

Mr. Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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We wish to thank all who have renewed their subscriptions for 1961. Prompt payment is greatly appreciated at this, our busiest time of the year. If you have not as yet sent in your remittance, please do so as soon as possible. If there are any who do not purpose renewing, please let us know as otherwise we continue to send, assuming that payment will be made later. Some have been enquiring about the cost in sterling areas. Because of exchange conditions we are keeping the cost at 10 shillings per copy. For parcels of five or more to one address, seven shillings per copy. As mentioned in our last issue, Pickering and Inglis no longer wish to take subscriptions for overseas magazines. In future, please order your magazines direct from us, as this is more satisfactory all round. If any have difficulty in remitting because of local conditions, please write us to this effect and we will make arrangements.

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TIDINGS

NEW ADDRESSES. The new correspondent for the Willmar, Minn. assembly is: Tilfred Riersen, 620 Johanna Ave., Willmar, Minn. Phone Belmont 5-5294.

New address of the corr. for the Culver City assembly is: James Parr, 3707½ Sawtelle Blvd., Los Angeles 66, Cal., U.S.A.

New corr. of Westbank assembly: Gordon G. Hussey, Box 73, Westbank, B.C.

VANCOUVER, B.C. — J. Ronald and N. Crawford are having good interest and attendance in the Woodland Dr. Hall.

LOUISVILLE, SASK. — The fall conference was well attended and a time of blessing.

SAULT STE. MARIE, ONT. — Special meetings by T. Wilkie and J. Blackwood, after the conference, were well attended but no visible fruit in conversions. J. Norris went to Armley, Sask. for Gospel meetings. James Clark and E. Pears concluded meetings in Larium with some blessing. G. McKinley had a week of ministry in the Soo.

A HAPPY NEW YEAR

— A. W. Joyce

As this article is being written, we are drawing to the close of 1960. Soon the greeting will be upon the lips of multi-millions of people throughout the world, "A Happy New Year."

In preaching the Gospel, we often tell the unconverted that the Christian is the only person who truly has the right to be happy. All the joys of the world are fleeting, and those who reject the Saviour will soon have to bid an eternal farewell to every form of joy and pleasure they have ever known. The joys of the Christian are abiding and the present ones are but faint foreshadowings of the future eternal ones. "At Thy right hand are pleasures forevermore." We can only notice some of the many sources of happiness which the Christian has here on earth.

THE HAPPINESS OF SALVATION. Well might Moses, the man of God, among the last words he uttered cry: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord?" (Deut. 33:29). Great had been Israel's salvation from Egyptian slavery. As a redeemed people they had been brought near to God and given a wonderful inheritance in the land of Canaan, flowing with milk and honey. Greater still has been our salvation from the bondage of sin and Satan which has brought us into intimate nearness to God, by the redemptive power of the blood of Christ.

In Luke 15, amid sounds of joy and rejoicing the father joyfully announced, "This my son was dead, and is alive again; he was lost and is found. And they **began to be merry.**" The prodigal had proved to his sorrow that the supposed joys of the far country quickly come to an end. The joy of the father's house was a continuous one. It had a beginning, "They began to be merry," but there is no record that it ever ceased. Would any of us exchange the happiness of salvation for anything in this world?

"As I bid adieu to the world's fancied pleasures,
You pity my weakness, alas, did you know,
The joys of salvation, that best, hidden treasure,
Would you have me forsake them? Ah never, Ah no!"

THE HAPPINESS OF RESTORATION. But one may say, "I do appreciate the fact of salvation, but I am not enjoying it as I should."

Could we not all confess this at some time in our Christian experience? One may even say, "I am afraid I have lost all the joy of my salvation." The Psalmist, David, had that experience when sin of a very serious character came into his life. When he covered his sin, he lost all his joy. In Psalm 32 and in Psalm 51, he records the experience through which he passed when his heart was broken under the sense of his guilt. Thank God, he got to know the happiness of restoration. When he made honest confession of

his sin to God, his lost song was restored and the heart that was broken began to "vibrate once more" with thanksgiving in the language of Psalm 32:1. "Blessed is he whose transgression is forgiven, whose sin is covered," and in verse 2, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."

The happiness of a real restoration to God often equals the joy of sins forgiven at the beginning of Christian experience. I John 1:9 has been well called the "Christians' Gospel." While we should never look lightly at sin, let us on the other hand never limit the grace of a forgiving God, nor the happiness of restoration.

THE HAPPINESS OF RESTORED COMMUNION. Intimately connected with what we have just noticed is the loss of communion with the Lord. It may be occasioned by carelessness, neglect, or even the sin of an evil thought. This truth is illustrated in Luke 2 when Joseph and Mary went a day's journey, from Jerusalem but Jesus was not with them. They supposed "Him to have been in the company", and when they could not find Him, they returned and sought him, sorrowing, for three days. What joy was theirs, then they found Him in the Temple!

Similarly, the wise men from the east, got their eyes off the star and were turned aside in their search for Him Who was born King of the Jews. When they saw the star again "They rejoiced with exceeding great joy" (Matt. 2:10), and it led them to the house where the young child lay.

After the crucifixion of the Lord Jesus, His death and burial, the hearts of the disciples were filled with sorrow, doubt and fear. But when the disciples were gathered on the first day of the week behind closed doors, "came Jesus and stood in the midst . . . then were the disciples glad when they saw the Lord" (John 20:19-20). Sorrow was turned to happiness, doubt and fear were swept away and they knew the joy of restored communion.

The privilege of communion with the Lord is truly a priceless one. We read in I John 1:3, "Truly our fellowship is with the Father, and with His Son Jesus Christ." It is our holy privilege to enjoy communion with the Lord day by day, but especially we realize this as we are gathered around the Person of the Lord to remember Him in the breaking of bread.

"While in sweet communion feeding on this earthly bread
and wine,
Saviour, may we see Thee bleeding on the Cross to make us
Thine!

Now our eyes we would be closing to this fleeting world below,
And upon Thyself reposing, more of grace and mercy know."

THE HAPPINESS OF OBEDIENCE. Joy and obedience always go together, just as disobedience and sorrow go hand in hand. As long as Adam and Eve in the garden of Eden were obedient to

the divine command, theirs was an experience of uninterrupted joy. When they disobeyed God, not only sin entered but sorrow entered as well. In John 13:17, the Lord Jesus said to His disciples, "If ye know these things, happy are ye if ye do them." Every one of us should have a desire to search the Scriptures that we may learn from them what God wishes us to do. However, the joy does not come in merely **knowing** the commandments of the Lord but, in **obeying** them.

A sister had been absenting herself from assembly meetings. She was visited by the late Mr. David Oliver, who kindly enquired as to the reason for her absence. The sister replied sharply, "While you folks were at meeting I was at home reading my Bible, and what could one do better than that?" Mr. Oliver quietly said, "I know something that is better than reading the Bible." "Whatever could be better than reading the Bible?" she asked. "Putting it into practice," was the wise reply.

THE HAPPINESS OF SUFFERING. This is one of the paradoxes of Scripture, but they are not actually contradictory terms. Peter teaches us this in his first epistle 3:14 — "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." If someone had said to Peter, "It is easy enough to talk, but how could one possibly be happy in the midst of suffering?" Peter could have replied, "I have proved this in my own experience and that is why I can so speak. When John and I were shamefully beaten before the leaders of Israel for preaching the Gospel, we "departed from the council, rejoicing that we were counted worthy to suffer shame for His Name" (Acts 5:41). Similarly, the apostle Paul lists a number of paradoxes in his experience and in verse 10 of II Cor. 6, says, "As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

THE HAPPINESS OF CONFIDENCE IN GOD. Proverbs 16:20 tells us, "Whoso trusteth in the Lord, happy is he." Again the Psalmist, after proving the faithfulness of God in spite of his own failure, cried: "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Psalm 34:8). What joy and strength it gives to the soul to remember that we have One upon Whom we lean, Who is unchangeable and has never failed the trusting soul. Earthly friendships may fail and cease, circumstances may change, loved ones upon whom we have leaned for years may be taken from us, but if we trust in Him, we can look upward and say, "Thou, O Lord, remainest."

Other sources of happiness will have to be left for a future paper for the sake of space. But the foregoing thoughts may presently suffice to look into the unknown future with confidence that it shall be—

A HAPPY NEW YEAR.

I'M SAVED — THAT'S GOOD

—G. G. Johnston

In this series of articles it is proposed, as the Lord gives help, to aid young Christians, and older ones too, by applying the Scriptures to some of the practical things in daily living for God. It is earnestly desired that these notes may encourage and strengthen the purpose of many readers, stirring up a deeper desire in this direction. Where it is necessary, may they result in arousing careless consciences regarding the use of the precious life God has given us here in which to "lay up treasure in heaven," an opportunity that shall never be repeated.

I am supposing that you have recently been saved. What a mercy! Do you acknowledge from your heart that you were guilty of sinning against God, condemned already, and destined for Hell? You answer: "Yes, I do. But I see that God loved me in spite of my sin: Christ bore my punishment at Calvary, and I know from His Word that I shall never be lost." What a grand thing is conversion to God!

The writer well remembers the day when he opened his heart to Jesus. Though over fifty-four years have passed since then, the scene is vivid on memory's walls — a little bedroom at the top of a steep stairway in my father's house — a patient soul-winner seeking to guide my anxious soul to the light, by the use of the Scriptures — no light at all from several verses read and considered, then the thought: "If Christ died for sinners, then He died for me." I said: "That's it." The precious verse, John 3:16, didn't say, "Christ died for sinners," but I could see that in it. How my heart seemed about to burst! We knelt together and for the first time I thanked God for saving my soul. I was born twice in one house. Where were you "born again?" Don't fail to recall it every day and thank God afresh.

Think of what might have been your experience. You might have been one of the millions who have never heard the name of Christ. Your parents might have been Mohammedans or Jews, sincerely prejudiced against Christ. Or you might have been held by Roman Catholic superstitions, believing that salvation during life is an impossibility and that it may finally be possible only to a very few who prove faithful to all that church's ordinances, who have accumulated plenty of merit through "good works," and live and die trusting in the Virgin Mary to save them. You might have been a poor deceived Protestant, believing that you were made a Christian when christened as a baby; or a poor careless sinner living to gratify the lusts of the flesh and of the mind, refusing to

think of eternity. Through ungodly influence you might have been a blasphemer, trying to make yourself and others believe that there is neither God nor devil, though there is abundant evidence of both.

God often reminded Israel of their previous bondages in Egypt and of their redemption by the blood of the lamb, then of their deliverance by His mighty power at the Red Sea. It was a salvation all of God. The remembrance of His grace and mercy stirred up their souls to thanksgiving and worship. Most heartily they worked together to build the Tabernacle in the wilderness. They sang together the song of redemption.

You may not have been long saved, yet you are not as happy as you were. Think back and consider what you once were. You were a slave of the devil, a rebel against God. Your soul was as dark as night. You are now in Christ, "accepted in the Beloved," on the way to heaven. "Hell and judgment are behind you: Grace and glory on before." Begin to thank and praise God for this. Count your blessings. Forget not all His benefits. Does your joy not return, even then? Then there must be some other cause. Ask God sincerely to show it to you. Perhaps our next paper may help you.

THE LORD PRESENT

I suppose we have often observed a family of children, who, in their father's absence, were noisy and boisterous in the extreme, and perhaps spoke to one another in a way that was not becoming. But no sooner does the head of the house appear than there is a hush. Quiet at once prevails. What has made the difference? The presence of their father — that is all.

In like manner God's children have often a strife among themselves, and use language to one another that is not becoming. They seem to forget, or they do not believe, that their heavenly Father is present. If they were conscious that **HE** was in the company, how much strife would be avoided — how many unkind words that never would have been spoken!

