, and possibly thought this was consecration to God. But, if the Lord has called us to "come out from among them," would He count it "consecration" for us to join them again, because the movement is popular? Must we abandon a scriptural position and a scriptural work, however small, to share in a "big thing"? Would this not occasion to us a certain loss at the Judgment Seat of Christ? Have we lost sight of the sinfulness of sectarianism, where the will of man rules in place of the Word of the Lord?

Surely we should rejoice over any who are truly saved, no matter where it happens? But at the same time we should hold firmly to the Word of God, calling us to the "outside the camp" position with Himself.

THE WHOLE COUNSEL OF GOD

The whole revelation of God, all that He has given in the Word, is to be the breadth and scope of the Christian's creed. Nothing excluded that is found there, nothing included outside the Book. "Believing all things which are written" alone preserves from sectarian bigotry on the one hand, which occupies itself with a part, and popular latitudinarianism on the other — The Church of the People, which includes everything — the creedless, faithless crowd leading to infidelity.

Having learned the will of the Lord, our business is to obey it, loyally and unhesitatingly. It matters not whether others do so or not, the Lord Himself will deal with them. It is ours to obey "all things," the least as well as the greatest, that which is unpopular and reckoned of no importance, as well as the rest.

To carry this out we are cast upon God for strength and all else that we need. We may count upon God's faithfulness in doing and giving all that He has promised to those who seek in subjection to the will of the Lord to do "all things whatsoever" He has commanded (Matt. 28:20).

EVIL SPEAKING

“But if ye bite and devour one another, take heed that ye be not consumed one of another” — Gal. 5:15.

This text touches a very grievous evil that exists amongst the children of God. What we refer to is making disparaging remarks about another behind his back, or even worse, giving ear to reports which we allow to affect our conduct towards another. How often this is the case! How often one Christian has not been able to account for the coldness and reserve displayed towards him or her! Some time ago a Christian became painfully aware that those who formerly had been on friendly terms were holding aloof altogether, or only extending to her the barest recognition. She could not understand why. No reason was given. At last the situation became so painful that it was spoken about. This led to an investigation of the whole matter. It revealed the fact that false reports had been spread and accepted, and those who had received them had allowed their minds to become evil affected towards the one implicated.

Now it cannot be too strongly stated that such a condition of things is not only altogether unworthy of the Church of God, but positively sinful. I have no right to allow my mind to be prejudiced against another, or my conduct towards another in the slightest degree influenced by what I hear, until I have given the individual concerned the opportunity of being heard. This is according to a divine law. “Doth our law judge any man,” said Nicodemus, “before it hear him, and know what he doeth?” And yet how often we have broken this law. We have listened to accusations or unfavourable reports, and we have sat in judgment and passed sentence without ever going to the person concerned. But it may be replied, “We had it on the authority of one or two we felt we could trust; and does it not say, ‘In the mouth of two or three witnesses shall every word be established?’” Yes, it does. But in the first place they must be witnesses; and in many cases things are said which cause pain and sorrow, if not irreparable harm, by those who are only expressing their opinion or repeating what they have heard, and who are not witnesses in the true sense at all. In the second place, even if they are **bona fide** witnesses. their witness is of no value unless given in the presence of the accused. What judge on the bench would ever think of listening to witnesses, however credible in themselves, except in the presence of the party charged with the offence?

It may safely be asserted, then, that we are acting in such a way as to directly infringe a divine law when we allow our minds to be in the smallest degree influenced by what we hear about another. If we have not time to investigate, or are disinclined to approach the individual concerning what has been said about him or her, then we are bound in obedience to God’s Word to dismiss the matter entirely

from our minds. Otherwise we shall not dwell in God's holy hill; for he who dwells there is one who "backbiteth not with his tongue" nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour" (Ps. 15). It has been said that—

"Evil is wrought by want of thought
As well as want of heart."

And no doubt the mischief to which reference is here made often results from want of thought, but it cannot be overlooked that it arises also from want of heart. If we can listen to a report which is in any way detrimental to another, and allow it to affect us, and perhaps pass it on to others, it proves there is a defect in us somewhere. And we believe the defect is not far from the region of the heart. If a disparaging report came to us of one we dearly loved, how we should resent it! If, then, we do not resent it, what does it prove?

Who can tell all the sorrow that has been caused, all the estrangement between brethren, all the aloofness where there should be hearty co-operation and sometimes lifelong separation, because of backbiting and taking up a reproach against our neighbour? The poet has said that mercy is twice blessed. But backbiting, which knows no mercy, is thrice cursed. If curses him who does it, the one who listens to it, and the person who suffers from it. How differently the Lord Jesus Christ acted! When John sent from prison that message of inquiry, "Art Thou He that should come, or do we look for another?", it was no doubt a marked failure. But does the Lord dwell on it to others? Just the opposite. Instead of even pointing it out, He seizes the opportunity to enlarge upon John's greatness, both as a man and a servant. This is the divine way of acting; may it also be ours. It is said that while the Old Testament saints are often referred to in the New Testament, God never mentions one of their failures.

Do we not need to be most careful in the way we repeat things, and before we do so, ought we not to be quite sure we have the whole of the story? A single incident taken out of its proper setting may often look very questionable, which, if looked at in conjunction with all its attendant circumstances, might call for no remark whatever.

Some of the best and brightest among the saints of God have at one time been the most abused. Even the Lord Himself was a sign which should be spoken against.

God grant that instead of bringing in the grit that causes friction and annoyance, and pain, we may be occupied in removing it. May we say with Abigail, "Let thine handmaid be a servant to wash the feet of the servants of my Lord." If David was so much to Abigail that she was prepared to wash the feet of his servants, surely we shall be ready to wash the feet of those who are dear to a greater than David.—R.E.

Selected by John McCann, Brazil

THOU HAST THE DEW OF THY YOUTH

—*William Williams*

This is a difficult expression to translate, as seen in the six renderings which we have consulted. But we take its usual interpretation, namely that Christ never lost the dew and freshness of His youth in His service to God and man.

Now in this we would wish to follow His example. First of all, let us see how He managed to maintain that freshness of love toward God and grace toward an ungrateful world. One thing is clear: He did a lot of praying — sometimes spending a whole night thus. So He was continually in touch, in communion with His Father God. Nothing was allowed to interfere with this custom. He also read and became familiar with the Scriptures of the Old Testament. He was perfectly familiar with every passage and could apply the words as occasion required. He handled the Scripture skilfully to comfort the down-cast and to warn the rebellious. He was not afraid to name “hell” and “judgment.” He exposed hypocrisy and lashed the ceremonious Pharisees with no uncertain sound. It could never have been said of Him, as is said by some of the present day “wishy-washy” preachers, that He was never known to say a hard word about anybody.

But on the other hand, how kind He was to the Samaritan woman, how considerate of the adulterous sinner, how forgiving to the penitent thief and gracious to an erring Peter. He was no devotional preacher to the extent of suppressing sound doctrine. His person, His ministry and character were typified by the seamless robe—no joins—no inconsistency, no scheming, no ulterior motives. He was an all-round perfect Servant; the same in the dark as in the daylight, the same in success as in apparent defeat.

Now would you wish, dear child of God, to retain “the dew of your youth,” to keep happy and sappy right on to the end of the journey? We heard a testimony to a godly sister when we were North the last time: “She never grows old!” This freshness and sap in our testimony and service can only be maintained by following our Lord’s example in not allowing long breaks in our communion with our God. We must have definite times of prayer and set times to read His Word, with constant attendance at the assembly meetings.

What hast thou that thou hast not received? Therefore boast not of your attainments. If you truly acknowledge God as the Giver, you will not glorify yourself as the receiver.

CHRISTENED, CONFIRMED, BUT NOT CONVERTED

The writer was born in the north of Ireland, christened as a babe, confirmed at the age of thirteen and was a communicant at the sacrament. I taught class in the Sunday school, sang in the choir and was active in other forms of church work, but with all of this was not satisfied that I was ready to meet God.

As a result of listening to a conversation between two Christians I was awakened to the necessity of being born again (John 3:3). They spoke of the condition of the world and of how many things pointed to the coming again of the Lord Jesus Christ, and that only those who had accepted Christ as their Saviour and Lord would go to be with Him at His coming again.

These Christians also spoke of the events which, according to the Bible, would take place after the Lord's return in the air for His own. They spoke of The Tribulation etc., but what specially impressed me was the final judgment of the Great White Throne. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12 and 15). I realized that my name was not written in the "Lamb's Book of Life," and hence I was a lost sinner on my way to Hell.

We had in our home a New Testament with Gospel verses underlined with red ink. I began to read the underlined verses and came to Romans 10:9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, **thou shalt be saved.**"

I believed that Jesus died for me. I accepted Him as my Saviour, receiving from the Word of God the assurance that I was saved, and that my name was now written in the "Book of Life." Many years have passed since that never-to-be-forgotten experience and the prospect grows ever brighter as I get nearer to Heaven and Home.

Reader, can you answer the question asked in the hymn?

"Is my name written there?
In the page, white and fair,
In the Book of Thy kingdom,
Is my name written there?"

Sometimes the people cannot see Christ for the preacher. We must stand aside that the Master may be seen.

"FIND THE WOMAN"

I Timothy 2:9-15

—*Sam McEwen***PART 2**

(Notes of an address taken at Cleveland, Ohio, 1932)

Let us notice another woman in the Bible. Her name is Abigail. It would be grand to have some like her in our assemblies today. One day David was hungry and in need, and so were his men. He sent to this woman's husband to get bread and supplies. He felt he could rightly make this request, for he had been very kind to this man. He felt that all he needed to do was to send, and he would immediately get it. Did he get it? Not at all. When the messenger came what was his answer? "Who is David? Who is the son of Jesse? There be many servants nowadays that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?"

When David heard this he was filled with wrath; he took four hundred men, they girded their swords and away they went. I want you to think of the cloud of trouble that was brewing now. Think of four hundred swords in the hands of hungry, angry men. Think of the widows and the fatherless children there would be before the sunset that night. Think of the pain that would be caused by an angry man.

But find the woman. Find Abigail. She met David, reasoned with him and averted this trouble. The orphans, widows and bloodshed that might have been, were avoided. Find the woman who was able to stand before that man and remind him of a former occasion when he had taken the stone and sling and guided by the hand of God brought down Goliath. Wouldn't it be grand if we had sisters like that? When a man comes home from an oversight meeting, the wife is usually awake till she hears it all. She says, "Wait till I see him." Oh, the havoc that is wrought by women lacking the wisdom of Abigail, to quiet the fear and anger of a husband.

I want you to think of another woman who had a conversation with her husband one day. A man of God used to pass by and she wanted a room with a bed, a candlestick, and a stool. She wanted a place for this prophet where he could rest and enjoy the hospitality of her home. I believe that's the woman's place. It's the woman who is usually exercised about this. In the old country a man asked a preacher home to tea. Before going he asked, "Is your wife with you in this?" Isn't it grand to find a woman like this, a woman who opens her home. Hospitality begins in the heart of a woman. If you don't

believe this take two or three people home to your wife for dinner, when she does not expect them, and you'll find by experience that her anger will crop up. I believe that's why so many young married couples are unable to get along and make ends meet today. They do not have exercise like this woman. They never make a place in their home for the Son of God. She wanted a stool, a candlestick and a bed to give a little comfort to the man of God when he came. God didn't stay in her debt very long, and He paid her well. He gave her a child. "Them that honour me I will honour, those that despise me shall be lightly esteemed." Find the woman.

Let us notice another woman. Things at this time were very serious for the Jews. See where she stands in the breach. Esther was not characterized by hospitality but by compassion. Her people were about to be destroyed. Listen to what she said: "How can I bear to see the destruction of my people?" And, although she was a queen, she took her life in her own hands, and went into the king's presence although it might have meant death for her. But what was life to her when her people were going to perish! Find the woman. "How can I bear to see the destruction of my people?" Find the woman if you want to see compassion personified. By her action, her people were saved.

One of the most appalling things I know taking place now, is sons and daughters of Christians dying unsaved. I was in a home in Ireland. The mother was broken-hearted over her son—a young man — hale and hearty, who was sitting in the Gospel meeting on Sunday night and in a little while he was dead. That is only a sample. I could even tell you about a preacher's daughter. One night after the meeting he received a telegram: "Come home at once. Nellie is dying." When he reached home he learned she was dead, and he cried, "Oh, Nellie, would God I had died for you!"

Here's a woman and she can't bear the thought of her people dying and, forgetful of herself, at any cost she goes into the king's presence and says, "How can I bear the destruction of my people?" Find the woman and you'll find a heart filled with compassion. Think of the power of that woman Esther. Think of the thousands she saved and then tell me that a woman has no place, no power, no influence!

Our tears after our loved ones are gone will not avail for them. The only time our tears will avail is now while they are living.

There is another woman in the Bible and I want to think of her as devotion. Her name is Ruth. Find her and you'll find a woman of devotion. "Where thou goest, I will go, where thou lodgest,

I will lodge, thy people shall be my people." Nothing could turn her aside, and so we find the Holy Spirit of God brings a woman before us when He wants us to see devotion personified. Nothing could turn her aside.

The last who remembered Him at the cross and the first to be at the tomb were women, and if you asked who has left the most fragrant odour behind, you'll have to find the woman. You'll find a woman kneeling at the blessed feet of the Saviour. She breaks a box of ointment and the odour filled the house. Then she takes her hair and wipes His feet. If ever the words of the hymn were fulfilled they were fulfilled then! "All for Jesus." She gave her glory to Jesus, look at her hair. She gave her wealth to Jesus, look at the precious box of ointment.

Oh, the influence either for good or evil. When in the hands of the devil, it is sorrows, tears, death and hell emanating from the act of a woman. If the devil wants to bring a man down from his place of power and usefulness he finds a woman. He knows her influence. See Samson in the lap of Delilah! She tells him, "You don't love me." And with her craftiness she gets the secret of his power. Then he becomes the sport for the enemies of God.

If Satan wants to bring the wisest man from his high and lofty place, the master mind uses a woman to do it. He knows her influence and power.

Remember David, the follower of God, and look at the reproach to the enemies of God. Think of this man lying in the mire of sin, and look at the carcasses that are lying in the wilderness as a result of a woman. In the hands of the One Who was wounded at the cross, what an influence and blessing she can be. When the Lord wants to avert sorrow and bloodshed, He puts His hand on a woman, and uses Abigail and the trouble is averted.

If He wants to let us see what compassion means He brings before us a woman by the name of Esther. If He wants us to see what devotion is He doesn't choose a man but a woman by the name of Ruth.

I trust that God will bury in the heart of every sister a little understanding of the influence she is wielding. You can either be a blessing or a curse; you will either lead your children to heaven or to hell; you will either make them honest or deceitful men and women.

The world says "The hand that rocks the cradle rules the world." They, too, understand the powerful influence wielded by a woman.

JOY THAT ABIDES

The great characteristic of Heaven will be its **PURITY**. There will be absolute freedom from sin. While here on earth, sin is not to have **dominion** over us (Rom. 6:14). Nevertheless sin is present. We live in a world of sin. But in Heaven we shall be free forever from the **presence** of sin, as well as from its power. Nothing shall enter there that defileth (Rev. 21:27). No earth-born clouds shall dim the sky of our communion. Because there shall be perfect purity, there shall be **fulness of joy**. The flesh shall trouble us no more. Cares shall be unknown. Trials of the wilderness shall be past forever. There shall be nothing to hinder the fulness of eternal joy.

While we look forward to the ecstasy of that glad morning, let us not forget that Heaven's **joy** could have no existence apart from Heaven's **purity**. Therefore while passing through a wilderness world, let us remember that we shall experience the joy of Heaven only in measure as we cultivate the purity of Heaven.

They that would drink even here of the streams of heavenly joy, shall find these streams in conscious deliverance from the power of sin. Heavenly joy is not a thing we are called to seek. It cannot be found by diligent search. It is the companion of purity. We have simply to see to the cleansing of the temple — that sin is not permitted to have dominion there — that Christ is reigning in the heart without a rival, — and we shall find that the joy has come unbidden.

Nor is that joy given in accordance with any arbitrary decree of Heaven, but in simple obedience to that law of the kingdom, by which joy follows righteousness (Rom. 14:17). Yea, there is **fulness of joy** wherever Christ reigns (Psalm 16:11).

Some of God's dear children travel long distances to attend Christian Conferences and Conventions, in order to be "filled with joy," as if joy were a commodity kept stored up in abundance at great meetings for all who cared to come and carry it away. But there never was a greater delusion. We admit that at such meetings you may hear a message from God that may lead you to lay the sword of judgment to your ways, and send you home to praise the Lord for a mighty deliverance. But the joy you may thereby experience is not confined to any particular spot or locality. It is simply the result of self-judgment, and deliverance from that which is not of God.

When joy is thus the result of obedience or cleansing, it is well. But let us beware of that sentimental something, by many called joy, which is expected to be found at great meetings. Believers will sometimes travel great distances to find it. And they come back and

tell us they found it. They say they had a "precious time" — a "blessed time" — a "joyful time." We hope they had. But if they have received true joy — if they have found out the right blessing — there shall assuredly be "fruits meet for repentance." But strange to say, the fruits are not visible. Old idols are left undisturbed. The "bleating of the sheep" — the "lowing of the oxen" — still continue (I Sam. 15:14).

The joy so suddenly found many miles away, seems to have as suddenly departed. Why? Simply because it was not founded upon righteousness and purity. It had simply been that sentimental feeling of happiness that many believers experience under the spell of a great meeting. But the joy — the blessing (call it what you will) which they found there, struck no death knell of a besetting sin — sounded no alarm in the slumbering conscience. It led forth to no "desert place" of unreserved surrender to God. Therefore their joy, like the goodness of Ephraim, was like the morning cloud and the early dew (Hos. 6:4). When the great meeting had passed away, they made diligent search. But lo! the joy had vanished! Thus must it ever be with joy that is **sought**. But the joy that **comes unbidden**, while treading our **God-appointed path** is a "joy that no man taketh from you."

There are divers kinds of joy. There is the joy of happy circumstances — the joy of success — the joy of overwhelming numbers — the joy of great meetings — the joy even of self-complacency. But the heavenly joy — the joy of God — is only found in the way of righteousness, the path of obedience, and the highway of holiness and purity.

PERSONAL STUDY OF THE WORD

There is no form of godly edifying or means of spiritual refreshment and furnishing for the children of God, equal in value, to the personal, devout study of the Sacred Word, under the Spirit's teaching. He shall guide you into all truth (John 16:13). To reverently search the Scriptures, marking with Spirit-taught intelligence and attention what the Word says is a daily necessity. We must receive its testimony by faith as the very words of the eternal God if we are to have the truth implanted in the inner man (Jas. 1:21, R.V.), and prove its daily saving power.

As the truth of God is thus made good to the individual saint by the abiding Spirit (I John 2:27), it becomes a living, active power in the soul. It dwells richly in the heart (Col. 3:16), cleanses the ways (Psalm 119:9-10), and enlightens the path (Psalm 119:105). There is always blessing to the soul in coming in contact with the "living" Word of God.

THE NO - ANXIETY LIFE

—*Mervyn Paul*

Nothing matters — nothing whatever! — except the will of God (I Pet. 4:12). And only in the path of Faith and Obedience can we relax, finding peace of mind and freedom from anxiety. There is no other way; for only when we choose to live in this child-to-its-father relationship can He actually direct our paths (Prov. 3:5-6), and assume all the responsibilities of them — and so relieve us of being tied down to our worries.

The child who depends on his father is not burdened with the cares that surround his existence. His father provides everything he needs, as well as direction. Yet how few there seem to be of those born into God's family, and who claim Him as their Father, who are enjoying the carefree freedom and peace of mind that the well-cared-for child accepts as his birthright!

We read such verses as:

—Matt. 6:25 (Newberry): "Take no anxious thought for your life, what ye shall eat . . . drink . . . put on;" with the repeated expressions of verses 28, 31, 34 and Luke 12:29.

—I Cor. 7:32: "But I would have you without anxious care."

—Phil. 4:6: "Be anxious for nothing."

—We read them, but think little about them. Indeed, some have said, "Yes, those verses tell us that we shouldn't worry. But I don't see how I can help it. Wouldn't you worry, too, if you were in my place?"

If it were suggested that those useless verses might as well be torn out of the Bible, you would be thought a very dreadful person, without doubt. But honestly now: Of what value are they if we do not make use of them? If we pretend to believe them, but in works deny them?

"Well," you ask, "what about yourself? Don't you ever worry?"

Now, dear reader, let me just say I would rather refer you to my wife, or to those who know me intimately, for your answer. But I hope I shall never be guilty of advocating for others what I do not seek to practise (though imperfectly) myself. Will you accept that for an answer, pro tem? Anxious times come to us all; but **THE THREE-FOLD MEANS OF RELIEF** (Phil. 4:6) always are available. And it is only because of what I am proving for myself that I dare to write on this subject at all.

In the search for freedom from anxieties and peace of mind there are several things we may do — and which I have tried:

1. We may consider, then worry, trying to see a way out. Then if we find none, we can worry a lot more.

2. We may pray; then pray earnestly; then go on to frantic praying, seeking deliverance. But if nothing happens right away, we may decide it's no use to pray, that we must use our common sense and struggle out as best we can.

3. We can adopt an attitude of resignation and say (with the fatalists) "What is to be, will be. It must be God's will for me to be like this, so I can't do anything about it." (But this is not the same as the Grace of Acceptance (Matt. 11:26).

4. We can turn to Phil. 4:6-7 and hear the Lord say to us, "Be careful (full of care, anxious) for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God . . . shall keep your hearts and minds through Christ Jesus." — Therefore, **SUCH A LIFE MUST BE POSSIBLE!**

Now, just as no woman can bake a good cake if she ignores the recipe and leaves out some of the ingredients, so, too, we need not expect good results if we do not follow the directions given here carefully.

First of all we are to pray; but note that while God often answers a short prayer of desperation (Matt. 14:30) yet our recipe calls for supplication, also, with thanksgiving added. Thus the prayer needed here will be more than a few hurried words. After all, in prayer we are seeking to do business with the Holy Lord God Almighty, and we had better not forget the stupendous fact! And since, if our consciences are defiled by unconfessed sin, our prayers will only fall back upon us (Psalm 66:18), it is best to start out with confession, probing ourselves as deeply as we can in our self-judgment.

Again, we need to make our petitions **IN ORDER THAT GOD MAY BE GLORIFIED** in granting them — not so we can get what we want! The Lord expects us to desire only what He desires that we should have — that, and nothing else (Psalm 37:4; 40:8; contrast Psalm 78:29-31) — one of the lessons I have had to learn the hard way.

For our purposes we may define "supplication" as a real getting down before God respecting the particular need about which we are concerned. "Thanksgiving" will be for the trial itself (Eph. 5:20), since it will be one more opportunity for God to demonstrate His power; also, for promises given in His Word to act on our behalf (e.g. Phil. 4:19); or else to support us in the trial (I Cor. 10:13).