When things are not running smoothly, it just needs **the Lord** among us. And then what a hush there would be! To be conscious that **He** is present, hearing what we have to say, and beholding what manner of spirit we are of, would put a bridle on our lips, yea, on our very spirit, that would go far to cause the living waters to flow once more. This shows the great need there is for the realized presence of God, not only at our meetings, but every day and every hour. Let us seek that we may have at all times a sense of the abiding presence of the Lord.

CAN A SCIENTIST BE A CHRISTIAN IN AN ATOMIC AGE ?

—*C. S. Hudson, B.Sc., Ph.D., A.C.G.I.,
Farnborough*

Because it will enhance the value of the following article to young believers to know that the author is qualified to speak as a scientist, we have prevailed upon Dr. Hudson to permit mention of some of his degrees, and the fact that he is Deputy Head of the Electrical Engineering Department of the Royal Aircraft Establishment at Farnborough, and Superintendent of the Research Division of that Department.

We live in a day in which the advances of science are household topics. Man-made satellites circle the earth, and attempts are being made to send rockets to the planets. The exploration of interstellar space by radio telescope is revealing new facts and wonders previously inaccessible to man. The most spectacular, if not the most important, progress of recent years, has been in the realm of nuclear physics, and it is scarcely an exaggeration to call this period in which we are living an atomic age. But what is the effect of these discoveries on the claims of Christianity? It has been asserted by some that Christianity is outmoded by science, and that thinking people do not now give it a second thought, but can we dismiss it as simply as this? For some of us the question posed by the title of this article is of vital importance; it affects, however, a much wider circle, for if science has disturbed the foundations of Christianity the non-scientist is equally involved.

Consider first what is meant by science. As I understand it, science is the gaining of knowledge about nature by the examination of observable facts. It makes use of the faculties of sight, hearing and touch; the range of these faculties having been extended greatly by the many scientific instruments which have been developed. The data obtained are then compared and classified; theories to explain the data are proposed and tested by further experiment, and so the frontiers of knowledge are slowly advanced. Science is thus the pursuit of truth, but the limit to what is discoverable is set by what can be observed, and beyond this the scientist can only speculate.

This is particularly true of such matters as the origin of the universe, and it is of interest to note that Prof. A. C. B. Lovell, in the fifth of his Reith lectures on the "Origin of the Universe" states, "But when we inquire what the primeval atom was like, and how it disintegrated, and by what means and at what time it was created, we begin to cross the boundaries of physics into the realm of philosophy and theology." Also: "As a scientist, I cannot discuss the problem of the creation of the primeval atom, be-

cause it precedes the moment when I can ever hope to infer from observation the conditions which existed.”

Science can therefore only take us part of the way, it can attempt to explain what has been created, but it is silent about the first great cause of all; here another source of information is needed. We can, of course, draw inferences from what we know to be true in our own experience. For example, it is commonly recognized that anything which exhibits design, whether it be an intricate piece of equipment or a work of art, must have a designer. If this is true of the imperfect and limited things with which we are familiar, how much more should we expect it to be true of the universe. Again, as we examine the world and consider the factors which make life not only tolerable but pleasant, we are compelled to conclude that the Creator is beneficent.

Thus while it is possible by scientific methods to infer the existence of God, the Creator, there is no known scientific means of establishing contact with Him. If we are to find God, it must come by some means other than by science. In fact, there is no possibility of knowing Him unless He reveal Himself. Christianity claims that God has done this, first in the inspired writings of the Bible, and secondly in the unique Person of His Son Jesus Christ. It declares that the barriers that stood in the way of man knowing God have been removed by the redemptive work of Christ, and that this experience of God is entered into by faith.

But how are we to determine that these claims are valid? We can attempt to check the historical and scientific accuracy of the Bible and assess whether it is internally self consistent. Careful researches by many scholars and the massive results of archaeological investigation have shown beyond doubt that in these respects the Bible is essentially accurate. The ultimate proof is in the realm of human experience as there is submission to the claims of Christ. It will be found that such an experience, far from being a restriction and a handicap, widens the horizon and makes the world we live in a more wonderful place that it had seemed before. Many noted scientists of this and past generations have taken this course and have become confirmed Christians.

—Precious Seed.

VISITING THE SICK

Tenderness is essential. Enter the room very gently. Tread noiselessly. Get near to the sufferer. Speak as softly as possible. Remember his nerves; noise is often torture. Sympathize with his weakness, restlessness and pain. True, you did not come to minister to his body, but enter into his symptoms and his suffering. Avoid a professional, official or formal air. The case may be too grave for cheerful words, but, if otherwise, let your face carry a little sunshine into the sickroom. Be ready to kneel and pray. Go with a brother's heart. Take the sick man's hand, if he can bear it. Be brief — brief in your talk.

THE BURNT OFFERING—*Ext.***Part 3**

Before the offering was placed upon the altar, another ceremony was appointed; it was to be flayed and divided into its parts.

1. The head, representing powers of intelligence, observation and directive control.

2. The fat, which indicates healthfulness and vigour in the parts to which it pertains.

3. The inwards, which typify the inward activities of thought and feeling.

4. The legs, which denote the path practically pursued.

These various parts were carefully distinguished from each other before they were given to the altar.

In this, again, we see the importance attached in Scripture to a knowledge of what Christ was, while He was living and acting here. It was here that He showed how all His powers inward and outward, were wholly and always dedicated to God. Even if no results had ever flowed to us therefrom, the living dedication of Christ would not have lost its excellency. It was excellent in itself apart from all its results, and, as we learn from this type, is to be considered, not carelessly, but with minute and accurate discrimination by all who would appreciate the full value of the Burnt Offering.

We can scarcely estimate the change that took place in the apprehension of the disciples, when first they began to think of God as accepting them in the perfectness of the offering of Christ. Or, to use typical language, when they became acquainted with the fire that had fed on the perfectness of the Burnt Offering. That fire represented the searching holiness of God. Israel had beheld that holy fire in Egypt when it burned terribly against the Egyptians.

Peter became conscious of the presence of that holy fire, when, astounded by the manifestation of Almighty power in Jesus, he said, "Depart from me; for I am a sinful man, O Lord." He had not yet learned the lesson of the Burnt Offering altar. There, indeed, the fire was seen unchanged as to its holiness. Its relation to everything merely human was taught in the wood which was given to it to be consumed. But the wood was not the only thing that was given, the Burnt Offering also was laid upon the altar; and the

fire as it fed thereon, although still the type of holiness, became the type of holiness **placated**. The coal from the altar could, after this, touch the lips of the unclean, and it could be said, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged."

The Burnt Offering was a sweet savour of rest unto Jehovah. The word "Rest", omitted in our version is important, as shewing how much it is the object of the whole passage to keep prominently before us, the great doctrine of **SATISFACTION** in connection with this Offering.

Two things were needful in order that God might rest in His people. First, His violated Law required a satisfaction that could be rendered only by death — atoning death. But His claim for positive perfectness must be satisfied also. God could not rest in those to whom no righteousness attached, any more than He could rest in those whose guilt was unforgiven. Imputation of righteousness therefore was needed, and was granted in virtue of the same great act that gave them immunity from wrath. He Who bore in their stead the stroke of judgment, did at the same time present for them His own personal excellency to God. The offerer, as he beheld the altar breathing forth towards heaven its cloud of fragrance, saw in that fragrance something that was attributed to himself. He learned in it the blessed truth of **IMPUTATION**.

How much the people of God today need that imputation! The sin even of believers cannot frustrate the purposes of the grace of God. The Burnt Offering altar remains what it ever was. Its offering retains its efficacy, and in virtue thereof, the church unitedly, and each believer individually, stands before God, not only protected from the consequences of their failure, but is accepted according to the excellency of Him Who has lived and has died for them. They will enter into the presence of God, not as those who are to be oppressed by the recollection and sense of their failure; but as those who are to be welcomed and rejoiced over, because they are encompassed by the results of the sacrifice and service of Another.

Our title to this blessing is not affected by the degree of our faith, nor by the depth of our spiritual experience, nor by the character of our service. It is given on the ground of what Christ is, and becomes the inheritance of the believer solely because of Him. The thief on the cross, and the jailer at Philippi, when they believed, could have had little knowledge of their condition — little estimate of sin — little experimental acquaintance with truth — little appreciation of Christ and the fulness of His salvation. Yet Paul himself, when able to say, "I have fought a good fight, I have finished my course, I have kept the faith," was not more certainly

under the efficacy of this most precious offering than were they, from the first moment they believed. The babe that falls asleep in Jesus, has, as regards this, the same title as an apostle; because that title is, in either case, derived exclusively from Another.

But while we have firmly to maintain the prerogative of grace, in giving according to its own bountifulness out of its own riches; and have jealously to guard those blessings which are the Church's common heritage, we must not on that account despise such present blessings, as are, by God's own appointment, made dependent on **growth** in the knowledge of Christ our Saviour. A knowledge that is not necessary for acceptance may be necessary for our comfort, and for the right direction of our service here.

When first our eye is turned believingly towards Christ our Passover, we are quickened by the Spirit, and He begins to dwell within us. **To quicken** is the work of the Spirit toward us when we are in the world. **To teach** us respecting Christ, and to cause us to appreciate the things which are freely given to us by God is the Spirit's work toward us when we are in the Church.

If, then, the Scriptures describe our relationship to God after we have believed, by the type of one standing at the altar under the full acceptance of the Ascending Offering, should we not seek to recognize this as our position, even though it is true that we are safe without such recognition? The priests bearing the holy fire, and laying thereon the wood are a type of believers occupied in the service of the sanctuary. There they learned to estimate God's holiness, which is as the fire, in contrast to that which is merely natural like the wood. Should we not now desire to have an experimental acquaintance with such things?

Yet the soul of a believer may, as regards its experience, linger in the land of Egypt, and never know the lessons of the Tabernacle. It may think of Christ as One Who delivers from coming wrath — it may recognize the fire of divine holiness as burning destructively against Egypt and its works — it may even appreciate its own immunity from that wrath through the blood applied on the door-posts and yet be **a stranger to the Tabernacle**. To know the blood so sprinkled (blessed as such knowledge is) is not the same thing as beholding it presented at the altar, and there accepted with the offering of sweet-smelling savour. The one speaks of deliverance from destruction; the other of heavenly acceptance and joy in God. How different the place of an Israelite standing in the dark midnight scene of Egypt's judgment, and an Israelite standing as an accepted worshipper by the side of the altar in the Tabernacle of God! How different the aspect of that holy fire, which on the

night of Israel's release, shone terribly against their foes, and the aspect of the same holy fire when seen in the Tabernacle on the altar of Burnt Offering!

There at the altar it could be approached — there the priests could handle it — could consider its nature and acquaint themselves with its character. There they could learn what it eschewed, and on what it delighted to feed. If in Egypt they found **deliverance**, in the Tabernacle they found **Him Who had delivered**. In thinking of Egypt we learn what we leave; in entering the Tabernacle, we learn whereunto we have come. New interests, new comforts, new employments open on us when first we begin to appreciate our place at the altar. The abiding interests of eternal life are there.

HER ONLY SON

—*Geo. F. Pentecost*

In the first year of the Civil War, a widowed mother in a Kentucky town gave her only son up to her country. So great was her love for the Union that she said to him: "Go, my son; though you are my only son and child, my joy and support, I give you freely." That was a great sacrifice. Just before the regiment started for the camp at the front, it was drawn up in line, and all our friends came out to bid us "good-bye." That widowed mother stood by her son, her arms about him, all her deep mother-love looking out of her eyes up into his face. Then the bugle sounded, "Prepare to mount." She clung to him with a closer embrace, when in another moment the second bugle sounded, "Mount." The boy gently unclasped his mother's arms from about his neck, and sprang to his saddle; but the mother lay at his feet in a swoon. Ah! it was costing her sore to part with her only son.

Some of you, perhaps, know what it cost you to give son, husband, brother, and betrothed; but could that mother have foreseen what I saw a few days afterward — that only son smitten down by the fragment of a burst shell that went crashing through his brain, and the next moment trampled under foot by the red iron hoof of war, as the battle surged back and forth over the spot where he fell; could she have seen her boy, torn, mangled, bleeding, dying, dead, and buried in a nameless grave — I doubt if she could or would have given her only son. The cost would have been too great.

Could the loyal mothers have foreseen all, they would have held back the sacrifice. They gave with the chances in their favour

that their dear ones would come back covered with glory. But when God gave His own He knew what would be the result. He knew that from His manger-cradle to the Cross He would be set upon by the devil, that the very people He came to save would never rest until they had hanged Him on the Cross. He foresaw those hours of agony in the garden where He sweat, as it were, great drops of blood. He foresaw the trial before Pilate, the shameful buffeting, the cruel pillar, and the Roman lash laid over His bare back till His holy and sinless flesh hung like ribbons there. He foresaw the Cross, with its nails crashing through hands and feet, the pierced side, the thorn-covered and pierced brow. Yea, and He knew that in the bitterest hour of His sacrificial agony He must withdraw Himself and forsake Him.

Think you not that it cost the Father something to hear that well-beloved Son cry out, "My God, My God, why hast Thou forsaken Me?" And why did the Father forsake His own when He was gladly doing His will? Why? Because He was dying under the curse of the law, in the place of sinners, and so must suffer as a sinner, though He knew no sin. And the Father could not draw near to help. When I think of all this, and that that Blood was shed for the redemption of my sins, I say too — **it is precious.**

The Son of God paid the last farthing of our redemption price. O my soul, and this for thee! Precious Blood! Precious Son of God! How great was and is Thy love to sinners! Alas, alas! that sinners should scorn and despise Thee, reject and refuse Thee. No wonder the wicked are turned into hell with the nations that forget God, for where else could they go who have no place in their hearts for Thy dear love and redemption? Does it not speak to your heart? Have you trusted in the Blood? Have you life through His death?

HIS GLORIOUS KINGDOM

Father, O how vast the blessing,
When Thy Son returns again!
Then Thy saints, their rest possessing,
O'er the earth with Him shall reign.

For the fathers' sake beloved
Israel in Thy grace restored,
Shall on earth, the curse removed,
Be the PEOPLE of the Lord.

Then shall countless myriads wearing
Robes made white in Jesus' blood,
Palms (like rested pilgrims) bearing,
Stand before the throne of God.

THEY SAY LIFE IS NOT FAIR!

—*Mervyn Paul*

Is it true that Life is unfair? As this New Year begins, many Christians are convinced that it is true, especially among that large majority whose dreams have not come to pass. Dis-illusionment (which, sooner or later, must come to us all) has resulted in disappointment; and in some cases, in deep resentment, plus murmurings about the unfairness of it. Let me suggest a few examples — not the actual cases, but near enough for illustration of how we may be affected.

Jim decided the Lord meant him to be a doctor, so he could go to the foreign field as a missionary. His parents being poor, he had to earn most of his way through college, borrowing a bit to enable him to get his degree. It was a great day when he graduated, and his hopes were high while he interned. Then came the car accident — and a wheel-chair for life!

Jane greatly desired to be a nurse and from her early teens dreamed of the day when she should be capped. She did well in high school and had just finished when polio struck her down. Bravely she struggled through her recovery, on up to regaining the use of her limbs, but remained slightly crippled. Today she earns her living in a very different kind of work — one which she really does not like, but which is all she can manage.

Jessie — dear Jessie! — She is now one of that ever growing number of sisters in the Lord known as “unclaimed treasures.” She certainly had not expected it to be this way; but one by one her girl friends married and she was left alone. And now she can see no hope whatever in that direction. Her longed-for security never comes.

K. married a fine young Christian man. He was clever and after a time began to chafe at the restricted creature-life of an obedient child of God; and to see things only in the half-light of creature-success. Heaven became “a happy land, far, far away” to him. He felt he must strive “to make good” at all costs. Giving his heart and mind more and more to his endeavour to “achieve something worth while,” he got far away from God, left the assembly and soon became a great trial to his young wife. But she never lost hope for him; and years later saw him blessedly restored to the Lord. To suit the natural mind, I ought to be able to say they “lived happily ever afterward;” but the truth is that illness has struck and ruined their dreams once more — this time, permanently.

Well now, must we conclude that Life is not fair? We are beginning another year; and who can tell but that your hopes, and mine, may receive severe set-backs? Or, it may be that some of us, seeing a most unhappy situation in the making, will pray, “O Lord, stop it! Don't let it happen, Lord!” — but (if He be not come) will be compel-

led, before 1961 has ended, to say: "The thing which I greatly feared has come upon me" (Job 3:25).

"But don't you think that's the way Life is?" some philosophic friends have asked me. "Life," they say, "is full of ups and downs—sometimes more downs than ups." Others hold that we must not look on the dark side. We must be optimistic. But these explanations seem pretty lame beside such assurances from our Heavenly Father as:

- Rom. 8:28: "And WE KNOW that all things work together for good to them that love God . . ."
- 2 Cor. 4:17: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."
- Rom. 5:3: "Tribulation": the fourth BLESSING of this chapter.

You see, Beloved, when our hearts resent interferences with our plans (WHICH WE HAVE EVERY REASON TO EXPECT!) our resentments really are directed at our God. Deep down within us we feel we have been seeking to please Him, have prayed much over our course; and then, in the end, He has let everything go wrong! So, fearing to blame Him directly, we let ourselves out by saying, "Life is not fair!" (Voice of experience, alas!)

Now, let us go back over the cases I have described, briefly and guardedly . . . Jim wanted to be a missionary doctor. That was his exercise and he supposed it to be the Lord's leading. But EXERCISE, ALONE, IS NEVER A SCRIPTURAL FORM OF GUIDANCE. If you think it is, read Acts 7:23, and then the rest of the story. Jim's education as a doctor was only PERMITTED, not DIRECTED of the Lord; indeed, Ambition was his foremost counsellor. But the development of his spiritual life was of vastly more importance to the Lord than his service could have been. Hence the wheel-chair calling.

Jane has a personality problem (as I happen to know), unrealized by herself, but fully known to her Lord. Likely, in view of the ages to come, this is one reason He allowed her plans to be frustrated.

Dear Jessie! She longed for love, and a home, and the security of these things. But her all-wise Heavenly Father, seeing in her a greater need that she should find her security — her all — in Himself, is keeping her suitors away (Ruth 2:9, centre).

And K. and her husband — would you know "the reason why?" . . . Also, why He rarely answers our, "O Lord, please don't let it happen!" prayers? (Jer. 23:12, centre). Well, if you will "read, mark and inwardly digest" Phil. 2:13 you will have the complete answer for all such perplexities. Then maybe you will join me in praying earnestly that, for whatever of 1961 the Lord may be pleased to leave us here, we may learn much more fully TO EXPECT Him to fulfil that verse in our lives. And then no longer will we be troubled because Life does not seem fair.

THE PASTOR'S SPIRIT

A Lesson from Jeremiah, (Jere. 13:15)

Jehovah's gracious message hear, O Israel, and be not proud;
Unto the Lord give glory ere He o'er thee brings the gloomy
cloud—

Before on mountains dark ye fall and vainly from death's
shadow call.

But if ye will not hear, my soul shall weep in secret for your
pride;

Mine eye in briny drops shall roll, my cheek be bathed from
sorrow's tide;

Because Jehovah's flock — my care — the captive's bitter
lot shall share.

Thus Jeremiah warned and wept for many seeming fruitless
years,

Till scattered was the flock he kept, in spite of all his words
and tears —

Words that shall stand in that great day — tears which God's
hand has wiped away.

'Tis well that Pastors should be sage, that guides, their
Master's will should know

But, tenderness springs not from age, and knowledge makes
no tears to flow:

'Tis only love that can impart a shepherd's feelings to the
heart.

A voice to warn, a soul to weep, a faithful lip, a tearful eye,
An active hand the flock to keep, a heart that will in secret
sigh—

He must possess, who would bestow a pastor's care on saints
below.

O for such shepherds now, to lead the "little flock" beset
with fears!

The weak to bear, the strong to feed, and seal their work
with secret tears,

Great Shepherd, in these evil days such guides and overseers
raise.

When the Chief Shepherd shall appear each faithful watcher
to relieve,

Such for their toil and sorrow here a crown of glory shall
receive:

Each humble labour, tear, or sigh, shall shine a jewel
by-and-by.

—W. B.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

The great Physician now is near,
 The sympathizing Jesus;
 He speaks the drooping heart to cheer,
 Oh, hear the voice of Jesus.

This hymn was written by Dr. William Hunter, a Methodist preacher, an editor, and a professor of Hebrew. He was born near Ballymoney, County Antrim, Ireland, in 1811, and was brought to New York when six years of age. Besides his work in the above callings, he wrote many good hymns, one hundred and twenty-five in all. Perhaps the most popular was the one — “Joyfully, joyfully onward I move.” It is the dying song of many who learned to sing it—

Death with thy weapons of war lay me low;
 Strike, king of terrors; I fear not thy blow.
 Jesus has broken the bars of the tomb,
 Joyfully, joyfully haste to thy home.

Dr. Hunter passed away in Ohio in 1877 at the age of 66.

There's a Stranger at the door;
 Let . . . Him in! . . .
 He has been there oft before:
 Let . . . Him in! . . .
 Let Him in, ere He is gone;
 Let Him in, the Holy One,
 Jesus Christ, the Father's Son:
 Let . . . Him in! . . .

This stirring gospel hymn was written by John Bush Atchinson, a Methodist preacher who composed several good hymns. This one was a favourite in Great Britain and much used of God during D. L. Moody's meetings in that land. It is related that a retired colonel of the British Army had become concerned about his spiritual condition, and decided to go to London to attend Moody's meetings there. At the conclusion of one of the evening services, as he was about to leave he was arrested by a sweet voice in the audience singing the words, “Let . . . Him in! . . .” On taking the train at Paddington Station for Bournemouth the words remained in the gallant soldier's heart, and the wheels of the train seemed to repeat in his ears the words he had heard sung so sweetly, “Let . . . Him in! . . .” This resulted in his letting the Saviour in, and he was converted to God. He went again to London and sought out the singer whose voice had so impressed him. She was a lady of high rank, and in the course of a few months became the wife of the colonel.

The writer of the hymn was born at Wilson, N.Y., Feb. 18, 1840, and died July 15, 1882.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. Will you please, through the pages of the magazine, offer any suggestions you can, to help us keep the young people in our assemblies. We find them drifting away from us to that which seems to attract them more than does the place where they are. What about clubs and hobby classes?

Answer. This is a good question and of vital interest to many of our older brethren and sisters. We need to exercise spiritual wisdom and prayerful consideration regarding the course to take in this matter. The answering of this question is not easy, but by the help of God we will seek to do it at length because of its importance.

The assembly is "the house of God," it is "a spiritual house," so that rules out any suggestion of "clubs," "hobbies," social functions, etc. as a solution to this problem. "Hobby classes," as they are called, have no doubt proved useful in attracting the unsaved, and getting them under the sound of the Gospel; but the young people in the assembly should find attraction to the house of God in more spiritual exercises than "clubs" and "hobbies." Some say, "Retain the young at any cost." No, a spiritual house can only be built up by spiritual methods.