Well now, that's the recipe! It requires us to abandon Self-dependence in favour of total dependence on God (II Chron. 16:7-9),

even as a child depends on his father. For only in the path of an active faith in Himself (Heb. 11:6), and obedience to His will according to the counsels of His Word (I John 3:22), can we relax and enjoy the no-anxiety life. In such a path all the anxieties (so to speak) become His responsibility, and we are free. So I am finding it, at any rate. Why not you?

A PILGRIM'S SONG

I'm a stranger with Thee, blessed Lord,
My rest and my Home are above,
All the world can no pleasure afford
Since my heart has been touched by Thy love.
I'm a sojourner too in the land
Both my birth and my hopes are divine
And the worldling can ne'er understand
What a blessed existence is mine.

With Thy peace bearing rule in my heart,
And Thy love welling up in my soul,
My mission to show what Thou art,
And the mansions of glory my goal.
Thy Word and Thy Spirit alone
To guide and instruct me each day;
To see Thee I'm hastening on,
A pilgrim in Life's narrow way.

'Tis a wilderness path that I tread,
But I trust not my wayward feet;
And the Cloud of Thy Presence is spread
For a shield from the scorching heat;
I eat of the Manna of Heaven,
And drink of the Water from Home,
And glimpses of Canaan are given
While here as a stranger I roam.

But my pilgrimage soon will be o'er—
The desert forever be past;
And my feet shall be weary no more,
For my Home — I'll have reached it at last!
There the joys of the blessed I'll share—
On my Father and Saviour will gaze;
And often with gratefulness there
I'll remember my pilgrimage days.

—W. B.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

"I heard the voice of Jesus say,
 'Come unto Me and rest;
 Lay down, thou weary one, lay down
 Thy head upon My breast.'
 I came to Jesus as I was,
 Weary, and worn, and sad;
 I found in Him a resting place,
 And He has made me glad."

We are glad to return to the hymns of Horatius Bonar, having written about him in the October and November Issues, 1951. There we made mention of his hymns — "Blessed be God our God," "Sun and Shield, O Lord, art Thou," "I was a wand'ring sheep," etc., hymns found in "The Believers' Hymn Book." In "The Gospel Hymn Book" (Vancouver, B.C.) there are found from the pen of this prolific writer: "I heard the voice of Jesus say," "Not what these hands have done," "Rejoice and be glad! the Redeemer has come!" "Yet there is room! The Lamb's bright hall of song."

Regarding "I heard the voice of Jesus say," two reasons might be given for the great popularity of the hymn. The fact that it incorporates the words of our Lord Jesus Christ in a way that the ear can catch them readily; and also because the hymn employs the personal pronoun "I". "I heard the voice of Jesus." "I came to Jesus." "I looked to Jesus." It is a hymn which the believer can sing for the benefit of the unsaved who are present in the meeting. The converted recite their experiences for the benefit and enlightenment of the unconverted. The persistent use of "I", and "me", and "my" in this hymn has made it more impressive than if "we" and "us" had been employed instead.

"Not what these hands have done" originally appeared with twelve verses of four lines each. It is a clear statement of the impossibility of anyone being able to atone for their own sins, and it is a recognition of the interposition of Christ as the Redeemer—

"Thy work alone, my Saviour,
 Can ease this weight of sin,
 Thy blood alone, O Lamb of God,
 Can give me peace within."

Both of these hymns were written in 1864, at a time when Bonar felt the need of less formality in the singing of Psalm paraphrases, and more of the gospel expressed in song. He also wrote—

“I see the crowd in Pilate’s hall,
I mark their wrathful mien.
Their shouts of ‘Crucify,’ appall,
With blasphemy between.”

This hymn has six verses of four lines each.

Horatius Bonar was an ardent exponent of the second coming of the Lord Jesus Christ to reign. This was a subject of controversy in his day. In 1856 Bonar visited Palestine, and a returned traveller from that land relates the following concerning him: “One night in the year 1856, in the city of Jerusalem, I wandered into a lighted mission-room on Mount Zion, where a small company of men and women of various nationalities and complexions were gathered. At the desk was a man of impressive countenance, of low and musical voice. . . . The preacher, as I learned, was Dr. Horatius Bonar. Learned and eloquent, there was a wonderful charm in what he said that night, because he had strong convictions on that subject of much speculation — the second coming of the Lord. He believed in His personal coming to reign on the earth. His faith, seconded by his rich poetic imagination and fervour, was all quickened by the fact that we were in Jerusalem, the city of the Passion, the Crucifixion, the Resurrection, and the Ascension. This gave to his words a winning power which I cannot describe. He set no specific time for the Advent. He did not argue in controversy, but gave himself up to the scene where, sooner or later, the King shall come again to walk the streets of His abasement, in the effulgence of the sunlight that shall attend. . . . To hear such a man in Jerusalem, having a firm belief in the personal coming and reign of Christ, was a memorable event.”

Believers who make an open ship-wreck, deceive no one. But who shall declare the record of those who, while keeping up a circumspect outward profession, are yet undoubtedly ship-wrecks — helplessly stranded upon the bleak lee shore of Mammon-worship?

John 3:16 tells us that God gave His Son in humiliation to and for **the world**. This gift was rejected by all save the few. Eph. 1:22 tells us the God gave Him in resurrection to **the church**, to be Head over all things. This gift, alas is also recognized only by the few.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. Is there any scripture that tells us that the table on which the emblems are placed ought to be in the centre? Is it right to have the table at the front of the hall, and everyone facing it?

Answer. Material arrangements of this sort are not stressed in the Holy Scriptures, although we do read, "Let all things be done decently and in order" (I Cor. 14:40). There is no scripture which states that the table ought to be in the centre or in any other location in the room or auditorium. We do know that there is a tendency to depart from what has been a good, and generally accepted, custom which has been carried out by godly and exercised brethren for many years. In Matt. 18:20 we read, "For where two or three are gathered together in my Name, there am I in the midst of them." This assures us of the presence of our Lord Jesus Christ amongst His people thus gathered together, at all times and on every occasion.

Nowhere do we read of being gathered around Himself, or of being gathered around the emblems; the expression "gathered around the Lord" never occurs in the Authorized Version of the Bible. We do sing, "Around Thy table, Holy Lord," and "Amidst us our beloved stands," etc. While we do not build doctrines upon hymnology yet it seems suggestive to place the table containing the bread and the cup in the middle of the gathered company.

Furthermore, this arrangement of the seats or chairs eliminates to a great extent the idea of anyone having a more prominent seat or place than others. It also provides more convenient access to the table for those who would break the bread for the gathered company, or pass the cup, bag, or box. When the size and shape and furnishings of the room will permit, we believe it to be the better way to place the table in the centre. The chairs or seats may then be around it on all four sides. This suggests the idea of the Lord in the midst of His gathered people, and He the central object of attraction, when gathered together to break the bread and drink the cup for a remembrance of Him.

There are times when it is not possible to place the table in the centre of the gathered company; for instance, when an Auditorium is rented for the purpose of holding Conference Meetings, and the chairs are fixed and cannot be moved. In such cases the table would be placed in front of the front row of chairs, and most, if not all in the company would be facing it.

CHARLTON-EARLTON, ONT. — The conference meetings were edifying, the Lord's people were helped and encouraged by the Word and one professed to be saved.

FARNHAM, QUE. — A school building has been secured here in which to continue the work. B. Grainger and others have spent considerable time and work, putting in a basement and remodelling the building. By the help of local brethren and by working long hours, expenses have been kept to a minimum and debt has been avoided — a commendable work.

COLE HARBOUR, N.S. — L. K. McIlwaine and his son saw some blessing in the Gospel in tent meetings. Brother McIlwaine is not feeling well but he has started again in a wooden tent at Preston, helped by a local brother.

ROSEBANK, P.E.I. — Albert Ramsay and Douglas Howard have been preaching the Gospel in this new part. When D. Howard had to leave, Robert McIlwaine joined in the work. D. Howard expected to start meetings in a school-house near Oxford, N.S., with Fred Holder.

Jas. McCullough has been ministering the Word in various assemblies in Nova Scotia.

HARCOURT, N.B. — George Heidman pitched his tent and is preaching the Gospel here.

U. S. A.

SWALEDALE, IOWA — W. Warke and E. Jamison closed meetings here, having found it hard to get the people under the sound of the Word.

MARION, IA. — B. Dobson and P. Elliott continue to preach the Gospel here.

PRAIRIE DU CHIEN, WIS. — L. Brandt and H. Wahl are labouring south of this city.

ONTARIO, WIS. — C. Yost and R. Orr are preaching under canvas.

PINE HILL, WIS. — S. Hamilton is getting some unsaved under the sound of the Word and a man in his sixties has professed.

HECTOR, MINN. — L. Debuhr and E. McCullough are trying this new place and getting some strangers under the sound of the Gospel.

BLUE RIVER, WIS. — J. Gray has been having ministry meetings here, also at Beetown.

EAST AURORA, N.Y. — L. E. McBain and J. Smith had some meetings and a baptism was held. They may return later for Gospel meetings.

HATBORO, PA. — S. J. Rea, after spending some time on the Canadian prairies, returned home not feeling well. After some surgery in the hospital he has improved and hopes to visit some of the little assemblies near his home as strength permits.

CONFERENCES

ST. THOMAS, ONT. — The annual conference will be, D.V., in the Arthur Voaden Vocational School, Flora St., Oct. 8, 9, 10, (no meeting Saturday morning). Prayer meeting Oct. 7 at 7:30 in the Gospel Hall, Erie St. at Ross St. Corr. A. McCandless, R.R. 1, Pt. Stanley, Ont.

HUNTSVILLE, ONT. — Annual conference will be Sept. 9, 10, 11, commencing with a prayer meeting in the Gospel Hall, Main St. at 7:30 p.m. The meetings on Lord's Day will be in the High School, Brunel Rd. (B. of B. at 10 a.m.). Corr. Geo. Cottrill, R.R. 2, Huntsville, Ont.

CLEMENTSVALE, N.S. — The annual conference will D.V. be held Sept. 4th and 5th commencing with a prayer meeting on Sept. 3rd. Corr. Ronnie Berry, R.R. 1, Clementsvalle, N.S.

(We regret this announcement came too late for insertion in August.)

CLYDE, OHIO — The annual conference will be held, D.V., on Sept. 24th in the Vine Street School, Clyde, Ohio. The prayer meeting Sept. 23rd at 7:30 p.m. will be in the Gospel Hall, cor. Woodland and Walnut Sts. Order of meetings on the Lord's Day, 10.30 a.m., 2.30 p.m. and 7 p.m. Corr. Richard E. Fremion.

(In each of the above four conference announcements the correspondents have stressed: "Servants of the Lord, preaching and practising the old paths are welcome to minister the Word".)

ARNSTEIN, ONT. — Our conference will be held, D.V. on Sept. 16, 17 and 18, with a prayer meeting on Thursday Sept. 15th at 7:30 p.m. Brethren, pray for us. Corr. Emil Culin, Arnstein, Ont.

CREEMORE-STRONGVILLE, ONT. — Our conference will be held, D.V., at Canadian Thanksgiving, Oct. 9 and 10 at 10:30, 2:30 and 7:30, with prayer meeting Oct. 8 at 7:30 p.m. Corr. H. J. Clark, Box 13 C, New Lowell, Ont.

MANCHESTER, IOWA — The annual conference will be held, D.V., Oct. 1 and 2, commencing with a prayer meeting Sept. 30 at 8 p.m. Usual order of meetings. Corr. Dan Lubben, 505 East Butler St., Manchester, Ia.

WITH CHRIST

CLEVELAND, OHIO — Our dear sister, Mrs. Helen H. Froelich, went home on July 4th. She was saved in 1914 at meetings held by brethren D. L. Roy and T. Dempsey and has since been in fellowship in the assembly now meeting in the Monticello Hall. She was a consistent and faithful sister. W. H. Ferguson preached the Word at the funeral.

Also from Cleveland, our brother Robert John Goldsworthy departed on July 13th. He was saved in England and has been in fellowship in Addison Rd. and Monticello for over 40 years. He was a quiet, cheerful brother.

TORONTO, ONT. — A delayed notice reached us of the homecall of our dear sister, Mrs. Jas. Paul, on April 27th, in her 68th year. She was saved 40 years ago and was in fellowship in the Junction assembly. H. Fletcher took the funeral service which was largely attended.

SUNNYSLOPE, ARIZ. — Our sister, Mrs. Wm. Varder, went to be with the Lord on June 28th, aged 53, after many years of illness, during which she was lovingly cared for by her dear ones. She was saved at the age of fourteen and was received into fellowship in the West End assembly, Winnipeg, Man. Later, she was in fellowship in Chicago, and in later years in Phoenix and Sunnyslope, Ariz. A large company gathered for the funeral which was shared by brethren E. Myers, J. McColum and J. A. Rae.

OTTAWA, ONT. — Our brother, Thomas Shields, fell asleep in Jesus July 26th. He was born in Ireland in 1880 and born again when about 27 years of age under the preaching of James Marshall. He was one of the oldest and will be greatly missed in the little assembly here. Timothy Kember preached the Word at the funeral.

VANCOUVER, B.C. — Word has been received (without particulars) of the sudden home-call of brother John Blayney of the South Main assembly (formerly of southern California). Basil Boyd preached a faithful Word at the funeral, helped by D. Moffat and G. Campbell.

VANCOUVER, B.C. — Our esteemed brother in the Lord, Harry Steele departed on August 2nd, in his 84th year, and attended meetings and visited saints to the very end. He was born and born again in Scotland, and was connected with the assemblies there, at Winnipeg and Regina. Thirty-seven years ago he came to the Cedar Cottage assembly in Vancouver and latterly was at Woodland Drive. He was a real personal worker and travelled a good deal in the 1930's in his Bible carriage, giving away thousands of Gospel tracts and visiting from door to door. Of a friendly manner, loved by all, his seat will be empty and he will be missed. The funeral was largely attended. Hector Alves preached the Word to saved and unsaved.

LOS ANGELES, CAL. — After a long illness borne with fortitude and patience, our beloved sister in the Lord, Mrs. Lille Ray went home to be with Christ. She was saved in Northern Ireland over 50 years ago and has been for many years in the Jefferson Blvd. assembly. She was one who loved the Lord, His Word and the assembly of His saints.

Alton Smith

TRUTH and TIDINGS



CONTESTS

THE PRESENCE OF THE LORD	<i>A. W. Joyce</i>	181
CHILD EVANGELISM	<i>G. G. Johnston</i>	184
MARY MAGDALENE AND THOMAS	<i>Wm. Williams</i>	187
MY BANKING ACCOUNT		189
TWO VERSION BIBLE	<i>Hector Alves</i>	190
LIFE WITHOUT GOD	<i>A.W.J.</i>	191
TOGETHER	<i>J. C. Russell</i>	192
A STUDENT'S SEARCH FOR TRUTH	<i>Mervyn Paul</i>	196
SCRIPTURAL HYMNS	<i>Hector Alves</i>	198
QUESTIONS AND ANSWERS		199

OCTOBER, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address
One Dollar and Fifty Cents per year in advance. For lesser numbers
or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

“Authorized as Second Class Mail, Post Office Dept., Ottawa”

Printed and Mailed in Midland, Ontario

TIDINGS

RUSSELL, MAN. — J. Ronald and R. Boyle are preaching the Gospel in this new place, finding it slow work but looking to the Lord for blessing. They are also exercised about another district this fall, Spy Hill, where there seems to be an interest.

MILTON, ONT. — R. Dart and F. Pearcey continue in Milton with good interest and continued blessing, since the beginning of June.

OSHAWA, ONT. — Meeting times have been changed to the following: Lord's Day, Breaking of Bread 10 a.m., S.S. and Bible Class 12 noon, Gospel meeting 7 p.m. Wednesday at 7:45 p.m. for Bible reading and Prayer.

DEBERT, N.S. — J. McCullough, after giving help in Sydney, Sydney Mines and New Glasgow is now preaching the Gospel with good interest in Debert where he saw the assembly planted over thirty years ago.

OXFORD, N.S. — Douglas Howard and Fred Holder were encouraged by seeing a number led to Christ in recent meetings.

U. S. A.

SAUGERTIES, N.Y. — The Lord has blessed the little assembly by the addition of four who have been received and the Gospel meetings are being well attended by the unsaved. S. J. Rea had a brief visit.

WILLMAR, MINN. — S. Hamilton had a week in Port Arthur, Ont., a week at Willmar and Avoca, Minn., in ministry and Gospel. He also spent a week visiting isolated Christians and sick ones in Minnesota and Wisconsin, (a much needed service). There was a good meeting on Labor Day in Willmar when L. DeBuhr, P. Elliott and S. Hamilton ministered the Word with help from local brethren also.

BRODHEAD, WIS. — S. Mick is preaching the Gospel with some interest.

TYLERTOWN, MISS. — L. Ballhagen and Bruce Cumming are being encouraged in Gospel meetings with strangers attending from a distance. Brother Cumming has been delayed in getting his permit to enter Venezuela on account of unsettled political conditions there.

COLESBURG, IA. — After five weeks near Prairie du Chien, H. Wahls and L. Brandt found it hard to get the people out, so have moved the tent to Colesburg. At the monthly meeting in Manchester the ministry was shared by Bren. Warke, Hunter, Elliott and Brandt.

DETROIT, MICH.—S. Maxwell had a week of profitable ministry in the West Chicago Blvd. Hall.

THE PRESENCE OF THE LORD

—A. W. Joyce

It is impossible to abide in the presence of the Lord without being affected by His company. The early disciples were "men of like passions as we are," yet results quickly followed in the lives of those who sought the company of the Lord as we shall notice in the Gospel according to John.

John the Baptist, the forerunner of the Coming One, first proclaimed Christ as the Lamb of God and the Sin-Bearer: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). A sight, by faith, of the Sin-Bearer brings salvation. The next day John stood and two of his disciples. Beholding Him as He walked, the Baptist cried, "Behold the Lamb of God." The two disciples left John, followed Jesus, and desired to DWELL WITH HIM. They abode with Him that day and one of the disciples, Andrew by name, immediately showed the effects of companying with the Lord.

SOUL - WINNING

Andrew was so attracted to the Person of Christ that he thought of his own brother, Simon Peter. From what we know of Peter we would judge that he was a man who never did things by "halves" — it was all or nothing. When he served the devil, he did it well. The cursing and the swearing which, alas, once more was to fall from his lips, was no doubt the habit of his unconverted life. He needed a real regeneration **within** and a real conversion **without**. Who could change such a man as Simon Peter? Andrew had confidence there was ONE Who could, and so we read, "He first findeth his own brother Simon . . . and he brought him to Jesus" (John 1:41-42).

Andrew "found" his brother and brought him; the next day Jesus went forth and "found" Philip and called him. There seemed in Philip's case the absence of the human link in the chain of grace that brought him to the Saviour. Philip followed Christ and then, like Andrew, he thought of the need of another. He found Nathaniel under the fig tree, testified of Christ, and met his objections by saying "Come and see."

All who abide in the company of the Lord will become soul-winners. They will not wait till they get to some "foreign field" to begin missionary work. They will begin at home to win their loved ones and friends to the Saviour. Has the reader definitely won a soul to Christ? Have we brought our loved ones or friends to the Saviour? To spend time in the company of the Lord will quickly result in going out for Him to bring others to Him.

SATISFACTION

The first miracle our Lord performed was "to manifest His glory", but in doing so He brought joy to others (John 2). Jesus and His disciples were invited to a wedding. Marriage is a divine institu-

tion. How much people miss by leaving God out in this so very important event of their lives. Little wonder there is so much divorce among the unconverted when "God is not in all their thoughts". It should not be so with the Christian.

The thought of marriage should be originated in the atmosphere of prayer. The mind of God should be sought and the guidance of God desired, in the choice of a life-partner. The joy of deepening love should be accompanied by spiritual fellowship and chaste behaviour. When the wedding day arrives, let the couple be sure that John 2:2 is true: "Both Jesus was called and His disciples to the wedding."

It is recorded that the mother of the Lord spoke twice. To Him, "They have no wine." To the servants, "Whatsoever He saith unto you, do it." The one statement reveals the need and the other points to the supply. No earthly joy is permanent and at best it is limited. Wine in the Word of God speaks of joy. The joys of earth quickly pass away. The joy of the Lord is abundant and the supply increases "more and more" till at last we "bathe in its full ocean, to all eternity."

Do we bring the Lord into all the circumstances of life, and especially into our weddings? If so, the Lord will be glorified as He was in John 2:11, and our joy will be full.

WITNESSING BEFORE MEN

In John chapter 3, we have Nicodemus in the presence of the Lord. He sought Him by night, and for this he has been criticized by some. The Lord did not criticize him for so coming, but He did deal most faithfully with this religious man as He plainly declared, "Ye must be born again." The result of that meeting was that Nicodemus, by faith in the Son of God, was born into God's family. Before, he had religion, now he has regeneration.

Nicodemus has also been criticized for his lack of bold, outspoken testimony from the first meeting with the Saviour. His first recorded confession is found in John 7:50-51. True, it was not a very bold one, but, thank God, he spoke in the midst of the leaders of Israel, "Doth our law judge any man before it hear Him, and know what he doeth?" Thus he invites these enemies to do just what he himself had done — "Go and hear Him for yourselves." The contempt which these leaders had just expressed for the common people is immediately turned on Nicodemus. However these gentlemen were not as well-learned in the O.T. Scriptures as they thought they were. "Out of Galilee ariseth no prophet," said they. They overlooked Jonah and Nahum — Jonah, the very prophet whose experience typified the death, burial and resurrection of the Lord Jesus.

The third occasion when we read of Nicodemus is at the Cross of Calvary (John 19:39). Here we see displayed great boldness, great liberality and perfect timing. When so many had forsaken the Saviour and had fled, Nicodemus was there. His arrival, and that of

Joseph at that time, rescued the precious body of our Lord from a criminal's burial, and Isaiah 53:9 was fulfilled, He was "with the rich in His death." The rich gifts of the wise men, presented to Him in his infancy were "gold, frankincense and myrrh." The rich gift of Nicodemus at His death was 100 pounds of myrrh and aloes. So Nicodemus witnessed by word and deed — the result of being in the presence of the Lord.

EXALTING THE PERSON

"He told me all that ever I did" (John 4:39). Thus did the Samaritan woman pay tribute to the omniscience of the Son of God. "Is not this the Christ?" was her tribute to His Person. Those who went to hear for themselves said, "This is indeed the Christ, the Saviour of the World."

The dealing of the Saviour with the soul of the Samaritan woman is a masterpiece of wisdom and faithfulness from His first words, "Give me to drink", to His last word, "I am He". Her attention first was attracted, her interest gained, her opportunity presented (verse 10), her conscience was convicted of sin, her religious pretensions were swept away and then Christ revealed Himself to her heart. Her Christ-exalting words and the testimony of her changed life had a wonderful effect on others at the time. Some three years later, Philip the Evangelist went to Samaria and preached Christ to them. A great work was done and many souls were saved. May it not be that the ground had already been prepared by the lives of the woman of John 4 and of those who were saved through her testimony?