Some assemblies have what they call "Young People's Meetings," convened for the purpose of interesting and keeping the young people in the assembly together. This term is not found in the Word of God. From observation we have noticed that such meetings lead to divided interests in the assembly; the old and the young working apart. Such a course is foreign to the apostles' doctrine as well as the pattern and example of the apostles themselves. The younger Christians require the guidance, presence, and godly counsel of the older. Our aim should be not to try some new thing, nor to inaugurate some doings that will cater to the whims and fancies of the immature mind, but to continue in the things for which we have a "thus saith the Lord," things that have been tried and proved; things that have produced men and women of God in the past, as well as in the present generation of the Lord's people. Perhaps one reason why some of the young people are drifting away from the assemblies is because they have never been born again, and like Moab of old, their taste remains in them, and their scent is not changed. No good method, and no amount of spiritual attraction will retain in the assembly those who are "dead in trespasses and sins." John the apostle 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: but they went out, that they might be made manifest that they were not all of us" (I John 2:19).

Before suggesting a remedy we will mention some causes of defection on the part of the young people today. Many have not had a revelation to their souls of what it means to be gathered unto the Name of the Lord Jesus Christ. They could scarcely give a scriptural answer if they were asked why they are in the fellowship of those so gathered together. Another reason why some leave is because older brethren in the assembly monopolize the time in most of the meetings, to the exclusion of the younger men. Also, much of the ministry given is too deep, and sometimes too dry to find any response in the hearts of the young in Christ. Then again, when a young brother does open his mouth he is criticised for his theology. When he asks a question in the Bible Class he is snapped at, or ignored altogether. These things are bound to drive away our young people. To a great extent the assembly is just what the leaders in it are in themselves.

To keep the young people in the assembly and going on for God, we suggest the following:

1. Good, godly home training will go a long way in instilling into the heart of the young believer the high dignity of the house of God. The Christian's house, and God's house are closely associated in the developing of spiritual character in the young convert. It is said of Timothy that the faith which Paul saw in him dwelt first in his grandmother Lois, and in his mother Eunice. This we have seen again and again in our day, the result of the home training and example shining out in the young believer.

2. Elder brethren should see that the young people get plenty to do. There is work for all in the assembly, each in his or her own sphere. "He gave to every man his work" (Mark 13:34).

3. Have good weekly Bible Readings, where encouragement is given to the younger brethren to ask questions and make them feel that they are an integral part of the Bible Class.

4. Give young brethren plenty of opportunity to take part on Lord's Day mornings, and in all meetings where the Holy Spirit may so lead. Monopoly by older brethren is a discouragement to all present.

5. See to it that young brethren get an opportunity to give their testimony in the Gospel Meeting from time to time, and also encourage them, without flattery, when they take part in preaching the gospel.

6. Open Air Meetings have proved to be one of the spheres for the energy and exercise of the young believer. There, gift is developed and opportunity given to some who would shrink from getting up to speak indoors.

7. Lack of teaching is one of the chief reasons why some of the most promising amongst our young people leave the assembly and go elsewhere. They need to be grounded in church truths so that they will have an intelligent understanding of what it means to be gathered to the Name of the Lord Jesus Christ. "Purgatives" may be required occasionally, but the young cannot live on that sort of ministry, they require to be fed, not scolded all the time. We have heard the expression, "Tether them by the teeth." That is, see that there is always "food convenient," the "sincere milk of the Word," so that the young may grow thereby. When a traveller finds a good restaurant, a place where he is given good food for his physical requirements, he continues to patronize that place, and does not require to go elsewhere, trying out other restaurants.

8. Brethren, take good care of the lambs of the flock, so that they will say, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth" (Psa. 26:8).

Question. I would like to submit the following question to your "Questions and Answers Column" in Truth and Tidings. After considering the exhortations given in Rom. 13:1-2, Titus 3:1, I Peter 2:13-14, would you say that the incident recorded in Daniel 3, in which the three Jews, Shadrach, Meshach, and Abed-nego were delivered from the fiery furnace, is sufficient reason for a Christian to assume that the Lord will honour him in certain conditions (any condition) when he refuses to be subject to the definitely established ordinances of men, even though these might curtail his activities in the things of the Lord?

Answer. "The powers that be are ordained of God" (Rom. 13:1); and the portions of Scripture referred to in this question clearly set forth the responsibility of the child of God to kings, magistrates, governors, etc. "Let every soul be subject (in subjection to R.V.) the higher powers." We are to "Fear God. Honour the king" (I Peter 2:17). On the other hand, we read also, "We ought to obey God rather than men" (Acts 5:29). There is no contradiction in these portions of the Scriptures. When obedience to the "established ordinances of men" hinders our obedience to the Word of God, the course to take is made quite plain for us. Obedience to the Word of God, no matter what the consequence may be, is a principle laid down in the Holy Scriptures, and deliverance will follow.

The Hebrew midwives, Shiphrah, and Puah, refused to obey the king of Egypt when he commanded them that all male infants were to be killed. The result of this was that Moses was raised up to be a deliverer of His people. Moreover, "Therefore God dealt well with the midwives . . . And it came to pass, because the midwives feared God, that he made them houses" (Exodus 1:20,21). In a later day, "Moses

refused to be called the son of Pharaoh's daughter" (Heb. 11:24); God honoured him in this, and his name is great among the Jews to this day. In Esther 3:2 we read that king Ahasuerus commanded that reverence be done to Haman the Agagite; but we read in the same verse, "Mordecai bowed not, nor did him reverence." Then in chapter 8, verse 15, we find Mordecai coming "out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and the city of Shushan rejoiced and was glad." When we come to this dispensation we find Peter and John saying to the council, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4:19). The result was, "Being let go, they went to their own company" (verse 23).

Long ago God said, "Them that honour Me I will honour" (I Sam. 2:30). These words are as true, and as good today as the day when they were uttered." "I am the Lord, I change not." Yes, the Lord can, and will honour and deliver His own in "any condition," when there is obedience to His Word, and implicit faith in His power to deliver.

HEMELCALL OF BROTHER FRANK PIZZULLI

Brother Frank Pizzulli has been called home after an illness of 19 months. He was born in October 1909, born again in December 1924 and went home on Nov. 26th. Frank's parents commenced the Long Branch Assembly in their home. In this small beginning, he laboured actively in Sunday school work. He was commended in 1938 to the work of the Lord and laboured in tent work with brethren Rosania and Carboni. He won many children to Christ, including two of his own. He sang hymns the last three nights, one of which was, "I have Christ, what want I more." The funeral was so large the hall was not able to contain the company. The Word of God was fitly spoken by Wm. Ferguson and C. Patrizio. Among the many who paid their respects were school teachers and school principals of Long Branch, N.J., where he lived.

WE ARE COMPELLED TO BELIEVE IN MYSTERIES

Two travellers went to hear a sermon. After they returned to their hotel, they said that the preacher did not appeal to their reason, and they would not believe anything they could not reason out. An old man who was sitting near remarked, "You will not believe anything you cannot reason out. As I came to this place on the train, I noticed sheep, cattle, swine and geese feeding in the same field. Now, can you tell me by what process that same grass is turned into wool, hair, bristles and feathers?"

"No, we don't understand that."

"Do you believe it is a fact?"

"Oh yes, it is a fact."

"But," said the old man, "I thought you said you would not believe anything you could not reason out!"

KITCHENER, ONT. — We had appreciated visits from D. Calderhead, L. McBain, G. McKinley and E. Pears. The first three brethren, also E. Doherty and W. Warke, also gave helpful and appreciated ministry at Pall Mall assembly, London. Gospel meetings are expected in Pall Mall at the beginning of the year by R. Boyle and J. Gray.

TORONTO, ONT. — The meetings in Pape Ave. were very well attended by the Lord's people and some strangers professed to be saved.

CRAPAUD, P.E.I. — When Arnold Gratton had to return, Robert McIlwaine was joined by D. Howard with encouraging crowds to hear the Gospel and some interested. Two have professed.

SOLON, N.S. — J. McCracken and D. Petherick have obtained a building and are getting the unsaved under the sound of the Gospel.

YORK, N.Y. — L. E. McBain and J. Smith saw a little blessing in meetings here.

DETROIT, MICH. — The West Chicago Blvd. conference was largely attended with blessing and profit in the ministry. Fourteen of the Lord's servants were present.

WATERBURY, CONN. — We had a good conference this year which was larger than usual and the ministry was helpful and encouraging.

ONTARIO, WIS. — The conferences here and at Omaha were very good. The meetings at Thanksgiving at Garnavillo, Ia. were large. Four ministered the Word. C. Yost continues at Bloomfield, Wis., also L. Brandt and H. Wahls at Waukon, Ia. with some interest. S. Hamilton had a week in Larium, Mich., then at Grandview and is now in Avoca, Minn., preaching to saved and unsaved. P. Elliott and B. Orr had meetings in a school-house near Kamar, Ia., and hoped to get a place in which to preach in Webster City. Eric McCullough is preaching the Gospel in Stout. L. DeBuhr has gone to Valley City, N.D. for meetings.

ELGIN, ILL. — Brother L. W. Gabler writes that for 45 years he has sent tracts freely to those who will distribute them carefully and prayerfully. His address is: 617 Laurel St., Elgin, Ill.

OTHER LANDS

DUNEDIN, NEW ZEALAND — "The visit of our brother, Hector Alves" to these parts, has proved to be a blessing. Meetings in the Mailer St. Gospel Hall have been exceptionally well attended; many came from outside points and from the sects. Ministry on church truth has edified the saints. At Henley, many came from neighboring assemblies, and elementary truths helpful to the young were given." He went on to Invercargill and Timaru.

BELFAST, N.I. — T. Campbell and H. Paisley are having well attended meetings in Ebenezer Hall and a good number of young men have professed. F. Knox and Dr. Emerson have seen some blessing in Windsor Hall. In Rathfriland, A. McShane and Lyttle have had large numbers attending their meetings. Brother Hull is at Ballygigan and Brother Cooke is having good ministry meetings in Harryville. E. Allen and Nesbitt have an interest in Ballykeel. John Thompson has laboured faithfully in Martary and has helped the little assembly.

WITH CHRIST

TORONTO, ONT. — On Nov. 14, Mrs. Henry Fletcher went home to be with the Lord Whom she loved and served. Nee Agnes C. Renwick (her mother was the daughter of John Rae, pioneer preacher of Manitoba and the prairies), she was born in Brandon, Man. Donald Ross, when visiting her parents, often took her as a child upon his knee and gave her pennies. She was awakened through the truth of the coming again of Christ and saved while not quite eight. Her parents moved to Galt, Ont., where later she was received into the assembly. In 1920 she was commended to the work in Venezuela and left with Mr. and Mrs. G. G. Johnston to marry Henry Fletcher.

For over twenty years they pioneered in that country and in Porto Rico with the Gospel. F. Pearcey preached the Word at the funeral service which was shared by R. McCrory and J. Gunn.

JACKSON, MICH. — Mrs. Thos. Embury passed away on Oct. 24th aged 89. She and her family moved from Standish to Jackson in 1912, and she was in the assembly here from the beginning. Steadfast to the end, she will be greatly missed. The funeral was taken by L. E. McBain.

LA CROSSE, WIS. — Joseph W. Pagel, who was in the assembly at first in Nodine, Minn., and for a number of years in La Crosse, passed away at the age of 66 in Forest Grove, Ore. He was saved over 40 years ago in meetings by R. McCracken and S. Hamilton. He was faithful to the Word of God.

MONTREAL, QUE. — Our beloved brother, Edgar Stevenson went home on Nov. 3rd in his 59th year. He was saved in early life. For many years he faithfully looked after the meals at the Ogilvy Ave. New Year conference.

TORONTO, ONT. — Our dear sister, Mrs. David Hodgins, went to be with Christ on Nov. 14th at the age of 72. She was saved many years ago and was in fellowship in Niagara Falls, more recently in Lansing and Waubaushene assemblies. A. W. Joyce preached the Word at the funeral in Lansing and L. E. McBain at the graveside in Niagara Falls, Ont.

NIAGARA FALLS, ONT. — Our brother, John McIntyre, aged 78, passed away suddenly while at home on Nov. 11th. He had meetings in his own home before the assembly was started here over 50 years ago. He was saved in the highlands of Scotland. C. Pinches and R. J. Hartley conducted the funeral services.

WESTBANK, B.C. — Our esteemed brother, Montague G. Hussey, departed to be with Christ on Oct. 23rd, at the age of 83. He was born in England and was in the services in the Boer war. He was saved in 1906 and emigrated to Westbank, B.C., where he was received into assembly fellowship. He was a keen student of the Word, being acquainted with both Hebrew and Greek, and was able to minister the Word to the Lord's people. He was correspondent for the assembly for a number of years and will be greatly missed.

MIDLAND, ONT. — Our beloved brother, Roy Heels, went to be with the Lord on Nov. 3rd in his 72nd year. He was saved when the Gospel was first brought to Waubaushene by brethren Watson and Beatty. He has been in fellowship in the Midland assembly for a number of years, was a help in many ways, and will be much missed. Frank Pearcey spoke to a large company at the funeral.

Also our aged brother, James Grexton, died on Nov. 26th, in his 89th year. He was saved in Midland over 60 years ago and was at the Lord's Table as long as health permitted. He was a bright testimony for the Lord.

TORONTO, ONT. — Our dear sister, Mrs. Wm. R. Payne, went home suddenly on Dec. 8th, in her 89th year. She was saved as a young girl in Devonshire and later received into fellowship in Crediton. In 1903, she and her husband came to Canada and were in the Broadview Ave. assembly until 1908 when they moved to West Toronto. They were in happy fellowship there and had the joy of seeing all their family led to the Saviour. She was given to hospitality and keenly interested in all the assembly activities. Wm. Bousfield, who also spoke at the funeral of her husband, preached the Word at her burial.

PETERBOROUGH, ONT. — Our dear brother, Joel Horton, went to be with Christ on Dec. 1st, at the age of 40. He was saved in 1944 in Trenton, Ont., while in the Air Force. Troubled about his soul, he was reading "Safety, Certainty and Enjoyment" when he trusted Christ as his Saviour. He was in fellowship for years in the assembly at Peterborough and had a real heart for the things of God. As he went about his earthly business he witnessed for the Lord in his travels. He leaves a young widow and two children who need our prayers. A. W. Joyce spoke to a large company at the funeral, which was shared by F. G. Watson.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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SUBSCRIPTIONS AND BOUND VOLUMES

To the many of our readers who have sent in their subscriptions for 1961, we wish to express our thanks. As we cannot reply individually, we wish to thank all those who have encouraged us by their expressions of appreciation for the magazine and the help which they have received from the written ministry. We would remind those who have overlooked renewing, to do so as soon as possible. Please have U.S.A. Postal Orders marked in both Canadian and U.S.A. funds, as otherwise they cannot be cashed in Canada. Make all orders, and cheques, payable to "Truth and Tidings" and address 1 North Park Drive, Toronto 15, Ont., Canada. To help those in Sterling areas, we are keeping the price of single copies, and up to four, at 10 shillings, parcels of five or more to one address at 7 shillings.

We have prepared a larger number of 1960 volumes than ever before. These are very attractively bound, conveniently indexed for contents, and would make a fine gift. We also have a limited number of 1959 volumes. The price remains at \$3.00 per volume, post paid.

TIDINGS

NEW ADDRESSES: Edward Doherty (Cuba), 283 Midland Ave., Midland, Ont.; G. B. McQuillan (Africa), c/o G. Corbett, Tullyinkesay, Castledawson P.O., Co. Derry, N. Ireland. (We regret the delay in this insertion.)

Correspondent for the Highfield Road Assembly, Toronto — Charles Warner, Fairport Beach, Pickering, Ontario.

VANCOUVER, B.C. — In the recent meetings in Woodland Drive by J. Ronald and N. Crawford, several professed to be saved.

DESERONTO, ONT. — G. P. Taylor had two weeks of ministry using his chart on "The Church and Churches of God" with good interest.

NIAGARA FALLS, ONT. — Please note change of meeting time. B. of B. 10 a.m., S.S. and Bible Class, 12:15, Gospel at 7:30 p.m. Tuesday, prayer and ministry.

CHARLTON, ONT. — E. Doherty has been visiting the four assemblies in this area and purposed returning in the New Year for Gospel meetings in Englehart.

CROW LAKE, ONT. — T. Kember and Murray McLeod had eight weeks in this new place. They expected to return in the New Year.

PSALM 50

—A. W. Joyce

Psalm 50 is the first of the "Psalms of Asaph," of which there are twelve. Likely he did not write them all, for in I Chron. 16:7 we read, "David delivered first this Psalm . . . into the hand of Asaph and his brethren." It may be that Asaph composed music for this Psalm as he was a musician. However, 2 Chron. 29:20 indicates that Asaph wrote some Psalms for we read, that Hezekiah commanded the Levites "to sing praise unto the Lord with the words of David, and of Asaph the seer."

The Psalms are not written TO us for they are primarily concerned with the Lord and Israel, but all the Psalms are written FOR us, see Romans 15:4. The great subject of the Psalms is Christ (Luke 24:44), in His sufferings and in the glory of His coming kingdom. While Psalm 50 points onward to a future day when Christ will "judge His people" (verse 4) and condemn the wicked (verses 16-22), we may draw much practical help from it for our present need. "We suck the honey from Israel's flowers, yet leave the flowers intact."

The opening words of this wonderful Psalm bring before us a three-fold title of God, (as students of the Hebrew language agree) — El, Elohim, and Jehovah. We may learn from this, and the words that follow, the greatness of God. "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." Here we have:

Verse 1. **THE POWER OF HIS VOICE.** God hath spoken. There are two great voices that are heard all over the world, from the rising of the sun to the going down thereof. We learn more particularly of these two mighty voices in Psalm 19. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge . . . their words (goeth) to the end of the world." This is The Lord's voice in CREATION. Gazing upon the wonders of it, surely, as the Psalmist said elsewhere, "The fool hath said in his heart, there is no God."

Then in verse 7 of Psalm 19, we read, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" etc. This is the Lord's voice in REVELATION—the Bible.

Verse 2, we have **THE PLACE OF HIS CHOICE.** "Out of Zion, the perfection of beauty, God hath shined." Why did God shine forth the light of His glory and presence from Zion? Simply because Zion, or Jerusalem, was the place where God had chosen to put His name.

There, God commanded the Temple to be built. There, God dwelled in the midst of the people of Israel. There, all the tribes of Israel from Beer-sheba to Dan gathered to offer sacrifice, worship and praise to God. "Jerusalem . . . 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). From the holiest of all in the temple, the shekinah glory of God radiated, so that the intelligent Israelite prayed: "Thou that dwellest between the cherubim, shine forth" (Psalm 80:1). To draw Israel away from the centre of God's choosing was a sin that God would not forgive or forget. Jeroboam did this from self-seeking motives and was tagged by God down through the years: "Jeroboam, the son of Nebat, who made Israel to sin."

Has God chosen the place of His people's gathering in this dispensation? Most assuredly He has. "For where two or three are gathered together in My Name, there am I in the midst of them," said the Lord Jesus in Matt. 18:20. God has not left His people in doubt and uncertainty, to "go to the church of their fathers" or to go to the church of their choice, or even to "go to a church with a saved Pastor who preaches the Gospel." This brings us to:

Verse 5, **THE PURPOSE OF HIS REDEMPTION.** "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." We may speak of this as an Old Testament definition of a saint: "One who has made a covenant with God by sacrifice." As a nation, Israel was redeemed to God in the land of Egypt on the night when they sacrificed the Passover lamb and applied the blood to the doors of their houses. They were then redeemed by the power of God from Egypt altogether, then, and then only, as a redeemed and separated people in the wilderness, God commanded, "Let them make Me a sanctuary; that I may dwell among them" (Ex. 25:8). All the subsequent dealings of God with Israel were based upon redemption. On Mount Sinai, God gave minute instructions and a divine pattern for the building of the sanctuary as a dwelling place for Himself. In the New Testament, we have the divine pattern for the foundation, gathering and functioning of churches or assemblies according to His mind. The exercised child of God, thinking of the immense price of his redemption will ask, "Lord, what wilt Thou have me to do?" By the reading of the Word of God, under the guidance of the Spirit of God, he will be led to the place of God's choosing, where the Lord Jesus is given by the world the place of rejection and reproach. The believer's response will be: "Let us go forth therefore UNTO HLM, without the camp, bearing His reproach" (Heb. 13:13).

From verse 7, we have God reproving Israel because of their lack of understanding of the character of true worship. When God

does not have the heart-affection of His people, He does not want their gifts and sacrifices. There must be a loving heart and a willing mind to make any sacrifice acceptable to God. Giving as a painful necessity or even as a necessary duty brings no joy to the heart of God. We are now introduced to **THE PLENITUDE OF HIS WEALTH**. "Every beast of the forest is Mine, and the cattle upon a thousand hills" (verse 10). The Lord is the Creator and the Possessor of **ALL THINGS**. He does not need our paltry gifts. It is only His grace that condescends to receive anything from our hands. When David "prepared with all his might" for the temple and gave in gold and silver what must have amounted to over a billion of dollars he said to the Lord, "Of Thine Own have we given Thee." He seemed to feel that he was only giving back to God a little of what he had first received from Him. "The Lord loveth a cheerful giver." Was this one of the reasons why the Lord loved David so much?

What a great encouragement it is for the child of God, when in great need, to remember that "He holdeth the wealth of the world in His hands." How often two Scriptures have been blended as the needy saint has come to His God and Father reminding Him that, "The silver and the gold is Thine, and the cattle upon a thousand hills."

"We are coming to a King,
Large petitions we may bring,
For His love and power is such,
We can never ask too much."

Which brings us to:

Verse 15, **THE PROMISE OF HIS GRACE**: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." What a wonderful promise this is! First, it is an encouragement to the backslider to return. Taking it with what goes before, it is as if God said, "If you will return to Me, and give Me the place in your life that is due to Me, I will put a cheque in your hand that will cover every possible exigency, which may arise in your future life." "In the day of trouble," whatever that trouble may be, personal, home, assembly, financial, spiritual — whatever it may be, just **CALL UPON ME**.

Now we have the promise, "I will deliver thee." The Lord does not tell us **HOW** he will do this; **that** we must leave to Him. God may deliver His child **out of the trouble** altogether. Or, He may deliver His child by bringing him safely **through the trouble**, as He delivered the three Hebrew youths by bringing them through the fire unharmed, and Daniel through the den of lions.

Then we have the result, "And thou shalt glorify Me." Surely God was glorified in the two great deliverances to which we have just referred.

Summing up verse 15 we have, The Exhortation — Call upon Me, The Time — In the day of trouble, The Promise, — I will deliver thee, and The Result — God is glorified.

In the closing verse of the Psalm we have:

THE PRAISE OF HIS PEOPLE. The Lord Jesus said at the close of His life here below, "I have glorified Thee on the earth." This was the first purpose of His coming into the world. Man was created and formed at the beginning for God's glory, but how miserably he failed to glorify God. When God redeemed man from his sin, he made it possible for the very ones who had dishonoured God by their sins, to glorify Him in their redeemed lives. Not only can we glorify Him in our deliverance from trouble as we have noticed in verse 15, but we can glorify Him in our praise. "Whoso OFFERETH PRAISE glorifieth Me" (verse 23). Certainly this is within the reach of the youngest or least gifted believer — to offer praise. When we think of all we have in Christ, our hearts should be sending up to God a constant stream of praise, thanksgiving and gratitude. "What more befits the tongues, soon to lead the eternal songs, while heaven the note prolongs, PRAISE, BRETHREN, PRAISE."