MANIFESTATION OF POWER

In John, chapters 5 and 6, we have illustrated the Helplessness of sin and the Hunger of sin, both of which are met by the mighty power of the Lord. The impotent man had lain helplessly for thirty-eight years until he met the Son of God. Upon the words, "Rise, take up thy bed, and walk", the man was made whole, took up his bed and walked. Strength to walk is one of the results of meeting with Him. The apostle wrote, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). In chapter 6, the multitude were hungry and in danger of "fainting by the way". The disciples would have sent them away as they were, but the Lord had compassion upon them. By His miraculous power, five loaves and two fishes were multiplied so that 5,000 men, beside women and children were all filled and satisfied. When the storm arose on the waters of Galilee after the multitude had been sent away, "The Master of ocean, of earth and sky" said, "Peace be still". His Omnipotence was thus manifested to all who were in His company as He was presented with the impotence of disease, the fainting multitude and the fear-filled disciples.

Those who keep company with Him will "Be strong in the Lord and in the power of His might."

CHILD EVANGELISM

—*G. G. Johnston*

Efforts to get people under the sound of the Gospel today have given very meagre result in many places. Means used a decade or two ago seem no longer practical. Not only is it almost impossible at present, in some of our cities and towns, to get a permit to erect a tent for public meetings, but the attendance to such meetings, after all the labour and expense, is almost nil in some districts.

Attendance of adult strangers to our regular assembly gospel meetings ranges from fair in some places to poor and discouraging in others. In some places, however, there has been an encouraging response on the part of children, and meetings designed particularly for them, to instruct them in the blessed truths of God's Word, have been well attended.

Workers who will prayerfully and wisely devote themselves to the Lord for such work will certainly not fail to receive a reward. These need not be full-time workers, though engagement in such work is at times the forerunner of exercise about full-time work for God. Our young brethren, under the direction of older and more experienced men, can be blessed themselves and made a blessing to the children. The methods employed, though necessarily suitable to children, should be such as will impress them with the solemnity of the truths taught, rather than of an entertaining nature. Surely nothing connected with the testimony of an assembly of God should be characterized by hilarity.

Having obtained the presence and attention of the children, many of whom have no knowledge of Scripture, what should be the aim of those who carry on such work? Should it be to press them collectively and individually, to say that they will trust Jesus? What are the manifest results of such pressure?

In many countries campaigns of this nature have been carried on by pseudo-evangelists, and adults and children have professed by the score. We dare not suggest that none of those have been truly saved. But, alas for the amount of chaff with the wheat!

The sane way, because we believe it to be God's way, would be to begin by sowing in their young hearts the good seed of God's Word about man's fall in Adam, and his constant practice of sin, with an unfolding of the holy character of God and His righteous judgment, now and in eternity. Since the Holy Spirit of God has come to convince men of sin, we can surely do no better than to work along with Him, patiently awaiting evidence of His divine operation in

the hearts of both adults and children. When, as the result of faithful sowing of truth, well watered by tears and prayers, there is evidence of a spiritual work in the heart, then there is little need of pressure to get the child, or the adult, to accept God's remedy for sin in the Saviour who died for sinners.

Perhaps most would concur with the writer up to this point, but some may disagree with what is to follow.

Should we strive to "replenish our ranks" by accepting small children for baptism and admission into the assembly's fellowship? In first place, should our aim in such work be that of "replenishing the ranks?" Or, should it be the glory of God? Surely God's glory should be our aim, not the mere increase of our numbers. After diligent and careful work with the young has been carried on, and some of those precious children have sweetly told us that they have trusted the Saviour, we must certainly not refuse to offer them the spiritual food which, if there is divine life, would make them grow in grace. Patiently awaiting more natural development in the child, there comes the day when the bent of the life, not the words, tells that there has truly been a work of regeneration in that soul. What a joy, then, to accept their application for baptism, as they have seen it for themselves in the Word of God, and receive them into fellowship in the assembly, with the conviction that they have developed sufficiently in understanding to comprehend in some degree the responsibility of their action.

The suggestion that has been made that a serious leak in our numbers has been allowed by not proposing baptism and assembly fellowship to those as young as six years of age will surely not be taken seriously by men who work in the fear of God and for His glory.

The best test of any procedure is usually found in its results. Undue haste in getting persons, especially children, to make profession has resulted in the permanent loss of their respect for the Gospel, because they feel that those who coerced them, and told them that they were saved because they said they believed a verse, had deceived them. What of those who have clung to their profession? Finally, some of these are baptized and counted as of those in fellowship, but their lack of real part in the interests of the assembly leaves a serious question in the minds of not a few. Who are those who seem like so much driftwood in a stream—who drift around, but show no life? Many thought they had been saved as children, but as they reached their teens the assembly's Bible Readings, Prayer Meetings, etc., became wearisome to them. They gradually left off attendance and dropped out. Had such been brought into the assembly during childhood, they would likely have remained, for shame's sake, cling-

ing to an empty profession for years, or perhaps until death. What an awakening to go from the Lord's table to a burning hell! And what a responsibility weighs upon those who have encouraged them in this deception!

A great work of God's Spirit resulted in Samaria, through the preaching of Philip, but good seed had been sown there at an earlier date by the Saviour Himself and by the Samaritan woman and others saved at the same time as she. Of these, we read (Acts 8: 12) that they were baptized both "men and women." If children had made profession, evidently they were required to wait natural development. The writer knows of no Scripture reference to an instance in the history of New Testament churches in which children were baptized, or admitted to church fellowship.

As in the matter of the age of a child's responsibility to accept the Gospel, or be damned if death should occur, so in the matter of baptism and the steps which should follow that act, no certain age is stated in Scripture. Sober-minded men, acting in the fear of God, will be guided in their judgment, as they prayerfully consider each case as those individuals develop under their care. "The Lord give thee understanding in all things" (II Tim. 2:7).

Nothing of what we have written is designed to dampen the ardour of any who would try to win the young for Christ. Its purpose is rather to help to a sane and godly way of dealing with the matter, for God's glory.

"I WILL NEVER LEAVE THEE"

Though I know not what awaits me—what the future has in store,
Yet I know that He is faithful, Whom I've often proved before.
He has said He will not leave me, that He never will forsake;
I will trust His word unchanging, and new hope and courage take.

He'll be with me in the sunshine; I will need His keeping power;
In the calm I might forget Him; yes, I need Him every hour.
He'll be with me in the twilight, when the lights of earth grow dim;
And when its scenes are fading let me calmly rest in Him.

He will take me to be with Him in His happy home above,
Where no sin or pain can enter, and all is joy and love.
There forever safely resting, all my earthly journey past.
I shall gaze on Him Who loves me — fully satisfied at last.

MARY MAGDALENE AND THOMAS

—*William Williams*

John 20 is largely taken up with the experience of two persons. From verse 1 to 18 the Magdalene figures very prominently; while from verse 24 to 29, Thomas is the man in view.

Let us look at those two persons who were so different in character and actions, yet they both loved the Lord sincerely. Thus at the outset we have the lesson that God's children are not all fashioned alike, have not all the same disposition and do not all see things in the same way. Yet some well-meaning Christians would seek to pour all into the same mould.

Mary Magdalene was a woman who speaks much for the love and devotion of what is erroneously spoken of as "the weaker sex". It was the first day of the week. Mary Magdalene was at the tomb first—while it was yet dark. She was much disappointed because she found not the body of Jesus in the tomb. He was not there. She fulfilled the word in the Song of Songs: "Saw ye Him whom my soul loveth?" Peter and John went along and when they found that He was not there, they went home. It had not registered yet in their incredulous hearts that His word must be fulfilled, "For as yet they knew not the Scripture, that He must rise again from the dead."

Now here is where the sister shines. She will not go away until she has ascertained the resting place of her Beloved. Oh the eloquence of those scalding tears as she stood and wept! I wonder if, on the first day of the week when we cannot see Him, we know anything of melting tears? Peter weeps because of his sin; but Mary weeps because of the absence of her Lord and Saviour. The angels saw those tears. I wonder what they think when they see us sitting around those emblems which speak of His death, with dry, hard faces, looking around between the prayers and at times not even closing our eyes when one seeks to direct the collective worship to the living God. Angels are looking on and they see when the sister's head is not covered. Mary was quick to answer, "Because they have taken away my Lord, and I know not where they have laid Him."

She turned back and saw another figure standing near. She hears the same question, "Woman, why weepest thou?" This blessed One also notices the tears on her face—so sad and sorrowful. He knew that face when it was debauched by sin; now He sees there the yearning for Himself. Fancy is full of shapes, and she imagined Him to be the gardener. How it must have cheered the Lord's

heart to hear her saying, "Tell me where thou hast laid Him, and I will take Him away." She did not think of the physical impossibility of her carrying that precious body away. The heart has reason which the head cannot understand.

But one word broke the gloom, dispelled the sadness, explained the mystery. Just one word, "Mary" and spontaneously she said, "Rabboni—Master." Mary Magdalene sought and found. It will ever be so if we linger and refuse to go until we see Him. She was rewarded by being the first person to see the risen Lord. By a woman came sin, but by a woman came the Saviour. To a woman He was pleased to reveal Himself first after His resurrection.

Now all this story is very beautiful and comforting. But let us look at Thomas. The first thing that we read of Him that first day of the week is, "Thomas . . . was not with them when Jesus came." Where was he? What was he doing that first day of the week? What had hindered him from being at the trysting-place? We cannot say. No one can. But how serious it is to stay away from the Lord's table on the first day of the week. He missed the reception of the Holy Spirit (John 20: 22). He showed an ugly spirit when he refused to believe his brethren who had seen the Lord. He passed a bad week. He had more confidence in his fingers and hands than in the Lord's promise that He would rise, and more he believed "that seeing is believing."

But again, the Lord knew how to deal with doubting Thomas. He gave him the chance to do exactly as he had desired, but added: "Be not faithless, but believing." He now acknowledges Him as, "My Lord and my God." But how much he had forfeited by his unbelief! Thomas would often wish that he had been present on that first day of the week. He would not have earned his undesirable nickname of "doubting Thomas."

THE DARKNESS DEEPENS

As the darkest hour is that which immediately precedes the dawn of morning, so, as the need approaches, we may expect the spiritual darkness to deepen, and the hosts of hell to employ every art to seduce the children of light. But knowing that all these things must come to pass, we need not be taken unawares. Even the weakest believer, simply trusting in the Mighty One, is stronger than all the powers of darkness. What our concern must be is to see that there is no tampering with sin. Let there be no toleration of that **within** which will give a response to Satan's attacks from **without**.

MY BANKING ACCOUNT

Some may be surprised to learn that I have laid up a substantial amount in the bank during the past years. It is generally conceded that a thrifty man lays by a portion of his income, whether it be little or much, and this is what I have done.

My earlier jottings relate frequent occasions in which funds were low; in fact, there was one year in which we counted nine times in which we held up an absolutely empty purse to the Lord: not a cent remained. And that was in a foreign country. Once I went to the market to purchase five cents' worth of liver, so that we might have a fragment of meat. How then were we able to put thousands of dollars into the bank? When did good fortune strike?

When at seventeen and a half years of age I left the parental home and began to earn a wage, I determined never to purchase anything until I had the money to pay for it. In this way, we were never in debt. Besides, I sought to know how much the Lord would have me set aside and put into the bank, from what He permitted me to earn. My decision then was that it should be 10 per cent. This was acted upon and it was delightful to think of the sum constantly increasing. After giving myself to the Lord for His work abroad, I saw no reason to cease from this practice, and after marriage my dear wife was wholly agreed.

Later (the date has gone from memory) we both felt a desire to increase the percentage, so when we received a gift of money, the first thing we did was to deposit that portion of it in our Savings Account. I am not at present aware how much I may have deposited during those years, but I haven't drawn any of it yet. Besides, the banker's way of reckoning may be different from mine, but I am told that he pays compound interest on all deposits, if made in legal money, and when I get home to heaven He will pay me in full.

This may seem a parable, but it is a fact, nevertheless. After doing this for sixty-seven years, I would say that I believe it to be, firstly, scriptural; secondly, a duty we owe to God, and lastly, a source of deep spiritual joy.

Of course, the money itself never went to heaven, yet set apart thus in a separate purse for the Lord, we are permitted to act as His stewards, prayerfully distributing it to help on those who, so far as we were able to learn, were seeking to carry on the work of the Lord in accordance with the pattern given in His Word, in dependence upon Him. At times cases of temporal need came to our notice and were helped, and a portion of it was also included in the assembly's offerings unto the Lord.

Were we then free to use the remainder as we pleased, to meet our own needs? In a certain degree we were, but we refrained from touching what we called: "The Lord's portion," for anything personal. Since nothing that a Christian has is his own (he is but a steward and must render account to his Lord), we sought to be prayerful and careful in the administration of what we had. Any distress we may have suffered throughout those years, I attribute to a lack of understanding the Lord's will, resulting in maladministration of what He had given us.

The Lord had promised to supply my present need. This He has done. "There hath not failed one word of all His good promises." I may seem to be very selfish, but what I have put into the bank shall be mine forever. —Adapted.

**TO OUR BRETHREN AND SISTERS
WHO USE THE EXCELLENT "TWO VERSION BIBLE"**

—*Hector Alves*

A few weeks ago, while reading our morning portion of the Scriptures together, my wife read a word in 2 Samuel chapter 21 which was not in the Bible that I was using, the "Two-Version Bible." Later, in comparing the reading in a number of Bibles in the home we found that each of them had the word "yet" in verse 15 of this chapter, but it was omitted in the "Two-Version Bibles" which we have.

We thought it well to draw the matter to the attention of The Oxford University Press. The following letter has been received in reply.

University Press, Oxford,
19 August, 1960

Dear Sir:

Brevier 8vo Refs. Two-Version Bible.

Your letter of 30 July has been passed to me for necessary action.

The omission of the word 'yet' in 2 Sam. 21:15 is an error, and you are the first person to discover the mistake. The traditional guinea is payable, and I am happy to send you a cheque for this amount, with my thanks.

Yours very truly,

Vivian Ridler,
Printer to the University.

We mention this so that the readers of the "Two-Version Bible" may insert the little word "yet" which has been omitted in this verse.

LIFE WITHOUT GOD IS NOT WORTH LIVING

—A.W.J.

In a hospital in London, England, a man lay dying. He had been famous in the newspaper world — the Editor of “John Bull”. A young Salvation Army man paused at the bedside and asked, “Sir, will you let me tell you how God saved me?” The patient waved him away.

“But, sir, you are dying, it will only take a few moments to tell it,” and he did so.

The patient roused himself and said, “I heard about the dying Saviour, I heard that story, but I had no time for it. Now it is too late, the Saviour has passed me by. Tell them, when you preach, that life without God is not worth living.”

The young Christian asked, “Sir, will you write that down?”

With trembling hand he wrote the words and signed them, Horatio Bottomley.

How true those words are, “Life without God is not worth living,” but how sad that as in this case, the truth of them is not realized until it is too late.

“Without God!” How solemn to think that these two words are true of every man and woman in the world who has not been born again. In Ephesians 2, verse 12, the apostle reminded the Christians at Ephesus of their condition before they were saved by the grace of God. “That at that time ye were without Christ, . . . having no hope, and without God in the world.”

In describing the condition of all men by nature, the Word of God does not say, “Without morality”, nor “Without church membership”, nor “Without religion”, for many respectable people have all of these things to their credit. But the very best unconverted people are “Without Christ, Without Hope and Without God.” To these very Ephesians who were so described, the apostle added: “But now in Christ Jesus ye who once were far off are made nigh by the blood of Christ.” How did this great transformation take place? We are told in the 8th and 9th verses of the same chapter, Eph. 2, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”

By faith in the Lord Jesus Christ and His finished work on the and he is made the happy possessor of eternal life. Never again could it be said of that man, he is without God. The life with God is “the life that is life indeed.” With the Psalmist he can say, “Thou shalt guide me with Thy counsel, and afterward receive me to glory” (Psalm 73:24).

TOGETHER

—*J. C. Russell, Australia*

Underlying the thought of being together is an agreement. We do not refer to a chance meeting but of the word as it is used in Scripture with its associate words in which all of them are the result of an agreement between parties.

THE CHRISTIAN POSITION: "For if we have been planted **together** in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:4). He hath "quickened us **together** with Christ (by grace ye are saved), and hath raised us up **together**, and made us sit **together** in heavenly places in Christ Jesus" (Eph. 2: 5-6).

The doctrine of water baptism sets forth the believer's position with His Saviour, the Lord Jesus Christ. When he trusted Christ, he was quickened or born again, raised, and was seated with Christ in the heavenlies. These three "together" in the past tense, show us not only the finished work of Christ, but that finished work as applied to the believer. Baptism is its "figure", see I Peter 3:21. And every exhortation to holy living is based on the fact of quickening from death to resurrection.

His "togetherness" with his fellow believer is next brought before us. Thus we read, "In Whom all the building fitly framed together, groweth unto an holy temple in the Lord" (Eph. 2:21). Here the believer is seen as a living stone in a spiritual house, I Peter 2:5. Another symbol of collective position is in the mystical body of Christ, "From Whom the whole body, fitly joined together" (Eph. 4:16). Here he is seen as a member of the body. As a stone in the building and a member of the body, he is eternally secure, for the building is impregnable, see Matt. 16:18, and the body has its divine Preserver, Eph. 5:23. Thus we see the child of God is, by grace, quickened, raised, seated, builded and placed with the Lord Jesus and fellow believers in a "togetherness" which is of God.

HIS COLLECTIVE TESTIMONY: While positionally "in Christ", it is also the will of God that His people should be gathered together in testimony. Prophetically, we read, "that Jesus should die for that nation, and not for that nation only, but that also He should gather **together** in one the children of God that were scattered abroad" (John 11:50-51). We see the attractiveness of His personal teaching by the sea-side: "And there were **gathered** unto Him a great multitude," and again, "Much people **gathered** unto Him." This brings us to the great foundational Scripture that is the divine authority for local collective testimony. "For where two or three are **gathered** together UNTO (Newberry) My Name, there am I in the midst of them" (Matt. 18:20).

We are reminded also of that Old Testament foundation: "Gather My saints **together** unto Me; those that have made a

covenant with Me by sacrifice" (Psalm 50:5). The great Shiloh prophecy reads, "Unto Him shall the gathering of the people be" (Gen. 49:10). The last title of Jehovah sets forth the same truth for Israel in their future earthly city, "The Lord (Jehovah Shammah) is there" (Ezek. 48:35). The last and final habitation of God in the heavenly city is described in Rev. 21:3, "He will dwell with them."

How important the need of preserving on earth, and wherever grace has saved souls, the ground of true practical unity, giving the Lord the pre-eminent place which is due to Him. Did he not say "He that is not with Me is against Me, and He that gathereth not with Me scattereth abroad?" (Matt. 12:30). Solemn and searching words to every servant of God! The gathering centre where there is room for all the truth of God for all the people of God.

What a lovely anticipation of this is seen in John 20:19: "Then the same evening, being the first day of the week, when the doors were shut where the disciples were assembled (gathered **together**) for fear of the Jews, came Jesus and stood in the midst and saith unto them, peace be unto you. And when He had so said, He showed unto them His hands and His side." This "togetherness" was not true of them **ONLY** and **ACTUALLY** when they functioned, but it was **CHARACTERISTIC** of them always. "And it came to pass that a whole year they assembled themselves (gathered **together**, R.V.) with the church" (Acts 11:26). This was said of Paul and Barnabas, when with the church at Antioch.

A local assembly is in existence as a **FACT** always. In I Cor. 1:2, it could be written to, though it did not **ASSEMBLE** except at stated times called "in church or assembly", I Cor. 11:18. This is true of the Greek word "ekklesia", used of the N.T. assembly. It was true also of the Hebrew word "Qahal", when the congregation (Qahal) was to be gathered (Qahal), Num. 10:7 — a congregation congregating, an assembly assembled, a gathering gathered. The Hebrew "Qahal" is translated by the Greek "Ekklesia" in the Septuagint. So whether we trace Israel or the church in testimony on earth, they existed as permanent assemblies or congregations, that at various times assembled or gathered together.

FOR THE LORD'S SUPPER: "And upon the first day of the week, when we were gathered together to break bread" (Acts 20:7, R.V.). This was written regarding the apostle Paul, his companions and the assembly at Troas. It was not a chance meeting but Paul tarried seven days to be with the assembly there. It was not a special meeting, but the normal assembly gathering associating the "Lordly supper with the Lordly day," see I Cor. 11:20 and Rev. 1:10. Every believer should partake of the Lord's supper, as Scripture looks upon it as the normal privilege and testimony of every one see I Cor. 10:16. The exception is when moral or doctrinal evil prevents one until it is judged, confessed and put away, see I Cor. 5:11, I Tim. 1:19.

FOR PRAYER: "And when they had prayed the place was shaken wherein they were gathered together, and they were all filled with the Holy Ghost and they spake the Word of God with boldness" (Acts 4:31). There is no mention of a prayer leader but they were all in one place, they were of one accord, they had one voice and one administration. There is continual need for believers to gather together for prayer and waiting on God. Purpose of heart, prayer and unity must bring results. Power to go out and testify boldly is the vital need and this results from being "filled with the Spirit."

FOR NEWS OF THE LORD'S WORK: "And when they were come and had gathered the church together, they rehearsed all that God had done with them and how He had opened the door of faith to the Gentiles" (Acts 14:27). For intelligent prayer, practical support, general interest and the resultant strengthening of faith, there is definite need for God's servants to be encouraged to tell of the Lord's hand with them. Neglect of this tends to stagnation and limited outlook, two causes of trouble among the saints. "Lift up your heads and look on the fields."

FOR DISCIPLINE: Though this may not call for a special meeting, it certainly is a special occurrence. The local testimony is in peril of a bad testimony if sin is permitted to continue unjudged. "In the Name of our Lord Jesus Christ when ye are gathered **together**, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one to Satan" (I Cor. 5:4-5.). Though the overseers who lead the saints are responsible to judge, they have in themselves no power to put away. The whole assembly, when it is gathered is to act. Putting away by a few, judging without witnesses, or giving an accused person no opportunity of defence, is an evil that leads to division.

FOR OVERSIGHT: "And the apostle and the leaders were gathered **together** to consider this matter" (Acts 15:6). This meeting does not include the whole church. Apostles, who were in the foundation have long passed away, but we know that there must of necessity be overseers. There are many things which must be decided and the saints guided in truth which makes such a gathering necessary. The assembly is not a debating club but a sphere that includes all kinds of believers, younger and older, and godly rule is essential.

"IN CHURCH": There is a word translated "come together" which is used seven times in the first epistle to the Corinthians, showing the church of God, "in assembly" or functioning. There was disorder among them such as schisms (factions), gluttony, drunkenness, women taking public part, abuse of gift, pride and vaunting of self.

First, as to divisions or schisms, see I Cor. 11:18. Verse 19 is a difficult translation and we believe that of Phillips gives the true sense. "For there must be cliques among you or your favourite leaders would not be so conspicuous." If this is so, it shows the danger of following any particular man. Rallying around the banner of a great

man has been one of the errors of sectarianism. When the assembly comes together with parties like this (verse 18), it is not for the better but for the worse. Neither is it possible to sincerely eat the Lord's supper when indulgence in feasting is set before the true feast, verse 21.