Alas that so oftentimes we exhibit rather a murmuring, discontented spirit. May the Lord deliver us from this. The heart of Christ, as the perfect servant here on earth was ever filled with praise, and so also in resurrection (Heb. 2:12). In Psalm 22, after telling of the sufferings of the cross, the writer exhorts, "Ye that fear the Lord praise Him; all ye the seed of Jacob, glorify Him." O that we might praise our God more, when alone with Him and in our family worship. Dear brother, are you exercised continually about giving praise to God in the assembly, at the "breaking of bread" and at the prayer-meeting? May the Holy Spirit stir us up to give to God the praise of our hearts and thus glorify Him.

VENEZUELA, S.A. — About 250 children gathered in Puerto C. for the annual "treat". The hall was packed and excellent order prevailed while W. Williams spoke to the children and S. Saword to the adults. In spite of opposition 1960 was a good year. Three new halls have been built and opened free of debt. Another assembly was formed in San Juan two weeks ago. N. Thompson and W. Williams had very encouraging meetings at Valle Seco, where a large number professed and it is hoped soon to form an assembly.

I'M GROWING — THAT'S BETTER

—G. G. Johnston

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ,” (2 Peter 3:18).

The birth of a child is a happy event, but that joy would be short lived if it was soon evident that there was no growth. Our Heavenly Father is deeply concerned about the growth of His children. He is more observant than any earthly father, and with tender affection broods over even the most isolated of His little ones, all for their good. He sends the north wind of adversity, then the south wind of favour, all to develop and strengthen His own and produce what will delight His heart, (Song of Solomon 4:16). Whether we are conscious of it, or not, He is constantly near to His own, longing for and encouraging a growth in us that will thrill His loving heart.

No earthly father expects his newly born son to be able to share with him in the affairs of life — his problems in business, his successes. But from the day his child is born he has dreams of the time when his son will have attained to the capacity of full manhood. He is willing to spend for his food and clothing, his doctoring, his education not merely because he is obliged to, but in view of his boy's development. What chagrin when, because of indolence, rebellion, or other cause, that father is made to feel that all his loving bestowals have been spent upon his son in vain. The son has squandered all the kindness showered upon him by his loving parents.

A normal child wants to grow big, longs for increased intelligence. His endless questions manifest this. He insists in asking, “What is this for?” “Why this? Why that?” He tries to do things without knowing how, and gets hurt. He wanders away from home in quest of what may be beyond his little circle. He is encouraged to eat his vegetables though he dislikes them, because his mother tells him they will make him big like his Daddy.

As in the normal development of a natural life, so it is in the growth of the soul. The first desire of a newborn babe is usually for food. And that cry is as often repeated as the need occurs. At frequent intervals the mother must comply; or she “will hear about it.” If the child continues to enjoy good health through life not a day will pass without partaking of some form of nourishment for the body. A serious sensation we call “hunger” demands it.

With what zest we drank in the “sincere milk of the Word” in those early days after conversion! Some of us received little from others then, being situated where there were no Bible readings or ministry meetings. But what a treasure we found in the Bible! We just drank and drank of that pure milk. John 3:16, John 5:24 and

Romans 5:1. "I'll never be in hell. Praise the Lord." They that gladly received His word were baptized (Acts 2:42). "Yes, I want to be baptized too. Anything, everything for my blessed Lord." Did we grow? We may have been as unconscious of it as is a child about his body, but others saw it.

They who are but babies in Christ do well to establish a set of rules for reading All the Holy Scriptures, chapter by chapter. Use a book-mark to keep the place. Feed your soul upon it in the morning. It is as important to your soul as is your breakfast to your body. Why starve and pine all day? Begin with the New Testament. Give yourself time to digest (meditate upon) at least a verse or two. Get another "feed" at night. You may not sense it, but others will see that you are growing.

Where did you read today? What verse spoke to your soul as the voice of your Heavenly Father? Did He show you something new? Then rejoice over it. Did He chide you for some failure? Confess it and He will surely forgive you, (I John 1:9), and give you back your joy. You don't understand how food nourishes our bodies, but it does. Pray for more light and He will give it. Neglect your Bible and you will starve spiritually. You will become weaker and weaker until you are carried away by some "wind of doctrine," or by some evil temptation in which you will dishonour the Lord you love. Keep near to Him.

PSALM 119

(Extract from a recent letter)

"I enjoyed what the Psalmist said of God in Psalm 119. Verse 57, "Thou art my portion, O Lord." Verse 68, "Thou art good and doest good." A good God could only do good. Verse 151, "Thou art near, O Lord." In the previous verse the enemies were drawing near, but when God is near to help and bless, all is well. Verse 114, "Thou art my hiding place and my shield."

"My never failing treasury filled,
With boundless stores of grace."

In contrast, he says, (verse 19) "I am a stranger in the earth." Verse 141, "I am small and despised."

May God help us to live loosely to earth, with our minds on things eternal. The world is getting into the hearts and homes of many of the Lord's people. One assembly has fourteen T.V. sets in the homes. Oh for men raised up of God to "Cry aloud and spare not, to show my people their sins." David said, "Turn away my eyes from beholding vanity," and again, "Open Thou mine eyes that I may behold wondrous things out of Thy law."

God has still His faithful ones and all such will be rewarded "in that day."

—James Storey, N. Ireland.

THE FIRST FISH

—*William Williams*

“Go thou to the sea, and cast an hook, and take up the fish that first cometh up” Matt. 17:27. To obey this command required faith on Peter’s part. Naturally he would have reasoned as a fisherman that it was not the right time to fish; and who ever heard of money being in a fish’s mouth? But faith triumphed, as it always will when we obey the Lord’s command and do not follow our own natural reasonings. Not only had Peter to believe, he had to act — “Go thou.” Fish will never be caught without activity. Some people would like to catch fish while sitting in an armchair with a Young’s Concordance. We heard the preachers speaking about “concordance sermons” at the Cleveland conference. This practice is catchy, concocted and contagious. But what shall we say of the would-be soul-winner who goes to the concordance to get his points?

First Peter had to use faith, then his feet, and now he has to use a hook. The right size of the hook is very important as every angler knows. Had Peter used a hook that would catch a hundred-pound fish he would have missed his catch. Peter used his sixth sense — sanctified common sense, and threw in the hook.

It is pitiful to hear some brethren addressing children with language which is suitable for hardened sinners; telling them that they are going straight to hell unless they repent. Jesus never spoke thus to little boys and girls. He did say, “Suffer the little children to come unto Me.” His word was “come.” Then again we have heard would-be fishers use such fancy nickel-plated hooks with such lovely plumes that the ordinary fish are nonplussed. The simple hook and the natural fish-worm will interest and catch most fish.

Now Peter had to take the **first** fish. This was the one with the money in its mouth. We can see Peter, as the fish comes wriggling to the shore, put out his brawny hand and catch it by the head, open its mouth and find there, sure enough, the stater, a silver coin equal to two of the forementioned drachmas and so was the exact sum required for both.

This business of the first fish is suggestive. We wonder how many of us have caught the “first fish.” Andrew soon caught his first fish in the person of Peter, his brother. It may have only appeared to him that he had caught a sardine; but sure enough, on the day of Pentecost, Peter had grown to be a great fish. The Samaritan also caught her first fish and lost no time in bringing a number of those sinful men to the satisfying Saviour.

We are afraid that many who glory in being "gathered to the Name" have never won a soul for Christ. Of no one can they say, "My genuine son in the faith." Sad it is to see the saints with so much zeal for what they call "the truth" but with so little desire to follow the Lord's command, "Ye shall be My witnesses," and "ambassadors for Christ." The Christian who does not go in for soul winning is losing the best of the Christian life. "He that winneth souls is wise."

HID BEHIND THE PICTURE

A Christian worker, passing along a busy street in Glasgow, noticed a crowd around a shop door. Pausing, he found that a sale of pictures was going on. The auctioneer raised a valuable picture so that all could see it. When he got it into the proper position, he began to describe it to his audience, engaging their attention with all its beauties. So highly did he extol the worth of the picture that every eye was fixed upon it. "And yet," added the Christian worker, in telling the incident, "I never saw the speaker: he was hid behind the picture he was showing." That is just how it ought to be with all who speak of Christ. They must be content to hide themselves, if they want to attract the souls of their hearers to Christ Himself. That is just what every true servant of the Lord should make his aim.

One who served the Lord and testified well of Him, could say, "He must increase, but I must decrease." Another faithful servant said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus sake." This is the spirit of true service. To hold up Christ, to exalt the Lamb of God, is the sort of preaching and teaching that God honours in the salvation of the lost.

Many a wise and gifted preacher is passed by, and the lowly servant is made the chosen instrument, because he makes everything of Christ, and hides himself behind the Cross. But it is not **preaching** that the habit of hiding self is acquired; it cannot be "put on." It has to be learned before the Cross, and by the study of Him Who "made Himself of no reputation." We need "the mind of Christ."

"God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: **that no flesh should glory in His presence.**"

THE BURNT OFFERING

—*Ext.*

Part 4

I have already said that the appreciation of the offerings is not necessary to our acceptance. Nevertheless, none that desire to advance in the knowledge of Christ will despise that typical unfolding of the riches of redemption which the book of Leviticus supplies. We **ought** to estimate Christ as there typified; we **ought** to apprehend His various relations to God and to ourselves as they are there shadowed. We should **desire** to be able to say of each particular type, that it had been verified, more or less, in the apprehensions of our souls. In this way, Leviticus becomes a most useful test, whereby to prove our spiritual experience.

Our experience falls short of that which it might be, just in proportion as it fails to realize the manifold relations of the one great Sacrifice here typically indicated. Such falling short in our experience does not take from us the gift of salvation, for that is of grace through faith; yet, although not less secure, we are less happy — less able to serve God. He might be very sure of having attained maturity in the knowledge of Christ, who could say that the experience of his heart accorded with the types of this holy book. But who amongst us will pretend to this? Are not our attempts even to sketch what these types are, mere feebleness? Nor should we have courage to attempt it, if God made us offenders for a word, or if He despised the day of small things.

But there is yet another relation of the altar of Burnt-offering; it is the place at which we may ourselves serve. The grace of the Lord Jesus Christ which has given us acceptance, has not shut us out from that which He considered, whilst here, His peculiar joy — the service of God. Therefore He has consecrated an altar for us, and left it for the place of **our** service, and for **our** gifts. The object indeed for which the Lord Jesus served, was essentially different from any that can be proposed for us. For He served in order that He might redeem. In life, and in death, He acted and suffered only as the Redeemer; but none of us can redeem our brother, nor give unto God "a ransom for him." Moreover His service was in itself perfect, and was accepted in its own intrinsic excellency; whereas ours, being imperfect, can only be accepted through Him. Nevertheless, we through Him draw nigh to serve the same God.

He gave us an example that we should follow His steps. If He found in devotedness to God the spring of His joys in a world

which was to Him, otherwise, as the valley of the shadow of death; a path of similar character is, through His grace, opened to us. We too may render the powers of our being unto God. We too may spend upon others, and not upon ourselves. We too may receive the approbation and praise of God — His approbation here — His praise in the day of the glory of Jesus. It was a small thing for the Philippians to part with a little of their worldly goods in order to relieve the need of an apostle of God, yet how is this their gift spoken of in the Scripture? It is spoken of as “an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.” The value of Christ was reckoned to it; it ascended in the value of the Offering that had been burned on the Burnt-offering altar.

Who then would not desire to serve such a God — to serve on such terms as these? This is the true way of learning to deny ourselves. It is comparatively a light thing to lose our lives in this world, if we gain these employments, and these compensating joys in the Tabernacle of God. Self-denial, as self-denial, must necessarily be painful; but when accompanied by the happy consciousness of accepted service, the pain is counter-balanced; or rather, cummuted into joy. The self-devised austerity of asceticism has no element in common with this. It knows nothing of the altar of Burnt-offering, nothing of the happy liberty of the service of Christ.

When the soul even feebly apprehends these things, it cannot but desire to dwell in this Tabernacle, and to serve at this altar. “Blessed are they that dwell in Thy courts: they shall be still praising Thee.” “I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.”

Nevertheless we must be prepared to learn in the Tabernacle many a humbling lesson respecting our own incapacities, and our want of thorough devotedness to God. Humiliation will be one result of every right attempt to serve Him fully. Yet, this will only enhance our sense of the excellency of the service of Him Who served, and Who died at that altar for us. We shall the more gladly lay our hands on the head of that holy Victim, and bless God for that wondrous provision of His grace that has made its excellency ours. We shall meditate with the more joy on that coming hour, when the great manifested proof of our having been accepted in the value of the great offering will be given. It will be given, by our receiving in attestation of its preciousness, a change — such a change as shall leave in us nothing that is weak, nothing that is unworthy. It shall give us new powers of being, to know as we are known, and to love, and to serve perfectly. Then only shall we fully understand the results of the Burnt-offering having been accepted for us.

THE FIRST GREAT QUESTIONS OF THE OLD AND NEW TESTAMENTS

—*Harold S. Paisley*

“Where art Thou?” Gen. 3:9

“Where is He?” Matt. 2:2

These two great questions confront us at the very openings of the two parts of the Bible. The first was asked at the entrance of sin, the second at the entrance of the Saviour. They go to the very root of the greatest things in the world, man's true condition and God's abounding grace. The first is God's great question concerning man, while the second is man's great question concerning Christ. May the unsaved stand in the Garden of Eden, then in the city of Jerusalem, hear these two questions and then thoughtfully ask: What are they to me?

WHERE ART THOU? Gen. 3:9

This was the first of three searching queries put by God to Adam and Eve (Gen 3:9, 11, 13). It was the voice of God, and oh how personal, startling, solemn, and revealing. His voice when heard is always so. It came from the God of all grace to the guilty sinner. When angels sinned no grace was ever shown. God did not move to them or speak again (2 Peter 2:4). They are awaiting His voice of summons to the judgment of the Great Day. How condescending of God to address the guilty sinners in the garden, no doubt a bright foreshadowing of the grace that still speaks in tenderness to the guilty still. God's grace is not only seen in calling the guilty, but He is revealed as a seeker after those in hiding.

Adam and Eve had not been accustomed to hide away from God. They usually ran to meet Him and enjoyed His presence. Now they seek concealment from His voice and presence, as if this were possible. God is revealed as the Shepherd coming, after the wandering sheep. Adam said, “I was afraid.” How closely allied are sin and fear. Sin causes men to dread God. The Gospel's glad note dispels all fear when accepted. Adam was guilty, hiding and afraid — God was gracious, seeking and faithful. It was also the voice of the living God to the dying man. Yes, Adam was now a dying man. He was now separated from God in spiritual death. His sin involved the separation of soul and body at natural death. If unforgiven, both soul and body must be banished from God and Heaven in eternal death in the Lake of Fire.

Apply now this question to yourself. God asks, “Where art thou?” This question is very personal. In relation to sin, — have you acknowledged it? In relation to God, — are you hiding from Him? In relation to Salvation, — are you seeking it? What is your true position? Find out in time where you are, lest you should discover

your true estate when you are beyond all hope of remedy. None in Hell today are in any doubt of their condition, though when they were on earth it gave them little concern.

WHERE IS HE ? Matt. 2:2.

This is a very simple enquiry, yet how important are its issues. It was asked by the wise men from the east, and wise indeed are all those who enquire for the Lord Jesus Christ. Notice, it was indeed Christ they sought, not the Temple with its imposing ritual, not even to hear some rabbi teach, but the glorious Person Who had come down to save sinners by His atoning death.

If a truthful answer is given to the question, "Where art thou?" the sinner will soon enquire, "Where is He?" The men who made this enquiry had little to guide them, but they sought Him earnestly. They did not know the Saviour's name, they were acquainted with only fragments of revelation and were led by a star in the heavens.

In this, they put to shame and condemn those who have the full and clear light of the glorious Gospel of God's grace. Some who are still journeying to destruction, are going wilfully, having heard much preaching. Theirs will be an awful Hell, yea, "Deeper down than Tyre and Sidon, will the Christ rejecter be."

I am persuaded, and I speak feelingly, that the deepest places in eternal fire will be occupied by some who have been brought up under the sound of the Gospel, but who have never asked from an awakened heart, "Where is He?" How sad to leave the Gospel Hall "back seat" for everlasting woe! How sad to remember the sight of a company of Christians gathered around the Lord, when in dark damnation! May God enable any in such danger to seek the Lord NOW. Such a search will not have the world's approval.

It aroused the enmity of Herod and the hatred of Satan, when the wise men made this enquiry. Such has ever been the case, but those who overcome all hindrances and get to Christ find in Him joy and satisfaction which no worldling knows.

"Where is He?" Not now in the house at Nazareth where the wise men found Him, but in the Father's house, exalted upon the throne. But He is willing to welcome sinners who come to Him, resting upon the work which He finished upon the Cross. The old hymn well puts it:

"Let your will to God be given,
Trust in Christ's atoning blood,
Look to Jesus, now in heaven,
Rest on His unchanging Word."

May this be the happy portion of all who read these questions today.

GUIDES ARE PROVIDED BY GOD

—*Mervyn Paul*

There is no substitute for Experience. Since the world began, there never has been — never will be.

As a result of the American Presidential election, when a rather young man appears to have been chosen for that high office, some of my young friends have been exultant. It having been speculated that the in-coming government would be composed of young, energetic men, with new ideas, the proposal stirred the imagination of these young folk, leading to the exclamation, "Now Youth will get its chance!"

Of course it isn't so simple as all that. Both houses of Congress are led by men in their seventies, ready to apply the brakes if necessary. But always Youth's urge is to forge ahead; while older heads are likely to insist on restraint. Why should this be so? Why should Youth not be allowed to scrap the old ideas and to try out new ones? Why should these attitudes differ? It is because older persons have EXPERIENCE OF HOW THINGS WORK OUT; while younger ones suffer a complete lack of it.

It was that way, you may remember, back in the days when Rehoboam ascended Israel's throne. Uncertain what his government's policy should be, he called together his father's councillors to get their advice concerning the people's petition for a less harsh system of taxation and forced labour. The old men counselled him to be more lenient, to show the common people more kindness.

But the young king was not impressed by what those "old-timers" had to say. He had a lot of friends — young men who had grown up with him — who would share his ambition and drive, and have newer ideas. So he called them together; and, as you would expect, they decided the advice of the elders was altogether out of date. We read: "He forsook the counsel which old men gave him, and took counsel with young men that were brought up with him, that stood before him." (See 2 Chron. 10:11) . . . the result: revolt and the loss of five-sixths of his kingdom, a loss that has not been regained unto this day.

Likely those young men were go-getters, tired of the same old thing in the same old way, anxious to get going on their own ideas. To them, no doubt it appeared that, at last, Youth had got its chance to scrap, change and reform. Alas! It didn't work. They had lived long enough to form new ideas; but not long enough to be able to

FORESEE how they would work out. They lacked the one thing vital to success in most fields of human endeavour — experience.

Now I would not feel called upon to write on this topic had it not been brought to my attention in past weeks that, in certain Assemblies, Youth seems anxious to take over the leadership, seeking to push older brethren to one side.

It was mid-July, 1903, that I was received into Assembly fellowship; so that I have had time to watch a lot of vigorous young men “grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ” (2 Peter 3:18). I also have watched a number who became leaders of malcontents; and this is what I have seen:

Some of them, taught of God, quietened down, ceased their agitations for change and “more liberty”, and, eventually, because good, responsible men.

A number were allowed of God to have a fall, which brought their aggressiveness to an end.

Still others (some of whom caused great trouble) left the Assembly and finally went, as captives of their own ideas, down to Babylon.

Now some of the discontent young Christians frequently feel with their Assembly life comes from looking around to see what other companies are doing. Yet we need to remember that the particular features God desires our Assembly to display may not be the same as those of other companies, even as Smyrna’s role was different from that of Ephesus (Rev. 2:1-11). It seems to me that, while some Assemblies may excel in Gospel work, the Lord’s gifts to others may be seen more in their pastoral care, or in teaching (Eph. 4:11). Other companies of the Lord’s people might be more given to praising the Lord, or to praying; while all should own the Lordship of Christ in daily life, as well as in the meetings, “HOLDING FAST” to His faithful Word (Rev. 3:11).

If it be true that the Assembly is God’s tilled field (I Cor. 3:9), then should we not expect that the character of our Assembly, and the fruits the Lord desires to get from it, will be ACCORDING TO THE SEED HE PLANTED IN IT? (Note I Cor. 15:37-38.) We need not be disheartened if instead of His field resembling that of flashy corn it seems only like a patch of dull timothy hay, since all depends on the seed He had planted there. Moreover how to make the assemblies more interesting places, so people will want to come, just cannot be of the importance TO THE LORD that some people imagine, or surely He would have put something, somewhere, in the Bible about it, don’t you think?

But to return to my subject, this we do know: it is His will that in them there shall be God-taught, experienced men, called over-seers (bishops) because of their work; also called elders, because of their age; also called pastors (under-shepherds) because of their care of the flock; and leaders, or guides (Newberry: Heb. 13:7;17;24). And if we truly love our Lord, we will heed the four commandments He gave us concerning them: to REMEMBER them; to FOLLOW their faith; to OBEY them, and to SALUTE them, with due respect. They have what no young person, no matter how gifted or clever, can have: experience of God, His Word and His Ways, experience of human weaknesses and follies, of sin and its pitfalls. Let us then beware of any who ignore Prov. 22:28; 24:21-22; for the counsels of the Lord, Beloved, cannot suffer change!

A SPIRITUAL AND HEALTHY CHURCH

—*J. Ritchie*

The spiritual condition of a church — whether large or small in numbers — is determined by the spiritual state of the individuals who compose it. There is no other road to a spiritual community than by each individual member seeking to attain to and maintain such a condition in the kingdom of God within him. The spiritual state of churches to which the apostolic letters were primarily sent was gauged after this fashion. The words addressed to the Thessalonian Church — “Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth” (2 Thess. 1:3), reveal the secret of that church’s healthy spiritual state. The low condition of the Corinthian Church is attributed to this, that “every one of you saith I am of Paul, I of Apollos, I of Cephas” (1 Cor. 1:12). The community became carnal, because the individuals had made it so.

It is a rare thing to find a church composed of spiritually healthy, godly, and active saints, each contributing his part to the maintenance of a glow of spiritual warmth within, and to the holding forth of a clear and bright testimony to the world without. In most cases, the actual maintenance of both devolves on a few. They eventually come to regard their business to be to provide for and serve the rest, who quiescently fill the seats all the year round as consumers. If the “ministering brethren” — or whatever else those who do the deputy work of the whole may be called — are godly and spiritual, they will provide and give out seasonable food to nourish and enrich the flock. By means of this they, even in their indolence, may for a time, and to a certain degree, be kept from open backsliding, but they will be far from being a spiritual or an active people.