They came together into one place (verse 20), like the one accord of Acts 4:31. This precludes the thought of smaller assemblies making up one assembly of God in a city. "If therefore the whole church come together into one place" (14:23). Every assembly of God should function as such in dependence upon, and responsible to, the Lord.

There is no record of assemblies amalgamating to function as one assembly. This would create difficulties of government and testimony which is not provided for in Scripture.

"How is it then, brethren, when ye come together?" (14:26). There is no thought of clerisy here, this was a later imposition on the assemblies. There is plurality of gift, waiting upon the Spirit's guidance, "dividing to every man severally as He will" (12:11).

It must be carefully borne in mind that in the Corinthian assembly, as in other assemblies in apostolic days, there were miraculous gifts such as "tongues", "prophesyings", "revelations" and "interpretations", which are not with us today. However the gatherings were then, as they should also be today, meetings open for the leading of the Spirit, with provision for psalms, hymns, reading, doctrine, exhortation, praise and prayer. This was not just for special occasions but was the normal, weekly gathering of the local assembly. This is not the only form of ministry as is evident from other Scriptures. There were visits from "stranger brethren" (not strange brethren), III John 5.

Paul was brought by Barnabas to meet the need at Antioch, Acts 11:25. Judas and Silas were sent by the apostles, elders and the whole church (at Jerusalem) to the assembly at Antioch, see Acts 15:22-32. Thus we have both normal and special ministry in the assembly. If it becomes all special ministry and the assembly neglects its own responsibility, little wonder if clerisy begins to raise its head and the assembly is kept functioning only by outside ministry. On the other hand, if only local ministry is heard, with no special ministry, stagnation may result.

We are not to forsake the assembling of "ourselves **together** as the manner of some is" (Heb. 10:25). Each believer is responsible to contribute something towards the maintenance of the assembly. We are to look for the "coming of our Lord Jesus Christ and our gathering together unto Him" (II Thes. 2:1). This will end the churches' testimony on earth and we shall be glorified **together**, Rom. 8:17.

Let us, while we are still on earth, seek to build according to Scripture and devote our energy to the assembly of God as "workers **together**" (II Cor. 6:1), till He calls us home.

A STUDENT'S SEARCH FOR TRUTH

—*Mervyn Paul*

Many students enter university with an exaggerated idea of the value and importance of Science—an idea I, also, once had. So it is that when Professors of the Physical Sciences begin their appeals to demonstrable phenomena, plus reason, and are further supported by Professors of Philosophy deriding faith and demanding that a logical “search for truth” shall begin, they become confused, bewildered by the arguments of these priests of the idols of human limitation—Science and Reason. Yet Pascal realized that human reason never will find the answers to the ultimate questions of philosophy, while scientific knowledge, as “a rational co-relation of experience”, is powerless to assist man’s moral and true spiritual needs. Only through revelation can these be met—a thoroughly demonstrable concept.—See Prof. Hammond’s “Reasoning Faith”: (I.V.F.)

The following poem, written by a Christian medical student, Geo. Neeson, will find an echo, I feel sure, in the hearts of other believing students.

From out the abysmal ignorance of Man
 There emanates a stench involved
 With doubt, and fear, and futile reasoning.
 We dare to raise our puny minds
 To solve the matter of the universe;
 We dare to reach out after things
 Beyond the grasp of human ken.
 Yet in our gropings
 We but find
 A little truth,
 To cloud the vast reality.

The ignorance of Man, as deep as small
 His mind in scope, when viewed against
 The trackless vastness of the universe,
 He does not see, cares not to sense;
 But in his blind conceit, he thinks that he
 By reasoning with his finite mind,
 Can understand the infinite.
 Oh let us flee this
 Foolishness:
 A little truth
 Is not to understand!

The stench involved that emanates we view
 In vain philosophies, so told
 The rest of truth to bar beyond the sight
 Of Man. Compare two views, though poles
 Removed in thought, and in both find

The semblance of reality.
But nothing more. Oh rotten both
That they can only
Show in all
A little truth;
And thus they die confused.

Our little truth so clouds the vaster truth
That groping all around it we
Touch it not; for it is infinite.
Ah, we but finite are, are bound
By time and space, and vision limited.
The only grandest truth—the God
We cannot see. E'en greatest men
By searching through
The world but find
A little truth,
And cannot see my God.

No more I'll seek to comprehend all truth.
By faith alone I can the great
God know. For men by wisdom know not God
And cannot know with finite minds.
He must reveal Himself, or we must ever grope
And never find, may never know.
Great God—He has revealed Himself
In Jesus Christ, the
Very Truth,
All truth combined —
That we may know Thee— God!

And so I leave our brother's message with you. May it stir the understanding, as well as the heart, of every Christian college student who may read it. And may his experience, so graphically described, serve to strengthen others to stand in spite of the blasts of the enemy—so unfamiliar—so strange—and yet so highly reasonable to young people who have not lived long enough to have much experience of the ways and revealings of the Lord.

OTHER LANDS

Our brother, John McCann, has returned to his field of labour in Brazil and is finding many open doors in the new neighbourhood where he is now located. He has rented a hall in a poor part of the town and is being encouraged by the attendance and interest. His new address is: John McCann, Caixa Postal 60, Rio Pardo, Rio Grande Do Sul, Brazil, S.A.

Our brother, G. B. McQuillan is returning home from Africa. His address for some time will be, c/o Mr. G. Corbett, Tullylinkesay, Castle-dawson P.O., Co. Derry, N. Ireland.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

— *Hector Alves*

“From the cross uplifted high,
Where the Saviour deigned to die,
What melodious sounds I hear,
Bursting on my ravished ear!—
Love’s redeeming work is done,
Come and welcome, sinner, come!”

Thomas Hawies was born in Truro, Cornwall, 1732, of an aristocratic family. He was converted at the age of 14, received a liberal education, and became a very devoted Christian. He began to study medicine, and obtained his degree of M.D., then turned to preaching. His success in this was immediate, but it got noised abroad that “he took religion as quite too serious a matter on men’s conscience”, and soon he was ousted from his charge. He was sent to take up work in London, in the Lock Hospital, a place where peculiarly depraved characters were to be met. His work there was faithful, and in 1763 he was transferred again. Dr. Hawies was a contemporary of some of the best hymn-writers England has produced, and himself wrote over two hundred and fifty, many of which are in common use today.

Among his best are, besides the above, “Lord Jesus to tell of Thy Love,” “The happy morn is come”, “O Thou from whom all goodness flows”, “To Thee my God and Saviour”.

He is also credited with being the author of:

“Behold the Lamb of God,
Who bore a vile world’s sin,
Look unto Him and be thou saved,
The promise takes thee in.”

But this is not certain.

Dr. Hawies said of his hymns, “They are such as my heart indited, and they speak of the things which I have believed concerning my God and King. They all point to one object — to a crucified Jesus.” He lived an honoured and prosperous life, and fell asleep in Jesus at Bath, Feb. 11, 1820.

Charity that is done on purpose, and put in as an investment, never bears any interest. To give in prospect of reward, is only self-laudatory benevolence. The noblest and most beautiful deeds are done unconsciously, and done because Christ’s grace is in the heart.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. There is a question that I have been exercised about of late, and would like it answered through "Truth and Tidings". Should a brother invited to undertake a Ministry and a Gospel Meeting at an Assembly, and arriving before the commencement of the Lord's Supper, carry a Letter of Commendation with him? Would the fact he had been invited be a commendation in itself, and therefore a letter not necessary?

Answer. Regarding the brother in this question, much would depend on how well he was known in the assembly to which he had been invited to minister the Word and preach the gospel. Whether he comes to partake of the Lord's Supper or not need not enter into the question. Letters of Commendation are not given in order to break bread only, or to be received to the Lord's Table; such is foreign to church doctrine. A person is commended to the fellowship of the assembly, to enjoy its privileges, and to enter into its responsibilities.

"Do we need," asks the apostle Paul in II Cor. 3:1, "as do some (R.V.) letters of commendation to you, or letters of commendation from you?" This shows us plainly that some Christians do need to carry a letter of commendation when visiting an assembly where they are not known by the many. We use the words "by the many" because the matter of reception, discipline, etc. are assembly acts, not individual responsibility.

A Letter of Commendation from one assembly of God's people to another assembly or church is a scriptural and a safe practice. There is a "within" and a "without" in regard to the local church, and there is always the danger of "certain men creeping in unawares" (Jude 4); and "because of false brethren unawares (privily R.V.) brought in" (Gal. 2:4). Surely it is worth while for the elder brethren in an assembly to take the time to write a Letter of Commendation when a brother is going to an assembly where he is not too well known. Printed forms, convenient as they may be at times, would scarcely be sufficient in such a case as nothing of the personal character of the bearer is mentioned in them. Brethren ought to be exercised about writing a real scriptural letter, and not something that is little more than a passport, or a letter of identification. A Letter of Commendation should provide some information regarding the bearer of it. Far more thought should be given to this than we have perceived in common practice of late.

There are several scriptures which bear upon the subject, and it may be helpful to our readers if we consider a few.

(1) The case of Apollos (Acts 18:27). Here was a man "mighty in the scriptures", "fervent in spirit", "who spake and taught dil-

igently the things of the Lord", yet withal a humble man, for he was ready to learn further, and to have "expounded unto him the way of God more perfectly." When such a man as this was going to a new field of service he needed a letter, because he was going among saints who were strangers to him.

(2) The case of Epaphroditus (Phil. 2:25-30). Here we have one who was no stranger to the saints at Philippi; he was their messenger. He had been detained at Rome longer than he intended because he had been very sick. Now he is returning and the apostle writes to "the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Phil.1:1). "I send him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation; because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (Phil. 2:28-30). Here we have a Letter of Commendation to one returning to his home assembly after a period of absence.

(3) The case of Tychicus (Col. 4:7,8). Here we have the brief, yet hearty commendation of one of Paul's fellow-labourers, whom he is sending to "the brethren in Christ which are at Colosse" (Col. 1:1). It is well to note the personal references in this commendation: "a beloved brother", "a faithful minister" and "fellow-servant in the Lord."

Every brother ought to be commended on his own personal merits; this is bound to vary, but some detail ought to be given for the enlightenment of the church to which the letter is addressed. Then again, a letter of commendation is of value only inasmuch as those to whom it is addressed know, and have confidence in, those whose signatures appear on the letter. Also, those who sign the letters should see to it that no partiality is shown, else confidence will be undermined by the bearer of the letter not living up to the commendation given.

We believe there is lack of exercise concerning the matter of Letters of Commendation, so we have answered this question at length. This comes from a brother across the seas who has requested that it be answered in these pages, for the benefit of others.

John in his Third Epistle tells us that we ought to receive the brethren. "We therefore ought to receive such, that we might be fellow-helpers to the truth" (v. 8). The "such" referred to here are those who commended themselves by their labour and service for the Lord (v. 6,7). These were personally known to the writer of the Epistle. Responsible brethren do well in requesting a letter of commendation from every one who desires fellowship in the assembly. Those desiring fellowship should carry such a letter as they can be had for the asking. Having a letter with proper commendation may save from much embarrassment, and also defeat the purposes of Satan who seeks to hinder fellowship among the saints, and to mar the testimony.

N. IRELAND

LURGAN, N. IRELAND — Bren McShane and Lyttle are encouraged by interest and numbers in tent work between Banbridge and Lurgan. The new address of the former is: A. McShane, 39 Russell Drive, Lurgan, N. Ireland.

CONFERENCES

VANCOUVER, B.C. — The annual conference of Victoria Drive Assembly will be held, D.V., on Oct. 8, 9, and 10, commencing with a prayer meeting Oct. 7 at 8 p.m. in the Victoria Drive Gospel Hall, 4659 Victoria Drive, (cor. 31st Ave.). Meetings will be in the Hall on Saturday and also the "Breaking of Bread" at 10 a.m. The remaining meetings on Lord's Day and Monday will be in the Alpen Auditorium, 33rd Ave. and Victoria. Brethren walking in the right ways of the Lord will be welcome to minister the Word. Corr. W. Hutchinson, 4760 Little St., Vancouver 16, B.C.

SYDNEY, N.S. — Annual conference will be held, D.V., in the Gospel Hall, Oct. 9 and 10, preceded by a prayer meeting Oct. 8 at 7:45 p.m. The Lord's servants walking in the old paths will be welcome. Corr. M. Macdonald, 56 Welston St., Sydney, Nova Scotia.

DETROIT, MICH. — The annual conference will be held on Nov. 19 and 20, D.V., at 10 a.m., 2:30 and 7:30 p.m., preceded by a prayer meeting on Nov. 18 at 7:30 p.m. All meetings will be in the Gospel Hall, 7345 West Chicago Blvd. (corner of Prairie), Detroit. Corr. Alexander Stewart, 9950 Pierson, Detroit 28, Mich.

CULVER CITY, CAL. — The assembly purposes, D.V., to resume the annual conference which was held for many years at the New Year season in the W. Jefferson Blvd. assembly, but had to be suspended during the change to the new location in Culver City. We now purpose to have it at the Easter season. This notice is now made so that servants of the Lord may be exercised accordingly. Any other assembly desiring to use our former date can feel free to do so. Full particulars will be given in due time. Corr. James Parr.

BLUE RIVER, WIS. — The annual conference will be held, D.V., on Oct. 15 and 16, commencing with a prayer meeting Oct. 14 at 8 p.m. The meetings will be in the usual order. Corr. Raymond Studnicka, Boscobel, Wis.

WATERBURY, CONN. — We expect, D.V., to have our conference Oct. 28, 29, 30, commencing with a prayer meeting on the 28th at 8 p.m. All meetings will be held in the Gospel Hall, 18 Spencer Ave., Waterbury, Conn. Corr. W. Batterton, R.F.D. 2, Terryville, Conn.

LOUISVILLE, SASK. — The Mervin and Louisville assemblies will hold their fall conference, D.V., on Nov. 5, 6 and 7, in the Louisville Hall, preceded by a prayer meeting on Friday evening at 8 p.m. Corr. H. de Graaf, Turtleford, Sask.

WITH CHRIST

FROSTBURG, MD. — On August 10th, our dear sister, Verna Porter, went home to be with the Lord at the age of 62. She was in fellowship at Frostburg Assembly for some time. Funeral services were conducted by A. P. Klabunda and G. Graham.

PORTAGE LA PRAIRIE, MAN. — Our esteemed sister, Mrs. Fish, beloved wife of brother Oliver C. Fish, aged servant of the Lord, went home on August 13th aged 85 years. She was saved over 65 years and has been in fellowship in Portage assembly since its inception. Pray for our aged brother who is now in his 92nd year and misses his life partner after 67 years of married life. A. Wilson and S. Rea shared the funeral service.

TORONTO, ONT. — Our dear sister, Mrs. Matilda McAleese, went to be with Christ on August 25th, aged 75 years. She was saved in the north of Ireland nearly 60 years ago, and has been in fellowship in the Highfield Road assembly since its beginning. She loved the Lord and the assembly and was in her place there as long as she was able. A. W. Joyce preached the Word at the funeral service.

BALLYMACASHON, N. IRELAND — Thomas Patterson departed to be with the Lord on August 7th, in his 91st year. He was saved in 1890 and has been in happy fellowship in the assembly in Ballymacashon, Co. Down, throughout these many years. His life and testimony as a Christian was blameless and he was held in the highest esteem by all who knew him. He was a real shepherd and faithful leader in the assembly, and one who was wholehearted for God and His Word. At the large funeral, T. Campbell and W. Johnston took the service in the home and E. Allen and A. McShane at the graveside.

BIRCHES, N. IRELAND — Our dear brother, Edward Uprichard was called home suddenly on August 13th, after a heart seizure. He was saved forty years ago and associated with the Birches assembly since then. He had a deep exercise about the work of God for which he spared neither himself nor his means. The little assembly and the surrounding ones will miss him greatly. The funeral, which was exceptionally large, was taken by brethren E. Allen and Wm. Nesbitt at the home and A. McShane and J. Thompson at the grave.

BALLYMENA, N. IRELAND — Our highly esteemed brother, Adam Buick, went to be with Christ Whom he loved and served in his 80th year. He has taken a leading part in the care of the assembly for many years and will be greatly missed. He was called home last June.

WATERBURY, CONN. — On April 21st, our sister, Mrs. Bartholmew, went home to be with the Lord aged 91. She was one of the first in the assembly here. Walter Gustafson spoke faithfully to the family and friends at the funeral.

PORT HOWE, N.S. — Our dear aged sister, Mrs. Rena Hunter, was called home on August 22nd at the age of 92. She had been in assembly fellowship for 74 years. It was one of the largest funerals held in this district with many unsaved present, testifying to esteem in which she was held and the testimony which she left behind her. She was ever true to assembly principles and had the joy of seeing her family saved. Albert Ramsay preached the Word in the funeral home and J. McCullough at the grave.

CLEVELAND, OHIO — Our beloved brother, Lionel A. Pile, passed to be with Christ on August 26th. He was born in Barbados, B.W.I., on August 29, 1879 and born again in the same Island through John 5:24. For many years he was in fellowship in the Addison Rd. assembly and more recently in Monticello. He loved the Lord and the assembly and had the joy of seeing all his family led to the Saviour. At the funeral service in the Monticello Gospel Hall the Word was preached by R. A. Crawford and G. N. Reager.

DECKERVILLE, MICH. — Our sister, Mrs. Hymie Robertson, fell asleep in Christ on Aug. 28th., at the age of 80 years. She was saved while young and has been in fellowship in the assembly here for many years.

MARITIME NEWS

RIVERVIEW, N.B. — During July and August, J. Blackwood and T. Wilkie had a wooden tent pitched across the river from Moncton. While the meetings were poorly attended by adults from the Riverview community, the meetings for children brought in a fair number. Several were saved.

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

CONTENTS

IN THE MORNING <i>A. W. Joyce</i>	201
WHO WILL GO TO WAR? <i>G. G. Johnston</i>	204
THE BURNT OFFERING	206
WE NEED TO BE NEEDY <i>Mervyn Paul</i>	208
CREDITORS AND DEBTORS <i>J. James</i>	211
BIBLICAL FAITH <i>F. Bettex</i>	213
COUNTER TRUTHS OF SCRIPTURE	217
SCRIPTURAL HYMNS <i>Hector Alves</i>	218
QUESTIONS AND ANSWERS	219

NOVEMBER, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address
One Dollar and Fifty Cents per year in advance. For lesser numbers
or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

“Authorized as Second Class Mail, Post Office Dept., Ottawa”

Printed and Mailed in Midland, Ontario

TIDINGS

The assembly correspondent of the Woodland Gospel Hall, West 56th at 6th N.W., Seattle, Wash., is now: Mr. Harry Kazen, 1006 W. 120th, Seattle, Wash.

The address of Eric McCullough is now, 3415 Dallas Drive, Cedar Falls, Ia.

The assembly correspondent for the Madison St. Gospel Hall, 500 No. Porter St., Saginaw, Mich. is: Donald L. LeCureux, 1085 Glendale Ave., Saginaw, Mich.

VANCOUVER, B.C. — Hector Alves left on October 9th for an extended visit to New Zealand and Australia to minister the Word. Mail sent to his home address will be forwarded.

ARMLEY, SASK. — John Norris expected to start meetings here shortly.

PARRY SOUND, ONT. — The assembly formerly meeting on Miller Street have moved to their new hall on 11 River Street. The assembly are happy to have such a fine building in which to meet and to proclaim the Gospel.

LAKESHORE, ONT. — John Gray had appreciated ministry meetings here, Newbury and Grand Bend. He has now gone to the prairies. In recent weeks some young people from the Sunday Schools at Grand Bend, St. Thomas and London have professed to be saved. The brethren from London continue with the children's work in St. Marys with encouragement.

TORONTO, ONT. - Fred Holder has seen some blessing in the Gospel in the Donwood Park school building. This work is an offshoot from the Pape Ave. Assembly. A. W. Joyce is expected to start meetings on the “Two Roads” chart in the Pape Ave. hall on October 16th.

MALTON, ONT. - R. Dart and F. Pearcey are following up the work of last summer.

MAGNETAWAN, ONT. - The conferences at Orillia, Huntsville, Arnstein and Magnetawan were considered to be most helpful to the Lord's people. B. Grainger and S. Simms continued in Arnstein with Gospel meetings. At the close of the conference in Magnetawan, two professed to be saved and the Lord's people were encouraged.

BADDECK, N.S. - D. Howard and D. Carmichael have started Gospel meetings.

AVONPORT, N.S. - L. K. McIlwaine is helping to finish the hall here and get it ready for conference.

IN THE MORNING

—A. W. Joyce

What a lovely expression! "In the morning". These words suggest to the mind, hope, anticipation, a new beginning, an unpleasant darkness passing away. It is a thought that is stimulating, encouraging and strengthening. In the Scriptures, as in our thinking, this expression is used in various ways — the context determines its application.

We speak of "the morning of life," and we can aptly apply it to a believer who is young and tender in years. We may also apply it to a "babe in Christ" or one who has just been born again, into the family of God. Even though he is a matured man, he is in the morning of Christian experience. We may use these words symbolically of a peculiarly dark and trying period of one's experience, when out of it, light begins to emerge. It is like the "afterward" of the chastening of a child of God from the Father's hand: "Afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

SALVATION IN THE MORNING. Our first great morning experience was that of our conversion to God. After the stormy night of the conviction of sin, we trusted the Lord Jesus Christ as our Saviour, and there dawned upon us the light and calm and rest of sins forgiven. "God . . . shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). But what a dark, dark night our Saviour passed through in order to bring us into this glorious morning.

RESURRECTION IN THE MORNING. "Very early in the morning, the first day of the week, they came unto the sepulchre" (Mark 16:2). The greatest morning in all the history of the world was that in which our Lord rose again from the dead. The resurrection of Christ has been well called, "The Cornerstone of Christianity." All the mighty purposes of God are dependent upon the Resurrection of Christ, as are also all the blessings of the Christian, now, and for eternity. When we think of Calvary, we remember the deep, nightlike darkness through which our blessed Redeemer passed "from the sixth hour till the ninth," as He poured out His soul unto death. The mighty sacrifice was offered, but did it meet on our behalf all the righteous demands of the law and the holy claims of God? The resurrection proves the perfect acceptability to God of that finished work. Very early in the morning Christ arose. Hallelujah, Christ arose! He ascended to the right hand of the Majesty on high — a living, glorified man on the Throne.

PRAYER IN THE MORNING. "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up" (Psalm 5:3). Prayer was one of the great contributory factors in making David the man of God he was. In Psalm 88 we read again, "In the morning shall my prayer come before Thee." When David was right with the Lord, he lived in the atmosphere of prayer — in the night watches, evening, morning and at noon he prayed unto God. To begin the day right, we must, like David direct our prayer to God in the morning. If one complains, "I have so little time, I am so busy," remember the one who wrote so much about prayer was a very busy man. David was not only a king, he was a warrior, the judge of the causes of his people who sought to him; he was a prophet, writer, poet and legislator; yet he took time to pray. He was able to accomplish much because he prayed much.

PROVISION IN THE MORNING. "In the morning ye shall be filled with bread; and ye shall know that I am the Lord your God" (Ex. 16:12). When Israel hungered in the wilderness, God promised to rain bread from heaven, **in the morning**. "They gathered it every morning." A faithful God kept Israel supplied with manna for forty years of pilgrimage. God rained it down, all they had to do was gather and eat it in the morning. The manna beautifully typifies Christ in the perfection of His manhood as revealed to us in the four Gospels, and remains as the wilderness food of a pilgrim people journeying to their eternal rest. Christ is revealed in the Word, but, like Israel, we must gather the provision God has given for our souls—in the morning. Sad to say, there came a day in Israel's history when they despised the manna. If we do not read the word of God at the beginning of the day, we also are, by our neglect, despising the provision God has made for our souls. What an example we have in God's perfect Servant, the Lord Jesus Christ. In the language of prophecy He said, "He wakeneth morning by morning, He wakeneth mine ear to hear as the learned" (Isa. 50:4).

SERVICE IN THE MORNING. "In the morning sow thy seed" (Eccles. 11:6). "An householder went out early in the morning to hire labourers for His vineyard" (Matt. 20:1), said our Lord in one of the parables of the kingdom of heaven. What a privilege to serve the best of Masters in His vineyard! If you are a saved boy or girl the Lord is calling you in the morning of your life to serve Him. If you are a man or woman and but recently saved, God is calling you in the morning of your spiritual life. If you have been saved many years and, alas, have done little for the Lord it is not too late to begin now. The Lord again calls "Why stand ye here all the day idle?" (Matt. 20:6). Do not waste all your time, talents and strength on the affairs of this life, get busy for God. Ask Him to show you what you are fitted for. Find out His will for you as revealed in

His Word. There are souls to be won for Christ in your home, at school, at business. There are tracts to be distributed and a Sunday school class waiting for you. There is work to be done in the assembly and saints to be cared for. "There is always work to do, and tools to work withal for those who will."

THERE IS RESTORATION IN THE MORNING. "For His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). David knew what it was on one occasion to find himself in a night of spiritual darkness. Sin had come into his life. He tried to hide his sin, and by those efforts but sank the deeper in the mire. He tried to forget, but he could not; he groaned inwardly day and night. At last, under the dealing of God, there came an honest outburst of frank confession of sin. Then, and not till then, did he get the word from God through the prophet, "The Lord also hath put away thy sin". Many tears had been shed but at last he is made to rejoice again in the wonderful grace of a forgiving God and the silenced sweet singer of Israel once more opens his mouth to sing "Blessed is he whose transgression is forgiven, whose sin is covered" (Psalm 32:1). His night is past — "weeping may endure for a night, but joy (or singing) cometh in the morning." Never will a backslidden child of God know the joy of sins forgiven and recover the silenced song until there is honest confession of sin before God, and before men, if that is necessary.

TRIUMPH IN THE MORNING. "The upright shall have dominion over them in the morning" (Psalm 49:14). Now is the time for suffering reproach with a rejected Saviour and Lord. This is not the reigning time but the suffering time. The Corinthians tried to reign before the time, while the Apostle who had led them to Christ was suffering every form of reproach and persecution (I Cor. 4:8-14).

O that the thought of that glorious morning, that morning without clouds, when our blessed Lord will come again, may fill our hearts with joyful anticipation! May it encourage us to hold fast His blessed truth that we may be among those who "love His appearing".

"We look to see the 'Morning Star' appearing,
In glory bright,
This blessed hope illumines with beams most cheering,
The hours of night."

Behold a tiny rivulet on the side of a barren mountain! A belt of green adorns the sides of the stream, in strong contrast to all the rest. How needful is a good man, and how useful he may be in a desert world!

WHO WILL GO TO WAR ?

—G. G. Johnston

It is common custom in times of war for the generals and officers of an army to address the ranks in a heated harangue, particularly before they go into action. This is not a modern custom only, but is as old as the days of Moses. His instructions to the priests and officers of the army of Israel included a command to thus address the soldiers. From this, as from other portions of the Old Testament, we may learn some spiritual lessons (Deut. 20:5-9).

The wording of the harangue given by the officers of Israel may seem at first sight to have been very strange, and likely to greatly reduce the number of their fighting men. A challenge was thrown out to them that if they desired certain other things more than a share in the battles of the Lord, that was their opportunity to step out of line and return home. The several suggestions proposed as excuses for this course, seem to stand for things which, today, are common excuses for taking an easy path in our Christian life, things which greatly hinder us from fighting the battles of the Lord. Alas that so few who benefit by the cross of Christ and the great battle which He fought to save us from the enemy of our souls, should grasp the fact that we have all been called to the ranks of the King of Kings, not to a life of ease and self-pleasing, but to battle valiantly for Him!

The first suggestion made by the officers of Israel was one which no doubt would appeal to the hearts of their men. Who is there that has been building himself a new house but has a longing to experience the sensation of occupying it? No doubt many, especially of the younger men, would find themselves just at that juncture in life. Would this challenge not appeal to them?

Leaving this, the officer's voice rings out again. "What man is he that hath planted a vineyard and hath not eaten of it?" Now a good vineyard was not only the pride of its owner, but a source of natural pleasure. If they were to please themselves, they would, of course, leave the ranks and return.

The next suggestion the officer was to make was that if any man had become engaged to marry a wife, he had now opportunity to leave the danger zone for the ease and comfort of his home and the peaceful rearing of a family. He was free to make his choice between that and facing the enemy.

Lastly, an offer is made to the cowardly. "What man is there that is fearful and fainthearted? let him go and return unto his house."

What was the purpose of such a harangue? Was it to decimate the ranks of the armies of Israel? How many, in the presence of those thousands stepped out of rank, saying: "I wish to return to inhabit the new house I have just built? That would be an easier life than soldiering." Or, who of them threw down his weapons of war, saying: "My new vineyard is about to produce and bring me something worth while. Besides, I have looked forward to the pleasure of drinking some of its good wine. Sitting at home drinking wine would be more pleasant than suffering hardships with the ranks. I accept the offer."

Who of them would say: "Yes, I was about to be married when the call came? I shall go back and carry out my plan for my life. Let others do the fighting." Or, who would turn from the ranks, confessing: "I'm awfully afraid; let me go home."

But what was the purpose of such a harangue? Did those individuals not return, the one to the possession of his house, the other to the enjoyment of his vineyard, the third to a quiet married life and the fourth to save his skin? We have no record in Scripture that these harangues ever resulted in the loss of a man. (At a later date, in Judges 7:3, many withdrew).

They were undoubtedly meant, instead, as are such officers' speeches today, to make the blood of the rank and file to boil, so that he who had left his newly-built house to join the ranks would realize that there was something more in life than building and owning houses. And he who had left his vineyard before it had begun to produce would know that gain and self-pleasing are not to be considered while there are battles to be fought. And even the legitimate and natural taking of a wife and following a self-devised plan of living must be abandoned if the battles of the Lord are to be fought and won. But, what should we say of the coward? What man of all the thousands of Israel would step forward and say: "I'm a coward. Let me go home?"

No, these harangues which at first sight may seem to have resulted in a great reduction of the ranks of Israel, only resulted, and were intended to result, in a stiffening of the backs of those men, as they were reminded that they were called to battle to defend their houses, their vineyards and their families.

The Christian vocation is not one of ease and self-pleasing. Have we nothing to defend? Enemies abound who would wrest from us the precious heritage of truth. Then there is still much land to be possessed. The battle is on and the challenge is heard. Shall we choose the easy path? "Shall your brethren go to war, and shall ye sit here?" (Numbers 32:6). We are all called to be soldiers. Should we seek an excuse for withdrawing from the ranks to seek an easy path?

THE BURNT OFFERING

—*Extract from an old writer*

Leviticus 1

The first anxiety of every soul awakened to consider its relation to God, concerns its own salvation. The cry arises, "What must I do to be saved?" That cry God has answered. He has said, and the words remain forever, "Believe on the Lord Jesus Christ, and thou shalt be saved." Our faith may be feeble, our appreciation of sin weak; our knowledge of Christ poor. We may have to confess that we are not humbled as we should be humbled; or that we do not reverence God as we should reverence Him, or that we do not value Christ as we should value Him. Nevertheless, whosoever with the feeblest faith casts himself upon God, through Christ, "Hath everlasting life, and shall not come into judgment, but is passed from death into life." His own worthless name is set aside; as it were, blotted out, and he stands accepted in the Name of Another. He is justified freely — "has peace with God" — "has received reconciliation."

But whilst the Scripture thus plainly points to the door of salvation, another of its objects is to instruct those who are within. We enter, not as sheep that have never wandered, but as sheep that have gone astray, ignorant, weak, still exposed to temptation, still prone to wander and as such needing instruction, guidance, consolation. This the Scripture is intended to supply, and such particularly is the object of the Book of Leviticus. It explains to those who HAVE believed the fulness and completeness of their redemption.

Israel, to whom were given in types the shadows of those mercies which are made to US verities in Christ, Israel received the Book of Leviticus. They received it not while they in Egypt, not before they received the typical sign of salvation through the blood of the passover lamb, but AFTER they had left Egypt, AFTER they had been saved from judgment, AFTER they had been recognized as the redeemed of the Lord. They entered the wilderness, not as strangers to God and to His mercies, but as a people whom God had chosen for Himself, to learn His ways, and to maintain His testimonies.

One of the chief and most peculiar mercies granted to them in the wilderness, was the Tabernacle—the place of "appointed meeting" between God and themselves. There, as soon as it was reared up, God instituted those SACRIFICES which formed the basis of Israel's rest in Him, and of His ability, without de-

rogation from His holiness to rest IN THEM. SACRIFICE, therefore, is the great thought of Leviticus throughout. The altar with its holy fire seeking that whereon it might feed—the claim of the altar duly met by the accepted offering—God satisfied and honoured—the worshipper protected, instructed and blessed—these are the subjects of which the Book of Leviticus treats.

Believers learn in it the riches which are theirs in Christ Jesus. They learn also to see in the light of God's holiness, as well as of His grace, the nature of those short-comings and sins which need that those riches should be substituted for their poverty in the presence of God. They learn too, how they are consecrated as His priestly servants to serve Him in the midst of holy, and also unholy things.

The commencing chapters of Leviticus present to us five different aspects of the sacrificial service of Christ, varied according to the variety of those needs in us, which the grace of the ONE Sacrifice is designed to meet. The want of that FULL AND UNRESERVED DEVOTEDNESS which is due on our part to God, and claimed by Him, but which by us is never rendered, is met by that abounding grace which has appointed Another, perfect in devotedness and self-renunciation, to be a BURNT OFFERING in our room.

The manifold deficiencies in our personal CHARACTERS — the presence in them of so much that should be absent, and the absence of so much that should be present, is met by the presentation of Him for us. And the perfection of His character is here typified by the excellency of the MEAT OFFERING. The condition of our NATURE, which is enmity against God, because sin dwells in us, is met by the efficacy of the PEACE OFFERING, whereby, notwithstanding the enmity of our nature, peace with the Holy One becomes our portion. SIN, even when committed in such intensity of blindness, so that we do not understand the heinousness of that which we are doing, and perhaps mistake it for good—such sin is met by the SIN OFFERING. If it be committed knowingly, not under the blindness of ignorance, but in the wilfulness of a heart that consciously refuses to be restrained, it is met by the grace of the TRESPASS OFFERING.

Such are the aspects under which the perfectness of the One Sacrifice is presented to us in the commencing chapters of Leviticus. The aspects are various but the sacrifice is one. Just as the colours of the rainbow may for the sake of instruction be presented to us separately, but the rainbow which they unitedly constitute is one. After we have learned in distinctness, we combine in unity. Nor is there any division of the perfectness of the One Sacrifice in its application to them that believe. From the

first moment we believe, the perfectness of Christ's sacrifice is ours in all its totality. We may not, perhaps, understand or appreciate all that is typified by these various offerings, yet the united value of them all is reckoned to us by God. As we "grow in grace and in the knowledge of our Lord and Saviour," we understand more and appreciate better, but by such growth in understanding we do not MAKE the blessing ours, we only apprehend that which IS ours.

The power of that first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," is well understood in heaven. The absence of such love must, in the judgment of heaven, be deemed the evidence of deepest sin. A heart that for one moment fails therein, is instantly understood to be under the plague of heaven. Here we are so accustomed to fall short of God's glory, and failure in glorifying Him is so much regarded as the necessary law of our condition, that even believers find it difficult to look on failure in devotedness as sin. And this a sin that needs atonement as much as their most dire transgressions. How much we fail to estimate the want of perfect devotedness as being positive sin. Hence the appreciation of our own condition, as well as of the grace that meets it, becomes proportionately enfeebled.

In order to correct this error — and error fatal to all right apprehension of God, and our relation both to His holiness and to His grace—the first lesson given to us in the Tabernacle respects the whole BURNT OFFERING. We might, perhaps, have expected to hear first about the Trespass Offering or the Sin Offering, for conscience without much difficulty recognizes that transgression violates our relationship to a holy God. Yet neither of these offerings is presented to our regard when God first speaks from the Tabernacle of the Congregation. His first command respected the whole Burnt Offering.

(to be continued)

WE NEED TO BE NEEDY

—*Mervyn Paul*

Spiritually alive Christians who wish to become more spiritually alive, who want to extend their spiritual capacities, and to acquaint themselves with the great possibilities of the new life in Christ Jesus, find the answer to be: More complete Separation unto the Lord. For separation unto the Lord clears the pathway of Faith and Obedience

to Peace, Power and Blessing. It also is a major requirement if we ever are to have the Fulness of the Spirit (Eph. 5:18). Thus you will see that a realistic separation unto Himself can open up a sphere of Christian experience known to far too few of us, but which was the common lot of the early believers. Notice the things said of them in Act 4:31-35.

Now, in trying to catch a glimpse of what their separation meant, you will see, easily, that it meant, **THEY HAD NOTHING LEFT BUT THE LORD**. To repeat an expression often heard from the spiritual giants of my boyhood days, they were "shut up to God". No wonder they could be filled with the Spirit!

Oh, I know that some of our readers will gasp and declare such a thing to be impossible nowadays. They will protest, "Yes, but that was a far different period in the Church's history — etc." And I would be inclined to agree, fully, were it not that the example of the Apostle Paul is still in the Bible. So long as the Holy Spirit holds up Gal. 2:20; 6:14 before our gaze, those arguments do not seem quite so conclusive, and second thoughts seem necessary for those of us to whom separation unto the Lord sounds like a burdensome thing. Pentecostal days belong to the past; but separation unto the Lord remains our privilege and responsibility until "travelling days are done", or until the perfection of our separation unto Himself takes place when we meet Him in the air. Indeed, **EVERYTHING THAT HINDERS OUR SEPARATION UNTO THE LORD IS BAD FOR US** — no matter how much we may esteem it to be necessary, or desirable.

What would such a separation entail?

Well, for discussion purposes, what about the love of money and comfort, dependence on a good job, social security, nice home, good clothes and car, etc.?

"Oh," you say, "I don't think I really love such things. I feel like Agur who prayed, 'Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain'" (Prov. 30:8-9).

Well, I must confess that I quit praying that way long ago. You see, I found out that my ideas concerning poverty and riches, and food convenient for me, were very different from those which the Lord has. In addition, the examples of the One Who had not where to lay His head, and of the Apostle who knew how to be abased as well as to abound, were constant rebukes to my thoughts about a proper standard of living. I always have felt grand when supplies were coming in freely, and equally down when the purse was fat.

Yet, since the Lord always is supplying some more urgent need than mere temporal requirements when there is "only a handful of meal in the barrel", you can see that my attitude was all wrong. For I now know that **NEED IS ONE OF OUR GREATEST BLESSINGS.**

Yes, it's true! Do you recall a single instance of our Lord's acting, when He was on earth, except in response to actual — often critical — need? The Bible is full of records of **CRISIS DELIVERANCES**, from Noah's time onward. Why? Because **IT IS NEED THAT DRIVES US TO GOD** — and keeps us there. Was it not our need as guilty sinners that drove us to the Saviour? Indeed, the danger was pointed out recently, in connection with social and other forms of security, that if men become need-proof, they may become God-proof! (Rev. 3:17).

When our needs (as our God reckons them) abound — whether creature needs, moral needs, or spiritual ones — driving us to Him to fulfil His Phil. 4:19 promise, **THEN WE ARE IN OUR PROPER RELATIONSHIP TO HIM, AS DEPENDANTS.** Our dependence on God becomes a reality, not simply a pleasant theory; and He thus is provided with opportunities to demonstrate His faithfulness and power. Indeed, it is safe to say that the more our needs abound, the more may we get to know God. At such times we are "shut up to the Lord", and in some degree, having nothing left but God, are separated (from normal sources of supply) unto Himself.

"Oh sure," some will say, "we all know we are dependent on the Lord — for our jobs, our health, our homes — our everything. Doesn't every good and perfect gift come from Him?"

Well now, I certainly must agree that this is blessedly true. But I am not speaking of such generalized needs, except as they may be what I am calling Crisis needs — needs in which all human resources may be denied. When one is out of work and cannot find a job; when the home is lost; when sickness lays one low and there is no money to pay one's board; when we are fearful and need courage to do the right thing, or obey God's Word; when spiritual strength is needed to withstand temptation — these are illustrative of crisis needs, the kind that really drive us to God (Psa. 40:17). For, "man's extremity is God's opportunity" still.

Thus **NEED**, rather than a "full basket" (Deut. 32:15), may turn out to be one of Heaven's major blessings (Isa. 41:17-20). For every time of need is a call to dependence on God; which in turn, is a call to a more complete separation unto the Lord — the gateway to the path of peace, and power, and true fruitfulness . . . Don't forget that in the most ideal period of Christian history the saints had **NOTHING LEFT BUT GOD!**

CREDITORS AND DEBTORS**Luke 7:36-50 and Deut. 14-15**—*J. James*

In these two passages of the Word of God, we have the thought of Creditors and Debtors, and both are seen in relationship to the children of God. In Luke 7:36-50 we see the Lord in the house of Simon the Pharisee. A woman had heard the music of that invitation in Matt. 11:28, "Come unto Me, all ye that labour and are heavy laden and I will give you rest." She followed Him into the house — and that is ever God's way — first Salvation, and then the House. First the rest of life and then the life of rest. The hymn-writer expressed this thought:

"Jesus I am resting in the joy of what Thou art."

The woman bestowed upon Him all the warmth of her affection as expressed in her tears, kisses and ointment. There was a sense of joy and gratitude in her heart. She was not only a believer but also a lover of His Person, not only because of what **He had done for her** but because of **what He was**.

One may be a believer in Christ and know the joy of the forgiveness of sins and yet not realize how much he or she has been forgiven. The Lord told the parable of the two Debtors, the one who owed five hundred pence and the other fifty. "When they had nothing to pay, he frankly forgave them both." There is another interesting lesson in the story and that is, the grace of the creditor who forgave five hundred and fifty pence, out of the abundance and wealth of his heart. So God brought Christ into the world to reveal all the wealth and affections of his heart, and of His grace. He lived as none before had lived and died on Calvary's Cross that we might receive the forgiveness of all our sins and have heaven's blessing upon us. All the debt that we owed to God, Christ paid on the cross, as Paul wrote to Philemon in verse 18, "Put that on my account."

In Deut. 15, we are seen as Debtors. In chapter 14, for the first time the Lord brings before us the thought of Sonship, and living in the good of it. It is not now the forgiveness of sins, not our reception of mercy and grace, but the thought that as sons of God we should bring pleasure to the heart of God, and delight in our relationship to Him.

Then in Deut. 14:3-21, the Lord brings before us the food that is suitable or unsuitable for the sons of God. It is not a question, is this right or wrong, may I do this or that? The question is, will this bring delight to the heart of God? For all

these creatures suggest influences which will affect our lives for good or evil. The company we keep, the books we read and the things we see, help to form our characters. Therefore we should exercise discrimination. What is not of Christ is unsuitable for the sons of God.

When Abraham went down for Egypt's food and brought back Egypt's wealth, he was affected by it. Israel fed on three kinds of food: 1. Roast lamb in Egypt, speaking of the sufferings of Christ. 2. Manna in the wilderness — the perfection of Christ's manhood. 3. The old corn of the land — Christ in resurrection and glory. This is the food suitable for the sons of God. It is the good of the land, not of Egypt, but of Canaan.

In chapter 15 of Deuteronomy, we have the thought of the believer as a Creditor. There are times when our brethren are under obligation to us, for a creditor is one who has a claim upon another, but righteousness would consist in acting towards another as Christ acted towards us. We must be careful to avoid the spirit of DEMAND in things that are due to us. We take down our "ledgers" and there we see things standing against our brothers and sisters. Brother or sister so and so did such and such to me, or took advantage of my kindness, etc. These things pile up and we begin to get sour. Many difficulties in certain parts are the result of these accumulated, old standing accounts. Sometimes it affects our family relationships. May God save us from this spirit of demand. May we enter into the compassions of the heart of God as we think of what a debt of love we owe to Him. "When we had nothing to pay He frankly forgave us." How many wounds smart, year after year, because we, as creditors are not rich enough to forgive. In verse 3, it is called the Lord's release; we transfer the debt to Him and in so doing, we reflect His character and give Him pleasure.

In Matt. 18:23-35, the Lord tells the parable of the man who owed ten thousand talents. When this servant fell down and worshipped saying, "Lord, have patience with me, and I will pay Thee all, then the lord of that servant was moved with compassion. . . and forgave him the debt." But the same servant went out and found one of his fellow-servants, which owed him an hundred pence . . . and he took him by the throat, saying, 'Pay me that thou owest'." There is the legal spirit of demand, but listen to the words of the Lord: "O thou wicked servant, I forgave thee all that debt because thou desiredst me. Shouldest thou not also have had compassion on thy fellow-servant, even as I had pity on thee." Shall we, in the light of Calvary, where His heart's blood was shed to redeem us, not exercise the spirit of release rather than the spirit of demand.

Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on love, which is the bond of perfectness" (Col. 3:12-14).

"Thy foes might hate, despise, revile, thy friends unfaithful prove,
Unwearied in forgiveness still, Thy heart could only love.
O give us hearts to love like Thee, like Thee, O Lord, to grieve
Far more for others' sins, than all the wrongs that we receive.
One with Thyself may every eye in us, Thy brethren, see
That gentleness and grace that spring from union, Lord, with
Thee."

BIBLICAL FAITH

—*F. Bettez*

"Lord, I believe! Help Thou my unbelief!" Mark 9:24.

Is there a God? Yes. Without Him the material and the spiritual world is an unintelligible chaos, without sense and purpose. This God must be a personal, living God; an impersonal God is no God; and a dead God is folly.

If this God of life created us, why is death in us? Because we have fallen away from Him. Is this God and our Creator nevertheless concerned about our temporal and spiritual welfare? Yes. How can we know it? Only through a revelation on His part.

Has He given us such a revelation? Yes. He has at all times revealed Himself to individuals through appearances, visions and dreams, and to mankind as a whole through the written Word, the Bible, given to His servants. "If there be a prophet among you, I the Lord will make Myself known unto Him in a vision, and will speak unto him in a dream. But with My servant Moses will I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall he behold."

What is the Bible therefore? A divine revelation. "Eye hath not seen, nor ear heard . . . God hath revealed them unto us by His Spirit." "The revelation of Jesus Christ which God gave

unto Him, to show unto His servants the things which must shortly come to pass (Rev. 1:1). "The mystery of Christ is revealed unto His holy apostles and prophets by His Spirit."

How did this revelation take place? In this manner — that the third Person of the Godhead, the Holy Ghost, ever and ever enthused, filled, inspired a man, so that he could not do otherwise than speak and write what the Triune God wanted to impart to mankind through Him. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before" (Acts 1:16). "Behold I have put My words in thy mouth" (Isa. 51:16; 59:21; Jer. 1:9).

Were these men not involuntary tools? No; no more than a Christian, who from a full heart, repeats the Lord's prayer after Christ.

But the style in which the Biblical authors write differs individually. Yes, divine inspiration does not destroy individuality, it elevates it.

In the original, then, the Bible is verbally inspired? Yes. Christ says: "It is easier for heaven and earth to pass, than one tittle of the law to fail" (Luke 16:17).

Must a Christian believe the whole Bible? Yes. It is a unit, and man dare not select what he would believe, and what not. Whosoever does not believe the Old Testament, does not believe the New either. Paul testified before Felix, I believe **all things** which are written in the law and the prophets" (Acts 24:14). Christ came into the world in order that "all things be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Him" (Luke 24:44).

Then I am to believe every miracle related in the Bible, however unreasonable it may be? Yes. It is childish to distinguish between easier and more difficult miracles. It is unbiblical to distinguish between miracles belonging to the history of salvation, and other miracles. To grasp miracles by reason is the same as wanting to grasp sunlight or lightning in the hand. If you do not believe one of them, you are on the way to doubt all, and do not know what a miracle is.

Is faith in miracles the pith and centre of Biblical faith? Yes. Faith in the miracle of miracles, Christ, eternal God, incarnate, conceived without sin, crucified for our transgressions, and raised again the third day. "Without controversy, great is

the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (I Tim. 3:16).

But cannot a man honour Christ, love Him, strive to follow Him and call himself a Christian, without acknowledging His Deity? No; that is self-deception. Thus man "maketh God a liar; because he believeth not the record that God gave of His Son" (I John 5:10). And the end is judgment. "If ye believe not that I am He, ye shall die in your sins" (John 8:24). Christ is the King of aeons; He upholds all things by the word of His power (Heb.1:3). "He came of the Fathers as concerning the flesh, Who is over all, God blessed forever" (Rom. 9:5). It must be this or nothing.

But where does reason come in? Nowhere.

Then why did God give us reason? For planting and building, buying and selling, marrying and being given in marriage.

Did God not give us reason also for the purpose of judging His Word? No. To want to judge the Bible by reason is unreasonable, since the Bible rests upon miracles, which reason cannot grasp. But if my reason is to be the criterion, and is able to tell me how much of the Bible I am to believe, then, by equal right, this must be true of every other man's reason; and if we listen to them all in succession, not a word of the Bible remains valid.

But must not human erudition and science prove valuable even in view of the Bible, and for Bible study? No. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent" (Matt. 11:25).

Is Bible criticism not allowable at all? No. The very name is arrogance; for he who criticizes considers himself wiser than that which he criticizes. "They desire to be teachers of the law, and understand neither what they say, nor whereof they affirm" (I Tim. 1:7). The wiser and more prudent a man considers himself to be in view of the Word of God, the more will God send Him doubts and delusions.

But is not the Bible very hard to understand? Yes, it is so difficult, so high, so deep, that it has never been, and never will be, fully understood by any man. Yet it is so simple, so comprehensible and clear, that any child, or an ignorant old woman, or a beggar, finds in it all that is necessary unto salvation. And salvation, SALVATION, this is the one thing that is needful. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

But is the Bible not a gradual production, and were its books not gradually collected? Yes, according to the knowledge and will and eternal decree of God.

Are there no other divine books except the canonical? No. The canon is not ordained of men, but of God through men. "All Scripture is given by inspiration of God."

What shall the Christian answer the scoffer who wants to prove to him that the Bible contains all kinds of mistakes, errors and contradictions, and things that are untenable. Nothing. He is not concerned about the reason of the faith that is in you, (I Peter 3:15). On account of his faith in the Bible, the Christian must suffer to be considered a fool by the world.

What shall he say to the still doubting, but honestly seeking questioner? "Take and read it." If the Spirit of God does not enlighten you, neither your own speculation, nor the wisdom of other men will help you.

But such faith in the Bible is not up to date, is unscientific, simple, childish, and contradicts the spirit of the age, as well as sound reason, and the interpretations and opinions of many learned religious men. Yes.

Let us once for all abandon all hope of ever inventing a faith in the Bible that will find acceptance in the sight of the world, no matter whether it call itself Christian or godless. Just as "the wisdom of this world is foolishness with God", so the wisdom of God is, and will remain, foolishness with this world. If your faith in the Bible does not bring upon you the opposition, the more refined or the grosser mockery, the silent or the outspoken contempt and hatred of the world, the educated and the scholars, you may know thereby that it is not the true faith. Or do you claim to be greater than your Master? He spoke "words of eternal life", and they mocked Him.

Whoever had such faith in the Bible? Those who overcame the world by faith — the prophets, the apostles, the martyrs. This is the exulting certainty of the soul that has at last found the rock amid the rolling and surging of the thoroughly uncertain opinions of men. Such a soul hungers and thirsts after firm faith in the Bible, for in such faith it finds its strength and bliss. God grants this to many simple, ignorant souls whom He loves — and to many great minds also such as Augustine, Calvin, Luther, Pascal, Newton, Leibnitz and many others.

The Spirit shows that this Word in the past and present,

among the high and lowly, among all nations, is the only Word and Book that has power to change sinful men into children of God. The only Book that teaches and enables men to live patiently and die happily. In him the word of Christ is verified: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

COUNTER TRUTHS OF SCRIPTURE

TWO PARACLETES

The Lord Jesus is our Advocate with the Father (I John 2:2), living for us and looking after our interests up there. The Holy Spirit is our Advocate or Comforter (John 16:26), living in us, looking after God's interests in us down here. The word is the same in the original in both cases — Paraclete — one who undertakes, stands by, and carries through our cause.

SEAL AND EARNEST

The Holy Spirit is God's seal (Eph. 1:13), marking His claim upon us, on the ground of accomplished redemption. He is also the earnest (Eph. 1:13), given to us to mark our claim upon God, the pledge and foretaste of the glory which is yet to be ours. The former teaches us to look back to the cross, the latter, upward and onward to the Throne.

SINCERE AND WITHOUT OFFENCE (Phil. 1:10)

"Sincere" in the Greek means, "clear when judged", and refers to our state of soul Godward. "Without offence" has reference to our attitude manward, and cautions us so to walk as not to stumble others.

SOBERLY, RIGHTEOUSLY, GODLY (Titus 2:12)

These three fill up the measure of the believer's life as disciplined by the grace of God, which has brought him salvation — "Soberly", as regards himself: "righteously", in relation to others: and "godly", in his attitude toward God.

STRANGERS AND PILGRIMS (I Peter 2:11)

The former eyes the place where we are, the latter, the place to which we are going. Strangers, not at home — pilgrims, going home. Once we were strangers there (Eph. 2:19); now we are strangers here.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

Why do you wait, O sinner?
 Oh, why do you tarry so long?
 When Jesus is waiting to give you
 A place in His sanctified throng.

This solemn gospel hymn was written by G. F. Root; it ran as follows in its original form:

Why do you wait, dear brother?
 Oh, why do you tarry so long:
 Your Saviour is waiting to give you
 A place in His sanctified throng.

George Frederick Root, Doctor of Music, was born in Sheffield, Mass., in 1820, the eldest of a family of eight, who spent his youth on a farm. His genius for music drew him to Boston where he became a pupil of the well-known Lowell Mason, and soon advanced so far that he began himself to teach music. He became the best-known composer of his day. In 1860 Root moved to Chicago where he spent the remainder of his life, writing and publishing music. He died August 6, 1895. The end of the last century produced many writers of gospel hymns, and most of the stirring hymns which we sing today were written at that time. Among the writers were, P. P. Bliss, Robert Lowry, James M'Granahan and Major D. W. Whittle. Fanny Crosby write words to Mr. Root's tunes, and Mr. Root wrote tunes to Fanny Crosby's words. He wrote a good number of hymns, among them:

"She only touched the hem of His garment."

and

"Come to the Saviour, make no delay."

His greatest works were his compositions of tunes which are sung today all over the world.

Philip B. Bliss, a hymnwriter and composer of high rank, was a pupil of George F. Root; this came about in a remarkable way. "Bliss was passionately fond of music; his friends said that he loved music like a bird. His parents were poor, and it seemed at times as if his love for song would be crushed out amid his unfavourable circumstances. As a child, without having been taught, he fashioned rude instruments with which he could play a sort of music. When about ten years old he passed a house one day where he heard for the first time in his life, a piano being played. So thrilled was the boy with these new sounds so wonderful in his ear that, ragged and dirty as he was, he walked right into the house where a woman was playing. How startled she must have been when she stopped, to

find a barefoot urchin at her elbow, saying, 'Oh, lady, play some more.' Not realizing the child's real hunger for music, she ordered him out of the house at once.

"While still a youth, and not easily discouraged, Bliss sent a song he had written to Mr. George Root, knowing him to be a great composer, asking for a flute in return, if the song was good. Mr. Root kindly sent him the flute, and an acquaintance was begun which later resulted in Bliss becoming a musician, a hymnwriter, and an evangelist together with Root, Sankey, Whittle, and others."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. What is the difference between the Church as the body of Christ and the Church as a local assembly?

Answer. Space will not permit giving an adequate reply to this good question regarding a very important matter. However, we will seek to give a few of the distinctions as found in the New Testament. It is well to keep in mind that the word "church" and the word "assembly" are the same. Some do not like the term "local church", but we use it for want of a better phrase, conveying the idea of the church of God in any given locality.

1. The Church which is the body of Christ is the whole, of which every local church is a part.

2. The Church which is His body will continue until that time when He will "present it to Himself a glorious church, not having spot or wrinkle, or any such thing" (Eph. 5:27). A local church may cease to exist at any time. In a letter to "the church of Ephesus" (Rev. 2:1), we read, "Or else I will come unto thee quickly, and will remove thy candlestick (lampstand R.V.) out of his place, except thou repent" (Rev. 2:5). We know that the local church at Ephesus has ceased to exist.

3. The Church which is His body is being built by the Lord Himself. "I will build my church" (Matt. 16:18). He gives the gifts needful for the growth of His church. Every time a soul is saved a member is added to this church; and this is the only church membership which we as believers should recognize. The local church is being built by men under the guidance of the Holy Spirit. Concerning "the church of God which is at Corinth" (I Cor. 1:2) we read, "As a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (I Cor. 3:10).

4. The Church which is His body contains only genuine

and divine material. Into the local church there is liable to be received, unreal and counterfeit material. Sometimes these creep in unawares (Jude 4). John, in his First Epistle writes, "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" (I John 2:19). This could not happen in the Church which is His body.

5. The mode of entrance into the Church which is His body is plainly stated in I Cor. 12:13: "For by one Spirit were (R.V.) we all baptized into one body, whether we be Jews or Gentiles," etc. Reception into the local church is carried out by that particular church itself, when there is scriptural satisfaction regarding the one applying for reception into the fellowship of the local assembly. (See Acts 9:26-28. Romans 16:1-2, etc.)

6. From the Church which is His body no believer will, or can ever be expelled. No discipline is, or could be carried out in the church in that aspect. Regarding the local church, there were some who had to be "put away" in discipline. To the "church which is at Corinth" Paul wrote, "Therefore put away from among yourselves that wicked person" (I Cor. 5:13). Some were taken away in judgment (I Cor. 11:28-31). Some might cut themselves off (Gal. 5:11 R.V.), or for any reason whatever, leave the assembly.

7. In the Church which is His body there are no elders, bishops, or deacons. Each of these terms are found in connection with the local church.

8. The church which is His body is composed of every regenerated believer in the Lord Jesus Christ from the day of Pentecost until the rapture of the church. In other words, every truly born again person, young and old, of this present dispensation, make up the Church which is His body. The local churches are composed of those living upon the earth at any given time, who are gathered together unto the Name of the Lord Jesus Christ in any locality. We read of "the church of God which is at Corinth," (I Cor. 1:2); "the church of the Thessalonians," (I Thess. 1:1); "the church which was in Jerusalem," (Acts 11:22); "the church that was at Antioch," (Acts 13:1).

9. Each local church should act as such of its own responsibility, in its own sphere; yet in fellowship with other local assemblies which own Christ as Lord. The First Epistle to the Corinthians is addressed not only to "the church of God which is at Corinth," but, "with all that in every place call upon the Name of Jesus Christ our Lord." It is therefore addressed to every local church the wide world over. This letter contains "the commandments of the Lord" for every local church wherever found down through the years to this present time.

STEAM MILL, N.S. - J. McCracken and A. Milligan have moved the Gospel Trailer to continue with much the same interest as in Kentville. Some evidence of soul trouble among those attending.

ROSEBANK, P.E.I. -- A. Ramsay and R. McIlwaine are working on the new hall here. They have been joined by A. Gratton of Grand Bend.

DANIEL'S HARBOUR, NFLD. -- Some blessing was seen in the Gospel here. Later, Parson's Pond was tried with nightly meetings and other villages were visited with tracts. A. Bergsma has now returned to Vancouver and is exercised about going to Holland with the Gospel. H. Harris and G. Goff continue in Newfoundland and Bert Joyce and George Campbell have gone to Labrador to help the young assemblies and preach the Gospel.

U. S. A.

SEATTLE, WASH. -- A. T. Stewart had a week of much appreciated ministry meetings. Prayer is requested for an expected Gospel effort by H. McCready and J. Adams.

CHICAGO, ILL.-- L. DeBuhr and Eric McCullough commenced Gospel meetings in the 86th St. Hall on Oct. 2nd, with some unsaved attending.

HINKLEY, MINN. -- S. Hamilton is preaching the Gospel in a farm home, after being in Aredale, Iowa for two weeks in Gospel and ministry.

MANCHESTER, IA. -- The conference was the largest yet and the ministry was good and practical. There are a large number of young people and the Lord directed the ministry along lines which would help them to live godly. J. Govan had a week of ministry at Manchester and then to Stout. The conference at Hitesville also was larger than ever, which is a cause for thanksgiving.

WEBSTER CITY, IA. -- P. Elliott and B. Orr are preaching the Gospel in a country school-house near here with interest. W. Warke and S. Mick closed their meetings in Beetown.

EAST BOSTON, MASS. -- Clay Fite had helpful ministry meetings.

CLEVELAND, OHIO -- S. Maxwell and H. McCready are preaching the Gospel in the Monticello Hall.

AKRON, OHIO -- G. Graham had a week of ministry which was good and practical.

CONFERENCES

EAST BOSTON, MASS. -- The Eighth annual conference will be held, D. V., Dec. 3 and 4 with prayer meeting on Dec. 2 at 8 p.m., Saturday at 10:30 a.m., and 2:30 and 7 p.m., Lord's Day, 10 a.m. for Breaking of Bread, S. S. at 11:45 a.m. Ministry, 2:30 p.m. and Gospel at 7 p.m. "We are looking to the Lord to send along His servants who are preaching and practising the truth of God in simplicity." Corr. Frank Procopio, 78 Falcon St., East Boston, Mass.

AVONPORT, N.S. -- The conference will be held, D.V., on Nov. 12 and 13, with a prayer meeting on the 11th. Ministry will be welcomed from those who appreciate the "Old Paths" and honestly minister the same.

OMAHA, NEB. -- "We plan, D.V., two days of special meetings on Nov. 19 and 20, preceded by a prayer meeting on Nov. 18. Brethren walking in scriptural paths welcome." Corr. H. A. Hamilton, Sr., 4736 North 37th Street, Omaha, Neb. Gospel Hall 16th Carter Lake Blvd., Omaha.

VALLEY CITY, N. DAK. - The annual conference will be held, D.V., Nov. 5 and 6 with a prayer meeting on Nov. 4. Brethren walking in the old paths welcomed in ministry. Corr. Eldon Clark, Rt. 1, Valley City, N. Dak.

SANTA MONICA, CAL. - The annual conference, D.V., Jan. 1 and 2, in the Civic Auditorium, cor. of Main and Pico. Lord's Day, 10:30 a.m.

and 2:30 and 7 p.m.; Mon., 10, 2:30 and 7. Prayer meeting Dec. 31 at 7:30 p.m. in the Gospel Hall, at 1040 Pico Blvd. Corr B. Paul, 2020 Pier Ave., Santa Monica.

WITH CHRIST

JACKSON, MICH. - Our brother, Guy Champney went home on September 19th at the age of 73. He was saved as a result of meetings held in a school-house near Rives Junction by A. T. Stewart and L. McBain in 1930 and has gone on well to the end. The funeral service was taken by L. McBain.

JACKSON, MICH. - Our sister Mrs. Frank Phillips went to be with Christ on August 27th, after a brief illness. She was saved in 1946 at meetings in a school-house near Leslie by L. McBain and N. Crawford. She went on well for God. Prayer is requested for two sons and their families.

HINKLEY, MINN. - Our dear sister Mrs. James Moffatt, went home at the age of 85. She was saved as a young woman of 23 in Kansas City. She loved the Lord and His people and her home on the farm was open to them until her husband's homecall 15 years ago. S. Hamilton was called for the funeral service.

SYDNEY MINES, N.S. - (We regret the delay in this insertion.) On April 24th, our esteemed brother Arnold Ernst was called into the presence of the Lord in his 84th year. He was saved over 50 years ago and has been in happy fellowship in the assembly almost from the commencement and was correspondent for the past number of years. He bore a good testimony and will be missed. Douglas Howard preached the Word at the funeral.

HITESVILLE, IA. - Henry Bakker of the Hitesville assembly went to be with the Lord on September 16th, as the result of a heart attack. He was saved in 1936 in tent meetings by Oliver Smith in Aplington. He bore a good testimony and a large crowd gathered for his funeral which was taken by P. Elliott and H. Harms.

SAULT STE. MARIE, ONT. - Our dear sister Mrs. Fred Wright went home at the age of 80 on October 5, from a rest home in Orillia. She was saved as a girl of 17 while attending meetings by Mr. Alex Marshall. She went from the meetings troubled in soul and found deliverance through the words: "O why was He there as the bearer of sin, if on Jesus my guilt was not laid?" For many years she was in happy fellowship in the assembly at Sault Ste. Marie. She loved the Lord and His people and, as long as she was able, was given to hospitality. A. W. Joyce preached the Word at the funeral.

ORILLIA, ONT. - At her late residence here, our sister Mrs. Ruby Grant went to be with the Lord on August 31st. She was received into fellowship in Midland in her early teens where she remained a number of years, more recently in fellowship in Orillia. The funeral was held in Midland, shared by R. Harris and F. Pearcey.

TORONTO, ONT. - Our dear sister Mrs. Richard Roberts (widow of Richard Roberts, Evangelist, who went home 8 years ago), passed away September 23rd. She was born in 1882 in Scotland and was saved there before coming to this country. She loved the Lord and His people and was in happy fellowship in the West Toronto assembly for many years. The funeral service was shared by Earl Jeffries and A. W. Joyce.

MONTREAL, QUE. - Our beloved brother Wm. J. Coull passed quietly into the presence of the Lord September 9th, in his 81st year. He was in the assembly for a number of years where he maintained a quiet, steady, consistent course. He leaves a widow and family to mourn his loss.

LONDON, ONT. - Our beloved brother Chester Plewes fell peacefully asleep in Jesus on September 29th. He was saved over 60 years ago through the preaching of John Smith and D. Munro, and was one of the original brethren in the assembly now known as Pall Mall. The funeral service, which was from the hall, was taken by John Gray.

Leon Smith

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

CONTENTS

JOSHUA'S LOOKS	<i>A. W. Joyce</i>	221
DAILY LIFE OF A GODLY MAN	<i>G. G. Johnston</i>	223
STRAIGHT TO HEAVEN		225
THE DAY APPROACHING	<i>Wm. Williams</i>	228
THE BURNT OFFERING Part 2		230
PURPOSE OF HEART		233
HAVE YOU MADE YOUR CHOICE?	<i>Mervyn Paul</i>	235
SCRIPTURAL HYMNS	<i>Hector Alves</i>	237
QUESTIONS AND ANSWERS		239

DECEMBER, 1960

PUBLISHED MONTHLY, D. V.

EDITOR — A. W. JOYCE, 26 Munro Blvd., Willowdale, Ont., Canada.

ASSOCIATE EDITORS —

F. G. WATSON, 92 Regal Road, Toronto, Ont.

G. G. JOHNSTON, 140 Woodycrest Ave., Toronto, Ont.

HECTOR ALVES, 338 West King Edward Ave., Vancouver, B.C.

TREASURER — JACK JOYCE, 1 North Park Drive, Toronto 15, Ont., Canada.

Subscription price for five copies or more going to one address One Dollar and Fifty Cents per year in advance. For lesser numbers or one copy to an address, Two Dollars per year per copy in advance.

Send all items of news, conferences and notices of death to:

TRUTH AND TIDINGS, 26 Munro Blvd., Willowdale, Ont., Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, 1 North Park Drive, Toronto 15, Ontario.

"Authorized as Second Class Mail, Post Office Dept., Ottawa"

Printed and Mailed in Midland, Ontario

TIDINGS

SPY HILL, MAN. — J. Ronald and R. Boyle closed their meetings after seeing a little blessing in the Gospel.

WINNIPEG, MAN. — The meetings over Thanksgiving were good with four visiting brethren to minister the Word. Harry Steel went to Kenora, George McKinley to Pine Creek, T. William to Minitonas and J. Gray to Portage la Prairie. John Norris commenced meetings in Armley, Sask., J. Gray is going on to Mervin for the fall conference. We received word, without details, that the wife of our brother Fred Lewis of Glen Ewen was killed in a car accident and he and his daughter are in the hospital.

TORONTO, ONT. — J. Blackwood and W. Bousfield are preaching the Gospel in the West Toronto hall. A. W. Joyce continues in Pape Ave. hall with good attendance, interest and blessing in the Gospel. Vern Markle, who has had to return from Cuba with his family because of conditions there, has had interesting meetings in various halls telling of the work in Cuba. Arnold Adams and family have also had to return. Pray that the Lord may re-open doors for the Gospel in Cuba. Henry Fletcher is not able to get far from home, or away for any length of time. His wife is quite ill and confined to bed. Our brother has been encouraged in seeing a man and his wife led to Christ after a recent funeral.

DESERONTO, ONT. — Russell Harris had ministry meeting here, Peterborough, Campbellford and at Victoria Road, and is feeling stronger in body.

EDEN GROVE, ONT. — A. Klabunda and G. Baldwin had a series of Gospel meetings with some interest but no one professed to be saved.

CRAPAUD, P.E.I. — Robert McIlwaine joined Arnold Gratton in Gospel meetings and they are being encouraged by good crowds.

SYDNEY, N.S. — The conference was good with ministry from eight of the Lord's servants. J. McCracken continues meetings in the Gospel Trailer two nights a week in Kentville with some encouragement. All Day meetings were planned for Lord's Day, November 6th in Oxford, N.S.

CLEVELAND, OHIO. — Gospel meetings in the Monticello Hall by S. Maxwell and H. McCready have been very encouraging and a number have been led to Christ.

MANCHESTER, CONN. — S. Rea and Fred Holder are commencing Gospel meetings in this city.

ARLINGTON, WASH. — Recent visits have been much appreciated from A. T. Stewart and W. Ferguson. J. Smith gave an account of the work in Tasmania.

JOSHUA'S LOOKS

—A. W. Joyce

Joshua must have been greatly stirred when the events took place which are chronicled in Deut. 31, chapter 34, and Josh. 1. At that time he must have looked BACKWARD, FORWARD and UPWARD. As we draw almost to the close of the year 1960, we may well, like Joshua, take these three looks.

THE BACKWARD LOOK

In Deut. 31, Moses told the people that he would no longer be with them as their guide and leader. He must "go the way of all flesh." In verse 7, Moses called for Joshua and commissioned him from God, "Thou must go with this people into the land." For perhaps the first time, Joshua would be faced with a new issue, never before encountered — Moses will no longer be with you, you can no longer lean upon him.

How the mind of Joshua would revert over the past forty years of wilderness journeying! How the many stirring events of that long journey would unroll themselves from the past. He had leaned, as all Israel also had done, upon that most remarkable man of God, Moses. The Lord had brought them through all the vicissitudes of the wilderness journey with its fears, failures, necessities and dangers. But now that is all past and a new era in Israel's national history is about to begin.

We have come near the close of this year, and truly 1960 has been a year of stirring events. In the world arena, crisis after crisis has developed. The Algerian crisis in North Africa, the Berlin crisis in Europe, the Congo crisis in central Africa, the Cuban crisis in the western hemisphere followed one another in quick succession, accompanied by the rumblings of other possible storms from the Indian-Tibetan border, the Middle East and from South Africa. The general public of the unconverted world may shrug these serious events off and, drugged by pleasure and prosperity, say, "Let us eat and drink for tomorrow we die." But the thinking, exercised Christian will not so view these conditions. With deep thanksgiving to God, he will look back over the past year, he will magnify God's preserving care. Like Samuel of old, he will raise his pillar of gratitude to God—"Ebenezer, hitherto hath the Lord helped us."

THE FORWARD LOOK

It could scarcely be otherwise than the anxious fears would fill the mind of Joshua as he looks forward to the future. The people of Israel are about to cross the Jordan to the land of Canaan which, at that time was occupied by powerful, well-armed enemies. No longer can Joshua leave the burdens to Moses to bear. He will have to

shoulder heavier burdens of responsibility than he had ever done before. But the Lord always fits the back for the burden.

“Moses called unto Joshua, and said unto him in the sight of all Israel, be strong and of a good courage: for thou must go with this people into the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, He it is that doth go before thee; He will be with thee, He will not fail thee neither forsake thee: fear not neither be dismayed.” Thus Joshua is encouraged by the assurance of the unfailing presence of the Lord with him and his eyes are directed above all the difficulties of the way and given the

UPWARD LOOK

As we look forward to the coming year, with all its uncertainties and its untrodden paths, surely we need the Upward Look. If we find our resource in the Lord as Joshua did, we will be preserved from two evils. The first evil and danger is that of becoming careless, unexercised and unduly occupied with the world and present temporal things. The other evil into which we can fall is that of fear and anxiety as we ask ourselves, “What is going to happen next?” There is no time for gloomy depression, the work of God must go on.

The Lord emphasizes three great conditions which Joshua must fulfil if he is to know triumph and victory in his leadership of the people of God.

1. His heart must be sustained by the consciousness of the abiding presence of God with him, (Josh. 1:5).
2. His mind must be stored by the Word of God. He must read it, speak of it and meditate upon it continually, (Josh. 1:8).
3. His will must be in subjection to the will and Word of God. The Word of God must be obeyed and practised. Twice over in verses 7 and 8 of Josh. 1, the Lord says, “Observe to do according to all that is written.”

Upon fulfilment of these conditions God gives the promise, “THEN thou shalt make thy way prosperous, and THEN thou shalt have good success.”

Surely all of us desire spiritual prosperity in our Christian lives and good success in our service for the Lord. If we are to enjoy this in the coming year, (if our Lord has not come) the three conditions which were presented to Joshua and which in a large measure he fulfilled to the end of his fruitful life, we also must fulfil.

There must be faith and confidence in the living God. “He that cometh to God must believe that He is, and that He is a rewarder

of them that diligently seek Him" (Heb. 11:6). "Shall I lift up mine eyes to the hills? whence should my help come? (margin) My help cometh from the Lord, which made heaven and earth" (Psalm 121:1, 2). God delights to be trusted and never has failed the trusting soul.

There must be the constant reading of, occupation with, and meditation upon the blessed Word of God. What Joshua was to Moses in the Old Testament, Timothy was to Paul in the New. So the apostle wrote, "Give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:13—16). How many victories would be won, how many troubles overcome, in the personal life, in the home and in the assembly, if we were more diligent students of the Word of God?

There must be obedience and subjection to the commandments of the Lord as we learn them from the Word of God. It is possible to have an intellectual pleasure in the mastering of the letter of the Word of God, but that is not the purpose for which the Word was given. The Lord Jesus said in John 13, "**Do** as I have done to you . . . If ye know these things, happy are ye if ye **do** them." So the joy comes, not with the knowing of the Word, but with the practice of it. Also, the more we know of the Word of God, the more responsible we are to obey it.

There is another look, with which we all are familiar but about which Joshua knew nothing, the ONWARD LOOK to the coming again of our Lord Jesus Christ. "We look for the Saviour, the Lord Jesus Christ." What a stimulating, strengthening, purifying hope we have in the coming again of our Lord Jesus Christ. If we are spared here below until 1961, oh that this blessed hope might fill our hearts! Oh that it might be more of a blessed reality in our lives from day to day! May we like the Thessalonians serve Him better while we wait for Him, look for Him, and "love His appearing."

THE DAILY LIFE OF A GODLY MAN

—G. G. Johnston

Every Christian's life is a "day-at-a-time" life. None of us can alter yesterday, nor can we have the experiences of tomorrow until we have been through those of today. The happiest Christian is the man, or woman, who seeks to make the best of today.

Each day has a beginning. Yours may begin earlier, or later, than mine. The way in which it begins will surely affect the entire day. A godly man will begin his day with God. Upon awakening, he will immediately think of his God, and from his heart will rise a note of thanksgiving and worship. He will thank Him that He has watched over and cared for him and his loved ones throughout the night, and for the other mercies of which he is conscious. He will worship before Him, because He is his God. He will seek a time of intimacy and communion with God through Christ. The divine life within him yearns after this, as it did in David. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Psalm 42:1). He reads a portion of the Scriptures and seeks in it to hear the voice of God to his soul.

Who among us would dare to begin any day without seeking help from God? To do so would prove that as yet we had not learned our own helplessness in the struggle with the corruptions of the flesh within us, the enticements of the world and of the devil. The ungodly are self-confident, but a godly man has no confidence in the flesh, (that is, self). His confidence is in the Lord.

Some particular matter concerning his own life, or the lives of others, may be brought before God in prayer with intercession, for he is exhorted: "Casting ALL your care upon Him, for He careth for you" (I Peter 5:7). He rises from his knees as one who has put his hand into the hand of his Heavenly Father, who alone can keep him from falling throughout the day.

With a note of thanksgiving for such a Friend and Sustainer, he goes out to meet the experiences of that day. Before long he sees something happen, or hears of the sudden death of someone and from his hart there goes up a note of thanksgiving to God that he is saved and ready, should his life be cut short. Difficulties crop up in his employment, and he is perplexed, but he breathes: "Help, Lord," and is given wisdom how to act, or grace to hold his tongue. Or, it may be that he does say something he had better not to have said. He feels he made a mistake, and though busily engaged, he says to his God: "Lord, I did wrong: I sinned in that thing." He knows from the Word that immediately he has been forgiven, and the Spirit again comforts his heart.

The struggle and temptations of a day among the ungodly are soon over. He returns home with a happy heart. However humble that home may be, he knows that he will there be greeted by a smiling wife and a bunch of playful children. She too began her day with God. She had her struggles with herself and with the children, but as she went about her duties in the home, she has also had her hand in the Lord's hand, and He has held her up.

She expresses her interest in his problems and he manifests sympathy with her in hers. The children run to greet their father. He is a happy man, because he is a godly man.

They all sit down together to enjoy their evening meal. He thanks God for it, and if he is a godly man he will not grumble, much less fume and rage. The food may not be all that a king would have, but he would not change places with any king. With his children gathered around him, he reads a portion of Scripture, or they, if old enough, share in the reading. The greatest of reverence is seen, for he will not permit disorder. All knees are bowed as the godly man gives thanks for the mercies of the day, and pleads for the salvation of his offspring and of others, once again confiding all to the care of a good, Heavenly Father.

It may be one of those evenings on which the saints gather for mutual help in the things of God. If the children are small and cannot be left, he will consider his wife's need for Christian fellowship, and between them they will arrange who shall go. If the children are old enough, they will take them as often as possible. Present at the meeting, he will seek to avoid being a "silent member", at the same time avoiding the "talk of the lips, which tendeth only to penury" (Prov. 14:23). As he leads the gathering in prayer, all feel moved to say, "Amen." Though he would be the last to assert it, others sense the fact that he is a godly man. His counsel is sought in difficult matters. He avoids all gossip, but has a lively interest in all matters concerning the saints.

Returning home, he seeks a period of fellowship with his God, as he reads and meditates on the Word of God, then as he commends all to Him in prayer, he retires with a happy heart. Who would not wish to be a godly man?

STRAIGHT TO HEAVEN

It is an awful thing to die, mother, sadly said a young girl whose end was evidently drawing near.

True, child, replied the mother, and I could wish I were able to go through it for you; but why fear? The priest has been here, and you have confessed.

Yes, I have confessed all I could remember, and he gave me absolution; but for all that, I am not comfortable; anyway I have to go into purgatory, and you know, mother, you are very poor.

The unhappy mother felt the force of the last words, but at once replied: True, Maria, we are not rich, but I will work night

and day to pay masses for your soul; you could not think your mother would rest while you were in suffering?

I have thought much lately of my cousin Catherine, answered the sick girl. She was so happy before she died, and yet she had neither confessed nor received absolution. She did not believe in purgatory, but that she was going straight to heaven.

Catherine was a heretic, my child, and outside the true church. It is better to be unhappy, than to die as she did, in error.

Often, continued Maria, I think of the words she repeated so much: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me." What could she mean? I have nothing to comfort me, nobody with me in this dark valley.

Come, come, my dear, your sickness is making your mind weak. Leave all that to the priest: try and rest and not think of Catherine.

I'll try, mother, but I can't help thinking how blessed it would be to go straight to heaven.

Ah! that isn't for the like of us poor sinful folk. But here comes James! and as she spoke the dying girl's brother entered the house. He had learned of his sister's nearing end, and had come for a final visit. The mother went to her duties, and James sat beside his sister, pained to see how much she had changed.

Their conversation soon turned on their cousin Catherine who had lately passed away with such peace and joy.

Oh James, said Maria, I wish I could feel like that. She used to say she had no need to confess and get absolution, because . . . because . . .

Because Jesus had died for her, and borne her sins Himself on the cross, said James with a firm voice; why then need she fear? The blessed fact that Jesus could do such a thing for her proved how much He loved her, and to go to Him, therefore, was pure delight to her soul.

Maria gazed on her brother with astonishment. James, she said, might you be also a heretic?

Never mind, Maria, I do not renounce the truth, but rejoice in it. I have read the Word of God for myself, and found in it such an expression of love toward us poor sinners that there is nothing like it to me now. There I found what I have just told you, and I have the assurance that my own sins are all forgiven, and I am happy. Let me read you only a few passages. Then, pulling out a little Bible from his coat-pocket, he read:

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life” (John iii:16).

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners” (1 Tim. i. 15.)

“There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all, to be testified in due time” (1 Tim. ii. 5, 6.)

“He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed” (Isaiah liii. 5.)

“The blood of Jesus Christ His Son cleanseth us from all sin” (1 John i. 7.)

These are beautiful words, said Maria, thoughtfully; but how can I know they are for me?

Do you not believe on the Lord Jesus Christ, Maria? Are you not burdened with the weight of your sins? Can you not, then, in these precious words, discern the loving voice of Him who pleads with you as He did when here on earth: “Come unto Me all ye that labour, and are heavy laden, and I will give you rest”? (Matt. xi. 28) If it is a faithful saying that Jesus came to save sinners, does it not apply to you? Are you not a sinner? The blood of Jesus Christ justifies every sinner who believes in Him. Whoever trusts in Him is forever free; there is no more condemnation for such; their sins are forgiven; they are children of God; they have eternal life. When they leave his body, they are present with the Lord. So then, death has lost its terrors for them. Only look to Jeesus, my loved sister, and you will know all this.

The young man ceased to speak. His words, spoken with warmth, but with solemnity, had entered his sister's soul. The look of anxiety and despair had gone, and a holy joy now lighted up her countenance. The Son of God had set her free, and she was free indeed.

Now, she said, I know why Catherine was so happy: she had good cause to be. So have I. Jesus has paid the debt, and **I am saved.**

A few more days were spent in the suffering body, and then, leaving behind a fresh testimony to the power of the word of God and His sovereign grace, she passed peacefully into the presence of her Saviour and Lord.

SO MUCH THE MORE, AS YE SEE THE DAY APPROACHING

—*Wm. Williams*

We think that any intelligent Christian would concede that we are nearing the end of this dispensation. We have never had sympathy with the "prophecy mongers", making capital out of all the changing panorama. Hitler, Mussolini, Stalin, the Jews, all have been used to prove that the Lord's coming was to be expected any day. These men are dead and gone and Christ has not come, and so the faith of some saints has been sadly perturbed and, to put it mildly, they have lost interest in "the day" that is surely coming.

Darby translates the verse thus. But encourage one another, and by so much the more as ye see the day drawing near" Heb. 10:25. Now we would wish to encourage flagging saints to look for the day", but not to be looking so much for probable antichrists. The "day," of course, refers to the day of His coming. This cuts at the root the revival of the old error that the Church is to pass through the Tribulation. The Apostle encourages them to look for the "Day", not for the Tribulation.

Now while we are not overoccupied with the passing panorama, we would notice some things of which the Scripture warns us. I Tim. 4:1 clearly states that in the latter days there shall be a departure from the faith and a belief in seducing spirits and doctrines of demons. We are amazed at the phenomenal growth of the "Russellites" or the "J. W.'s." They have exceeded all other heresies in the last decade. Their growth in Venezuela is causing us much concern. Thousands are embracing their subtle teachings. They have seduced even the saints and several have had to be put out of fellowship for accepting their heresies. We have interviewed some of them and their intelligence in answering some of our objections, makes us believe that the whole scheme of the so-called "Jehovah's Witnesses" is inspired of the devil and is the fulfilment of I Tim. 4:1. Fifty years ago in Venezuela we had practically only to contend with Romanism and indifference. Today we have a dozen heresies and all showing a zeal and activity in propaganda which puts us Christians to shame.

Then again the Lord's words in Lk. 21:25, "Distress of Nations, with perplexity," should be noted. Some scholars tell us that the word "distress" means a "holding fast together" — i.e., no way out, or perplexity: "without a passage out." Surely he would be blind indeed to world events who cannot see the partial fulfilment, at least, of these warnings. When has the world seen such horrors as are being practised by Red China, such bestial degradation as seen in South Africa, such blatant atheism as seen in Russia, such a defiance of all international law as seen in Cuba, and such humilia-

tion of the United States as seen by Fidel Castro and his millions of followers and sympathizers here in Latin America?

Yesterday we saw painted in large letters: "Mueran los Yankis" (Death to the Americans), with the sign of the Swastika. These slogans are painted all over — from the Capital to Maracaibo. We saw them printed on the Police Barracks in Maracaibo and we see no effort on the part of the Government officials to put a stop to this or blot out such writing. The Government can do nothing about it. There is no way out.

Yet in all this political chaos we can look on with confidence to "The Day" when our blessed Lord will take the government into His hands, and for a thousand years this groaning earth will be at peace and will blossom as the rose.

Then again there has been a tremendous upsurge of nationalism. What a clamouring for independence, and they know not how to govern their tongues nor their tempers. Witness the heads of the nations coming together at the so-called "United Nations Conference" to seek for disarmament and peace. They have allowed their fiery tongues to transgress all recognized international courtesy. They have vomited out their bitter bile of intolerance and hate, and the result of their conference has been nil. They did not take God into their account and He left them to flounder in the putrid marshes of diplomacy. The proud American Eagle has been trampled on by the Soviet Bear. If we may speak for Venezuela, America's second-best buyer in Latin America, never have we seen American prestige so low and Communism so popular. Where will it all end? Only at "the Day" of His coming. We, His servants, are not discouraged; although, if Communism gets the upper-hand, our days will be numbered in Venezuela as in Cuba. But we are looking for and hastening unto His coming.

SING HIS PRAISES

Saints of God, unite your praises unto Him Who bore the cross—
Who descended low to raise us from eternal shame and loss.
Sing His praise with adoration, sing of Christ the Lord of all;
Sing, ye saved of every nation; sing of Him Who drank the gall.

Sing in tones of solemn sadness, gazing on His crown of thorn,
Sing with notes of joyous gladness of His resurrection morn.
Let your song be low and tender as ye muse on Calvary,
Where the Christ as an offender hangs in direst agony.

Let your notes more faintly languish as ye see His flowing blood,
Here His cry of deepest anguish, see Him yield His soul to God!
Shout again with loudest voices, Lo! He burst the bands of death!
Jesus now our heart rejoices, Sing His praise with every breath!

THE BURNT OFFERING*—Extract***Part 2**

The Hebrew word is rendered in our version "Burnt-offering," means properly "that which ascends." It was called the "Ascending-offering," either because it was all made to ascend on the altar, or because it all ascended from the altar as a sweet savour of rest before Jehovah. In other offerings part was sometimes given to the priest, sometimes to the offerer; but the Burnt-offering was ALL (the skin only excepted) rendered to God, and ALL was burnt upon the altar.

In the Burnt-offering, therefore, there was distinct recognition of the righteous claim of God on the unreserved devotedness of His creatures. But it was also the confession that that claim was responded to by none.

When an offerer presented a sacrifice to be accepted in his room, the very act of substitution implied that the offerer acknowledged himself to be destitute of the qualifications which were found in his offering. Otherwise, substitution would not be needed, for the offerer would stand in his own integrity. There was the confession, too, that the absence of these qualifications involved guilt—guilt deserving of death. Otherwise the offering would not have been substitutionally slain — "killed before Jehovah." Lastly, there was the acknowledgment that because no unreserved devotedness had been found in him, he needed an offering to be wholly given in his stead as "a sweet savour of rest before Jehovah."

The burnt-offering, therefore, may be regarded as the type of Christ in respect of that full, unreserved devotedness of service, which caused Him, as the Servant of Jehovah, in all things to renounce Himself, and to render every energy, and every feeling, and finally His life itself, as a whole Burnt-offering unto God. Perfect in understanding, perfect in every mental, as well as moral power, He nevertheless glorified not Himself by these powers, but unreservedly devoted them to God.

If He meditated, it was for God; if He spoke or if He acted, it was for Him. He knew Him Whom He served, and He fully loved Him. He appreciated the character of God — understood His counsels — knew what was needful for the maintenance of His glory, and met perfectly all its claims.

Christ only could say, "I have set the Lord always before Me." "My meat is to do the will of Him that sent Me." "I came not to do Mine own will, but the will of Him that sent Me, and to finish His work." When, at the close of His course of sorrow, He might

have asked the Father to deliver Him from the cross and from the wrath thereon endured, He did not. When, to use His own words, He could have prayed to the Father, and He would presently have given Him more than twelve legions of angels, He refused so to pray. He asked for no such deliverance, but meekly said, "Father, glorify Thy Name." Here was the unreserved devotedness to God which the Burnt-offering typified. "He was obedient unto death, even the death of the cross." The cross had many other significations, many other relations; but one thing plainly marked on it was the unshrinking obedience of Him Who there suffered — One Who had ever said, "Not my will, but Thine, be done."

The first act in offering the Burnt - offering was its solemn presentation before Jehovah. Before it was placed upon the altar, and before it was slain, it was brought in its living perfectness to the door of the Tabernacle of the Congregation, and was there presented before Jehovah. There the offerer, standing as in the presence of God, identified himself with the offering by firmly leaning his hand upon its head. It was equivalent to saying, "Let this offering be regarded as if it were myself; I lean on it as my support before Thee. The offering thus presented, was accepted for him to "make atonement for him," or literally, "to place a covering over him."

This presentation of the living victim in its **perfectness** (for it was to be a male — the type of strength and energy; and it was to be without blemish) is to be distinguished from its death, and from its being burned upon the altar. It was presented indeed in order that it might be slain and burned; and without its being so slain and burned there could have been no atonement, no acceptance for the offer. Nevertheless, the act of presentation is to be considered by itself. It typifies the believer's recognition of the living excellency which individually characterised the Lord Jesus here— that excellency in virtue of which He was known as the "Righteous Servant" — "the faithful and the true Witness" — "the lover of righteousness," and "the hater of iniquity."

The Lord Jesus had a personal, individual history of His own. We can easily understand how, in the case of those, who, like John and Peter, knew, loved, and followed Him, the thought of what Jesus personally had been, formed as real and distinct a subject of meditation as any of the results which flowed from His having been given unto death for them. They knew indeed the value of that death; they estimated the value of its results, but they knew also the value of the PERSON Who had died. They remembered, and they understood those words once and again uttered from heaven, "This is my beloved Son, in Whom I am well pleased." Indeed their apprehension of the living service of their

Master, formed one of the chief elements in their knowledge of Him and of God. Understanding the excellency of Him in Whom they trusted, they appreciated the blessedness of those who, like themselves, had leaned their sinful hand upon the holy head of the Burnt-offering.

After having been thus presented, the victim was slain. If there should be in our minds a disposition to speak lightly of failure in devotedness, and to extenuate its evil, as if it were something easily to be excused in persons circumstanced as we, we find in the death of the Burnt-offering, the answer which God has given to thoughts so dishonouring to Himself and so destructive of all right apprehension of sin. The fact of the Burnt - offering being slain — **slain for atonement**, is an abiding witness, that want of devotedness to God is a sin that can only be "covered" by death—expiatory death.

There are, indeed, other aspects in which we may consider sin. But there is no more convincing evidence of its power, to those who are acquainted with the character of God, than that want of devotedness to Him, whereby ourselves, and not God, become the chief object of our heart's devotion and love.

When the disciples learned at last to know God in and through Christ, when they began to appreciate the perfect devotedness that had marked the service of their Lord, they found in their own want of likeness to Him, evidences of guilt too deep to be met availingly by anything else than atoning death. They needed not to look to their palpable transgressions for proof that they required that another should die in their room; they found it in the fact that they had **chiefly** loved themselves.

BOUND VOLUMES

We have made preparation for a larger number of Bound Volumes of 1960 than at any time in the past as we constantly get requests for volumes of past years which we are unable to supply. We have, however, a limited number of the 1959 volumes for any who wish them. As in the past, the price of these attractively bound volumes are Three Dollars, post paid to any address.

ALL SUBSCRIBERS

The end of the old year and the beginning of the new brings our busiest season. Please remit promptly for your magazines and this will help materially in lightening this burden. The price remains unchanged: Two Dollars per copy per year, and up to 4 subscriptions to one address. For parcels of five or more to one address, One Dollar and fifty cents for each copy.

PURPOSE OF HEART

God's witnesses in the world, in all ages, have been marked by purpose of heart. They have differed in gifts, and in the sphere and character of their testimony, but they have all had this in common — a definite aim, and purpose of heart. They set a mark before them and made it the one business of their life to attain to it. Others might swerve to and fro, but with them there was the steady step, the clear course, the straight unwinding path. They were men of fixed, resolute purpose who had one aim in life and one object for which they lived and spent themselves. And by the grace of God they gained that upon which their heart was set.

This purpose of heart is often seen in men who are living for the world. It is the acknowledged principle by which men attain to earthly wealth, fame and greatness. By having a fixed purpose before them, and bending every energy of mind and body to gain it, men succeed to earthly prosperity. We believe the same principle applies to the kingdom of God.

A saint who, by the grace of God, has a purposed heart to live for God, to honour Him, to seek the glory of His Lord above all else, cost what it may; to obey the commandments of His God, and to own the supreme authority of His Word over every department of his life, will have strength given him from on high to fulfil his purpose.

The apostle Paul was such a man. He wrote: "This one thing I do" (Phil. 3:13); "Thou hast fully known my doctrine, manner of life, **purpose**" (2 Tim. 4:10). This reveals what spirit he was of. It tells the secret of his unswerving faithfulness to God and to the truth, amid friends and foes alike.

Daniel, in the court of Babylon — undefiled, faithful and true to God, amid ever-changing scenes of prosperity, adversity, temptation and trial, was one who, in his early days, "purposed in his heart that he would not defile himself" (Dan. 1:8). He was preserved even unto old age as God's honoured and faithful witness.

Never was there a time when purpose of heart was more needed among God's people than at the present time. Our lot is cast in strange and testing times. God's truth is openly denied by many, and religiously frittered away by more, under the plea of charity and catholicity of spirit. To be pleasant and to stand in high esteem in the church is reckoned of great account. To please God, to hold tenaciously to His Word, not relaxing one jot or tittle, is counted bigotry and narrowness.

Those who have this purpose of heart may be called to suffer as their fathers did, although not after the same fashion. Their purpose of heart to hold fast and obey the truth of God will be tested. It may not be by the rack, the prison or the stake, but by the contempt and sneer of the world. Or, what is more painful to bear, it may be the cold suspicions and hard words of brethren in Christ, who have chosen another and more popular path.

The end will recompense all. May God Himself help His people with patience to wait for His coming and go on with purpose of heart, seeking only to honour and to please the Lord, Who says, "Behold I come quickly; and My reward is with Me" (Rev. 22:12).

THE BUSINESS OF THE PREACHER

The great business of the preacher is to lift up Christ — to unfold Christ. Some addresses consist largely in the asking of questions. Now, there can be no objection to a pointed question now and again. But if the preacher tries to make up for the scarcity of his matter by a super-abundance of questions, its effect is questionable. One may drive an audience into a corner by the force of logic, and yet fail to present Christ.

It is not sufficient to urge men to believe; you must tell them **what** to believe. It is well to tell the people to fly to Christ; but be sure to tell them **who Christ is**. Not only urge the hearers to trust Him but show them **why** they should trust Him. Tell out what His grace has planned, what His love has done, what He has suffered and what His death and resurrection has provided. Tell how His fulness can meet man's sinfulness, and need and guilt. Point out the perfection of His sacrificial work — the power of His risen life — the beauty of His peerless Person and the glory of His coming kingdom. Point the people "**off** unto Jesus." Describe Him — praise Him — extol Him, and then you may ask them "What think ye of Christ?" You may then press the great question, "What shall I do then with Jesus which is called Christ?"

It is well to tell the people that a feast has been provided. It is better if you can tell them what is on the table. All this, and a great deal more, is embraced in the words, "We preach not ourselves, but Christ Jesus the Lord." The preacher is a mere finger-post, and the further he stands aside the better, so that Christ may be exalted, and see, and trusted.

HAVE YOU MADE YOUR CHOICE ?

—*Mervyn Paul*

Young believers who have been brought up in the nurture and admonition of the Lord, and who were saved in their 'teens, often pass through three stages in their early Christian growth. The first one is that period when they do, or do not do things because they feel bound to abide by what their parents think. In spite of all the ministry to which they may have listened, their sense of personal responsibility toward the Lord Who bought them has not yet been quickened into action. Of course they usually kick, groan and lament about the hardness of their lot; but somehow, even if grudgingly, they manage to remain obedient to their parents — which is all to the good. For, "Many a good candle burns but dimly at first."

The second stage often is the one in which, counting themselves grown up, they begin to be rebellious toward all forms of restraint, and so to venture to do things formerly forbidden. The great excuses may sound like this:

- I don't see any harm in it at all.
- Lots of Christians I know do things far worse.
- Why everybody does it. The Christians at the Hall are old-fashioned, out-of-date, antiques.
- Anyway, nobody is going to tell me what to do, or not to do. I want to live my own life in my own way.

— Besides, some very wonderful Christians go right in for good, clean sports, go to good shows, and have a good time. Nearly all the girls have cut their hair, wear make-up and loads of jewellery — and slacks, too. They are not "sad sacks" like some of our people think they have to be. They are joyous Christians; and they see more souls saved where they go than we ever see at the Hall.

Now it is not my intention just now to point out the mistakes in those statements. Rather it is my desire to write a bit about the third stage, when a measure of spiritual growth really begins. The first two periods seldom give older Christians much to rejoice over. Indeed, even the attempts of these second-stage believers to witness for Christ can have but little power until their relationship to the Lord has been corrected. "Herb" and "Sandy", though saved as boys and in Assembly fellowship, actually were in college before it came home to them that they had to accept full responsibility for their decisions and actions; and that they **MUST MAKE A CHOICE**, either to go along with the fellows, or else to follow their Lord. It was impossible to do both; and I am thankful, **for their own sakes**, to be able to report that they chose to take their stand with their rejected Lord.

Long ago Elijah challenged the people of Israel, who were limping back and forth between two opinions, unable to come to a firm decision, with the words: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him" (I Kings 18:21). You see, Baal was supposed to be the possessor and giver of all things. And because most of the people were not satisfied, but wanted more of almost everything they had, they didn't like to let such prospects go; while at the same time they knew that only the Lord could have given them their past deliverances. However, to be always wanting something more is a chronic sin of us world people. (In the New Testament such discontent is labelled, bluntly, "covetousness".) So it really is "a leap forward" in the Christian race when we definitely and humbly accept Christ as Lord of our lives, to be guided by His Word — "content to let the world go by."

To some dear ones the making of this decision comes on gradually, to others as a crisis experience after a battle with themselves. By way of illustration, well do I remember that afternoon when it suddenly was set before me that I must make a choice between the Bible and the theories of Science. I had not wished to make a choice, feeling quite content to "hear both sides", and let them settle the conflicts between themselves (so to speak). But that day I realized that no Christian ever could be neutral; and I praise God that, at last, I was able to say with the poet:

"Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny.
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I!

For me, this meant an unquestioning acceptance of the Bible as the Word of the Living God, whether fully understood or not, and therefore as THE SOLE AUTHORITY for my life, both in and out of the Assembly meetings. And when I was willing to set aside my puerile reasonings, and get down to the practical outworking of this fuller acceptance of the Word of God, I soon found I was learning a little of the Will of God, and so was enabled to make a start (in some small measure) as a lowly follower of the Lord.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE", rang out the challenge of Joshua to the redeemed of the Lord (Josh. 24:15); for he knew that in their hearts they had never fully abandoned Egypt's idols (vs. 14). . . . What about ourselves? Are we clinging still to the idols of the worldling's world, and to self-pleasing? Or have we made the Lord our choice? ALL else means LOSS — loss that may never be made up, unto the ages of the ages! For surely the amount of loss we carry with us to heaven must continue to be loss — forever.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

There is no name so sweet on earth,
 No name so sweet in heaven,
 The name, before His wondrous birth,
 To Christ the Saviour given.

Chorus:

We love to sing of Christ our KING,
 And hail Him blessed Jesus!
 For there's no word ear ever heard
 So dear, so sweet as "Jesus".

The writer of this hymn, George Washington Bethune, was born in New York City of godly parents. He was the subject of many prayers, and was led to Christ early in life. The journal of his father, D. Bethune, a Scottish merchant living in New York, contains the following record at the date of his son George's birth: "Oh, remember my request this morning. Receive my dedication of my son. Thou knowest what I have all along asked of God, that if He gave us a son, he might be sanctified from the womb, and be made a faithful, honoured, and zealous minister of the everlasting gospel. Oh, let this son be chosen of Thee to declare the unsearchable riches of Christ." Prayers winged by such faith as this are scattered through the entire extent of this wonderful father's diary. It is little wonder that George became a child of grace, and continued an honoured child of God. He was, like his father, a man of prayer. On the fly-leaf of a Greek New Testament which he used, were written these words: "Lord, pardon what I have been sanctify what I am, and order what I shall be, that Thine may be the glory and mine the eternal salvation through Jesus Christ our Lord."

Dr. Bethune wrote a number of hymns, and was also an orator and an author. He kept up his work to the very end of his life. He preached on Lord's Day evening and fell into sleep from which he awakened in glory. He wrote a hymn that very evening shortly before departing this scene, April 27, 1862. It was his final testimony to the truth which he proclaimed:

I read God's holy Word, and find
 Great truths which far transcend my mind;
 And little do I know beside
 Of thought so high, and deep, and wide.
 This is my best theology—
 I know the Saviour died for me.

When time seems short, and death is near,
 And I am pressed by doubt and fear,

Assail my peace on every side,
 And sins, an overflowing tide,
 This thought my refuge still shall be,
 I know my Saviour died for me.

His Name is Jesus, and He died—
 For guilty sinners crucified;
 Content to die, that He might win
 Their ransom from the death of sin.
 No sinner worse than I can be,
 Therefore I know He died for me.

If grace were bought, I could not buy;
 If grace were coined, no wealth have I;
 By grace alone I draw my breath,
 Held up from everlasting death.
 Yet since I know His grace is free,
 I know the Saviour died for me.

"TEEN-AGER GO HOME"

(Mr. Wm. Williams submitted the following.)

Note — The following open letter to a Teen-ager first received public attention when it was quoted by Juvenile Judge Philip B. Gilliam, of Denver. It then appeared in a number of publications. The author is unknown.

"We hear teen-agers complain, 'What can we do? Where can we go?'

"The answer is: 'go home! Hang the storm windows, paint the woodwork. Rake the leaves, mow the lawn, shovel the walk. Wash the car, scrub the floors . . . Visit the sick and the poor. Study your lessons. And when you're through, if you're not too tired, read a book.

"Your parents do not owe you entertainment. Your city doesn't owe you a recreation centre. The world doesn't owe you a living. You owe it your time, energy and talent so that no one will be at war or in poverty or sick or lonely again.

"You're supposed to be mature enough to accept some of the responsibilities your parents have carried for years. They have nursed, protected, excused and tolerated you. They have denied themselves comforts so that you could have luxuries. This they have done gladly, for you are their greatest treasure. Teen-agers, grow up and go home!"

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. We would value some light on the following question. According to some saints it is not the mind and will of God for a servant of God to leave his wife and children and go out and spread the gospel. They say that such cannot carry out the truth of Eph. 5:25 (first clause), also verse 28. Are there any examples of men in the Scriptures who left their wives for a time to labour in the gospel away from home? We would like this answered in Truth and Tidings for the benefit of those who call a man "cold blooded", and criticize him for leaving his family at home when he goes away to preach the gospel. We would appreciate a little on this matter.

Answer. We do not think that Eph. 5:25-28 has any bearing on this subject. There is a lack on the part of many of "rightly dividing the word of truth" (II Tim. 2:15), and also a habit of lifting a text out of its context to suit an end. There are scriptures which give light on this matter. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (I Cor. 9:5). The apostle is here writing to the critics of his day asserting the right of those of the apostles who were married men to "lead about", or take with them their wives on their journeyings. He does not say it was incumbent upon them to do so, but infers that some did. One translation of this verse reads: "Do not we have the right to take along a Christian wife with us on our travels as the other apostles do, and the Lord's brothers, and Cephas?" However, we know of no account of any of the apostles or fellow-labourers of Paul taking their wives with them on their journeyings. Nowhere do we read of Barnabas, Silas, Aristarchus, Tychicus, or Epaphroditus having their wives with them. Six times there is mention made of Aquila and his wife Priscilla being together, at Rome, Corinth, Ephesus, etc., but "by their occupation they were tentmakers" (Acts 18:3).

There is a principle laid down in Luke 9:57-62. "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow Thee whithersoever Thou goest. And Jesus said unto him, foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head. And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow Thee; but let me first go bid them farewell, which are at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." These may, or may not have been married men,

but the Lord would teach here that in going forth to serve Him family ties may have to be laid aside for the time being. "It remaineth, that both they that have wives be as though they had none" (I Cor. 7:29). This does not mean that the married servant of the Lord in any way ignores the admonition of Eph. 5:25: "Husbands love your wives." It costs him something to part with his wife and family for the gospel's sake.

We find in Peter an example of a servant of the Lord going forth to preach the gospel, and leaving his wife at home. It is clear from Mark 1:30 that Peter was a married man. In Mark 6:7 we read, "And He called unto Him the twelve, and began to send them forth by two and two," etc. Accredited servants of the Lord of a past generation, who pioneered in the gospel in Canada and the United States, and planted assemblies, went out usually two of them together, and were often separated from their wives and families for months at a time, for the sake of the work of the Lord. In our day, many of the Lord's servants who have grip and power in their ministry, are men who in their younger days did the same thing. There was no thought of taking their wives along with them when going into new places to preach the gospel. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19:29).

The wording of this question seems to call for a further comment. We have known of brethren to go off, leaving their wives and little ones at home at a time when they ought not to have been left alone; cases that almost savoured of neglect and desertion. Others had to go to the home to help in taking care of both the mother and the children at a time when the wife sorely needed her husband's presence and care. Such is a poor testimony, and does not commend the gospel of Christ.

SUBSCRIBERS FROM BRITAIN

We have received a notification from Pickering and Inglis that, from the end of 1960, they will cease to act as magazine distributors for overseas publications. This is somewhat of a relief to us as we have not found this method satisfactory to ourselves. In future we would ask our valued subscribers in Great Britain and Ireland, to remit directly to us. Some have no difficulty in remitting but local authorities differ. If any have trouble in sending payment, kindly let us know and we will make convenient arrangements.

HICKORY, N. CAR. — O. L. MacLeod had six weeks of Gospel meetings, using a store building, with some blessing in the Gospel which encouraged the little assembly.

WATERBURY, CONN. — After a good conference, B. Dobson and W. Gustafson continued with Gospel meetings. O. L. MacLeod went to Torrington for Gospel meetings.

KAMRAR, IOWA. — Paul Elliott and Robert Orr are preaching the Gospel in a schoolhouse near here with some interested souls attending. The Blue River conference was large and good, also the conference at Ontario, Wis. S. Hamilton had a few meetings at Black Earth, Brodhead and Lake Geneva. L. Brandt and H. Wahl are in a rented building at Wauken, Ia., C. Yost and others at Bloom City, Ia.

N. IRELAND — F. Knox had very large meetings in a tent in Belfast with some conversions. He is now with Dr. Emerson in the Windsor Hall. B. Halliday, N. Rhodesia, has given accounts of the work there. A. McShane and Lytle are in Rathfriland with large numbers of unsaved attending. Nesbitt and Wallace have been in Victoria Bridge. John Thompson has been preaching to large numbers in Martry. H. Paisley had some weeks in Racavarr, about a dozen have been added in Buckna as a result. He and Mr. Campbell are now in Ebenezer Hall, Belfast.

LURGAN, N. IRELAND — The conference was largely attended. I Thess. was considered, stress being put on the fact that the church would not go through "The Tribulation." Tent meetings between Lurgan and Banbridge by A. McShane and brother Lytle were well attended and a few professed. The former went on to Coleraine for ministry meetings which were largely attended.

NEW ZEALAND — Hector Alves arrived safely and will be busy ministering the Word in various assemblies. His address for a time will be: c/o John Brownlie, 8 Beaumont Rd., Belleknowes, Dunedin, New Zealand.

CONFERENCES

PICTON, ONT. — Conference meetings will be held, D. V. in the Picton Gospel Hall, Union Street, on Lord's Day, Jan. 1 at 10:30 a.m., 2:30 and 7:30 p.m. On Jan. 2, at 10:30 a.m. and 2:30 p.m. A hearty welcome extended to the Lord's people and His servants who are walking in the right ways of the Lord. (No circulars) Corr. Norman Leavitt, Bloomfield, Ont.

MONTREAL, QUE. — We purpose, D. V. having our annual conference at the new year season commencing with a prayer meeting, Dec. 30 in the Gospel Hall, 821 Ogilvie Ave., Dec. 31, Jan. 1 and 2 in the Town Hall, Mount Royal. We are looking to the Lord to send His servants in fellowship with Himself to minister the Word. Corr. Wm. E. Reid, 1610 Poncet St., Montreal 12, Que.

CAMDEN, N.J. — Annual conference, D. V., will be in the Pennsauken Jr. High School, U.S. Highway 130 and Merchantville Ave., Pennsauken, (next to Municipal Bldg.) on Dec. 31, (afternoon and evening only) and all day Jan. 1 and 2. Prayer meeting in the Gospel Hall, 915 N. Front St., Dec. 30 at 8 p.m. Lord's servants walking in the old paths welcome to minister. Corr. A. W. Wilson, 5038 Clayton Ave., Pennsauken, N.J.

WINDSOR, ONT. — We purpose to hold the New Year conference, D.V. in the Gospel Hall, 644 Partington Ave., with a prayer meeting on Dec. 30 at 7:30 p.m., continuing Saturday, 10:30, 2:30 and 7. Lord's Day, 10, 2:30 and 7. Please note the name and address of the new correspondent, Wm. Russell, 2839 Melbourne, Windsor, Ont.

WITH CHRIST

BRICKTON, N.S. — Our dear brother, Herman Wentzell, was called home suddenly on Oct. 13. He bore a consistent testimony, was given to hospitality, and was in the assembly here since its commencement in 1948. A large company gathered at the funeral which was shared by L. K. McIlwaine and J. McCracken. Prayer is requested for seven sons and one daughter, all unsaved.

SYDNEY, N.S. — Our dear sister, Ruthie Setchell, went home to be with the Lord on Oct. 16, aged 19 years. She was crippled from childhood with cerebral palsy. Because of her disability she was unable to attend meetings. Douglas Howard and G. F. Heidman shared the funeral.

CHICAGO, ILL. — Word was received from here of the passing away into the Lord's presence of brother Henry Spence in St. Petersburg on Sept. 27th., after a brief illness. He was born in Co. Antrim, N. Ireland in 1877 and was saved through the preaching of J. J. Simms in Merrion Hall, Dublin, in 1901. He was in fellowship in Bangor, N.I. and for a number of years in Detroit until recently moving to St. Petersburg. He was a quiet consistent Christian. The Gospel was preached at his funeral by D. Robertson and his brother-in-law, Wm. Gould.

ST. THOMAS, ONT. — Mrs. Ethel May McCourt passed away in Aylmer, Ont. on October 24th. She was born in 1891, was saved early in life and has been in fellowship for the past 16 years in the St. Thomas assembly. Edward Doherty preached the Word at the funeral to a good company of saved and unsaved.

MANCHESTER, IOWA. — Mrs. Fred Kimball passed away on Oct. 7th., aged 87 years. She had been in the assembly here from its commencement. She was saved about 47 years ago in meetings by the late S. Keller. Paul Elliott preached the Word at the funeral.

HITESVILLE, IOWA. — Jake Uhlenhopp departed to be with Christ very suddenly at the age of 57 on October 9th. He was saved in 1928 through the preaching of Oliver Smith and lived to prove the reality of his profession. He was in fellowship in the Hitesville assembly and a large crowd gathered at the funeral in the Gospel Hall. Harm Harms and Paul Elliott shared in the funeral services.

DRUMLOUGH, N.I. — Our dear sister, Mrs. Elizabeth Bell, was called home on Sept. 21st., in her 86th year. She was saved 67 years ago and gathered for more than 60 years in the assembly meeting at Ballygorian which later moved to Drumlough. She was faithful to God and His Word and a lover of His people and of hospitality.

CLEVELAND, OHIO. — Our sister, Laura E. Smith, was called home to be with the Lord on Oct. 10th. She was born in 1909 and was saved in 1925 during Gospel meetings held by James Marshall. Since that time she has been in fellowship in the West Side assembly. James Lipke preached the Word at the funeral.

VANCOUVER, B.C. — Our beloved brother, John Jenkinson of Hastings E. Assembly went home on Nov. 4th., aged 89. He was saved at 20 and went on faithfully for 69 years — an open-air worker and a real shepherd. The funeral was conducted by J. Ronald and N. Crawford.

SANTA MONICA, CAL. — Our brother, Thomas Tripney, passed away on Oct. 18th. He was born in Scotland in 1890 and he and his wife were born again in Los Angeles while reading the Bible in the home. He was a humble, devoted Christian who will be missed in the assembly in Santa Monica.

CAMDEN, N.J. — Our sister, Mrs. Anthony Wilson, went to be with Christ on Oct. 14th., in her 83rd year. She was saved in 1916 during the singing of a hymn in a Gospel meeting. She was in happy fellowship in the Camden assembly through her entire Christian course though, because of affliction, she was confined to her home for the past 8 years. Clay Fite took the funeral service.

(As we are about to go to press a letter was received in which prayer was asked for the work and workers in the Congo who are seeking to continue the spread of the Gospel under many difficulties. Also pray for the native Christians there during this time of trial and danger).