Wherever ministry, or rule, or any outside aid whatever, takes the place of personal dealing with God in heart-searching, prayer and the Word, with the daily exercise of heart and conscience in regard to the place He has called the individual to fill, and the work He has given him to do, then there is, there must be decline in spiritual health and vigour. There will be an arrest of the development of those functions which God has set in the body for its health and growth. Alas, for the church, where the bulk of those who, in theory, claim to be "priests unto God" never open their mouths from one year's end to the other. They may take credit to themselves that they belong to a church where "the liberty of the Spirit" is unhindered. But they are never "led" to do anything, save to seek pastures green for their own enjoyment, never thinking of the need of others. Such words as "Stewards of the manifold grace of God" (I Pet. 4:10), have no particular reference to them or to anybody else, except perhaps the few special "gifts" who are expected to do all the work of ministration. These must feed a people who have practically become dependents, and have ceased to either dig or gather for themselves.

This is a perversion of the functions of Divinely-given gifts of ministry, which we are told are "for the perfecting of the saints unto the work of ministering" (Eph. 4:12, R.V.), to fit and furnish all saints to serve, each in his own sphere, according to the measure of grace given. Where this is attained and in operation according to God, there you have a spiritual and a healthy church.

NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

—*Hector Alves*

"When all my labours and trials are o'er,
And I am safe on that beautiful shore,
Just to be near the dear Lord I adore,
Will through the ages be glory for me.

Ref. Oh, that will be . . . Glory for me, . . .
Glory for me . . . Glory for me, . . .
When by His grace I shall look on His face,
That will be glory, be glory for me."

The author of this hymn, Charles H. Gabriel, has been called "The Prince of Gospel Song Writers." Not because of the amount that he wrote, but because of the popularity of what he wrote. His hymns include, besides the above: "God is calling the prodigal,

come, without delay." "O sweet is the story of Jesus." "O soul without a Saviour."

Mr. Gabriel tells us that the "Glory Song", as it is called, was inspired by the frequent utterance of a man called Ed. Card, the Superintendent of The Sunshine Rescue Mission, St. Louis, Mo. "He praised God, not with many words, but with one word many times repeated — Glory." The Glory Song literally burst into popularity, and today it is sung around the world. After some fifty-five years of use, millions of copies have been printed in a number of languages. Truly, its author, being dead, yet speaketh.

During World War I, Charles H. Gabriel went to New York to bid his son, Charles H. Gabriel, Jr., Godspeed, as he departed for France. "Dad," said Charles, Jr. from the embrace of his father, "if I never see you again here, I'll meet you where the gates never swing outward." It was while clasped in that last good-bye, that the father's eyes turned toward the gates through which his son must pass to go on board ship. Those gates of entrance to war and death swung both ways. The words, "I'll meet you where the gates never swing outward," sketched a picture in the mind of Mr. Charles Gabriel, Sr., which, while the train journeyed westward toward his Chicago home, resulted in the following:

"Just a few more days to be filled with praise,
And to tell the old, old story;
Then, when twilight falls, and my Saviour calls,
I shall go to Him in glory.

Ref. I'll exchange my cross for a starry crown,
Where the gates swing outward never;
At His feet I'll lay every burden down,
And with Jesus reign forever.

Just a few more years with their toil and tears
And the journey will be ended;
Then I'll be with Him, where the tide of time
With eternity is blended." etc.

CUBA — D. L. Adams writes from Pinar del Rio that they are still permitted to carry on meetings here. The monthly production of tracts by the press which he operates there is over 175,000. Of 11 missionary brethren, only three now remain in Cuba. Brother T. Smith also writes of still having liberty to preach both in the halls and in the open air around Havana.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. Can you show from the Word of God that those living now who have heard the gospel and have not accepted it will not have a chance to do so after the Lord comes for His people? Some tell us they will, and say they have scripture to prove it.

Answer. We have heard of some who think that there will be an opportunity to believe on the Lord Jesus Christ as Saviour after the church has been taken to heaven. They base this belief on the words of Joel 2:32: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Also kindred statements. We might as well say that Matt. 24:13 teaches the same thing: "But he that shall endure unto the end, the same shall be saved." We must rightly divide the word of truth, (2 Tim. 2:15). While both Peter and Paul quote from the prophet Joel in connection with the gospel as it is preached today, it is given an application that is not the primary meaning of Joel's words. The prophet does not teach that the gospel will be preached as it is today right up to the great day of the Lord, the day of judgment upon the earth. No scripture is of any private interpretation, and no doctrine can be built upon an isolated text. One portion of the inspired Word never contradicts another portion, whether in the Old or in the New Testament. In Luke 24:23, the question is asked: "Are there few that be saved?" That is, in this dispensation. The answer is, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Then the Lord goes on to tell of a time coming when the door will be shut; meaning, we believe, the door of salvation. That will take place when the Master of the house is risen up, typical of the coming of the Lord for His saints. Further light is given on this in 2 Thess. 1:7-10. There we read that there will be "rest" for the child of God when the Lord comes "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." We know of no scripture upon which to build hope for those who hear the gospel now and reject it, to get another opportunity after the rapture of the church, and the ascent of the Holy Spirit to heaven. But scripture abounds with descriptions of the judgment that awaits the Christ rejecter of this dispensation.

Question. There is a question I would like answered in the pages of the magazine. A brother or a sister asks for baptism, all are satisfied that he or she has divine life, and the act of obedience is carried out. Would it, or would it not, be proper for that person to sit in the circle the following Lord's Day morning?

Answer. It has often been said, and with a good deal of scriptural authority for it, that "Baptism is not the door into the assembly."

We would go further, and say, it is not even the doorstep. Believers' Baptism is one thing, while reception into the fellowship of a local church is quite another thing. Some believers see in the Scriptures the meaning of believers' baptism, while they have not had a revelation to their souls of what it means to be "gathered unto the Name of the Lord Jesus Christ" (Matt. 18:20). Usually the Holy Spirit reveals these truths to the soul one at a time; not two or three doctrines all at once. Furthermore, there are some who may be fit subjects for baptism yet not scripturally fitted to be in a local church fellowship. Some brethren want to act on the words of Acts 2:41 in this matter, and receive into the assembly fellowship immediately following baptism. "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls." This has been done to their sorrow. In those early days things were different: "Of the rest durst no man join himself unto them" (Acts 5:13). Too many nowadays are being brought into the local church who could not give a scriptural reason for why they are there. Let the baptized convert apply for fellowship in the assembly; then let two or three spiritual brethren interview the applicant, and be satisfied that he or she is a fit subject for reception into the fellowship. Then the name of the brother or sister ought to be mentioned to the church when gathered together. If all are satisfied, then the church receives that one into the fellowship; it is not a matter of "the person sitting in the circle the Lord's Day following baptism."

Question. In magazines I notice that frequently the letters "D. V." are used; particularly in connection with the continuation of articles; "Continued next month D.V." What do these two letters mean ?

Answer. The letters "D.V." stand for the Latin words "Deo volente", which mean, "God willing".

Question. What is the meaning of "Follow me; and let the dead bury their dead" (Matt. 8:22)?

Answer. The man to whom these words were addressed had said, (v. 21) "Lord, suffer me first to go and bury my father." Note the words, "Lord", and "me first." That is a paradox. How could he call Him "Lord", then add "me first?" Our Lord shows him the meaning of Lordship; "Follow Me," and adds, let the (spiritually) dead bury their (physically) dead. As his Lord, He had other work for this man to do.

Question. Is it proper or justifiable for a brother, or brethren to keep a weekly account of the money they give to the Lord each Lord's Day morning, then at the end of the year to submit this

account to the elder to get a receipt from him for exemption from income tax? Would this satisfy an income tax inspector? Please answer through Truth and Tidings.

Answer. We see nothing wrong or unscriptural in keeping a weekly account of that which is given to the Lord. It is well to have a record of the percentage of one's income that is given to the Lord. Submitting the account to an elder in the assembly is a different matter. The scripture which comes to mind in this connection is Matthew 6:2: "But when thou doest alms, let not thy left hand know what thy right hand doeth." We know of no scripture which would prohibit the practice mentioned, but some of us would not care to let an elder, or anyone else know how much, or perhaps how little, we put into the bag or box on Lord's Day morning. Suffice it that the record is on high, and God will recompense to every man his just reward. We know a good brother who gives a large percentage of his modest income to the Lord. He said to us on one occasion, "If the authorities do not allow me the full deduction from my income tax for that which I give to the Lord, He knows all about it, and will make it right in that day."

Regarding the second question. There are differences in the men who inspect income tax returns, and it is difficult to say just what will satisfy all. We have known brethren who were allowed deductions when all was not accounted for by receipts of any kind; and we have known some who were refused deductions even when receipts for all were submitted, because these had not come from recognized agencies.

Question. In I Tim. 3:2 we read, "A bishop then must be blameless, the husband of one wife," etc. Does this mean that a man must be married in order to be an overseer in the assembly?

Answer. The expression "the husband of one wife" does not indicate that a bishop must be a married man; what it does mean is that he must not have more than one living wife. The emphasis is on the word "one" rather than on the word "wife." Polygamy apparently was quite common among the Gentiles in those days, and many of the converts may have had more than one wife at the time of conversion. The apostle here informs Timothy that such were not qualified to do the work of a bishop or overseer in the assembly. If the apostle meant to convey the idea that an unmarried man could not be a bishop it is likely that he would have used the words "unmarried" and "married" as he does in I Cor. 7:10, 11, etc. If we try to prove from I Tim. 2:3 that a man could not be an overseer unless he was married, then in the light of verse 4 he could not be one unless he had children. There is a translation which renders this "a one-wife man." This question comes up again and again; we wonder why.

MILTON, ONT. — As a result of God's blessing upon the work begun here by Ron Dart and Frank Pearcey in May, 1960, it gives us joy to announce the planting of a new assembly in this town. In the hall constructed last year a baptism was held on Jan. 15th, when the hall was crowded to capacity and some were unable to get in the building. Order of meetings: B. of B. 10:30 a.m., S.S. and Bible Class, 12:15 and the Gospel at 7 p.m. Wednesday, prayer and Bible reading at 8 p.m. Correspondent Murray D. Regis, 357 Kingsleigh Court, Milton West, Ont. (This shows what can still be done by continuous Gospel meetings, with God's blessing, in new places. How much better this is, especially for younger brethren, than going from assembly to assembly; and how very much better than the practice, alas on the increase, of some spending their time crossing the country with a few nights here and there for ministry.)

PARSON'S POND, NFLD. — Herb Harris and Gaius Goff have been preaching the Gospel for some time in this new part. Bert Joyce and George Campbell helped for a while but have returned to Labrador. At Parson's Pond and nearby Daniel's Cove a good number have professed to be saved. There is good prospect of the formation of another assembly. Our brethren there have learned what it is to "rough it" and they need our special prayers as at times the character of the work, by boat, plane, and snowmobile is accompanied by real physical danger. Most know that ice-bergs, fog, extreme temperatures, high winds and the rough terrain of the country contribute to make this a difficult province in which to work. Quite recently, when about to take off, in Charlett-town, Labrador, the plane broke through the ice but Bert Joyce and those with him were able to escape before the cabin submerged. The extent of the damage has not yet been determined.

WILLIAMSTON, MICH. — W. Warke and J. Lipke expected to start in the Gospel on Jan. 15th, and A. Klabunda and G. Baldwin in Jackson, Mich.

OLON, MAINE—One man professed, before the meetings by J. McCracken and D. Petherick closed. They had a couple of nights in a home in Bath, Me.

BYFIELD, MASS. — After the E. Boston conference J. McCullough had some Gospel meetings and sought to help the little assembly which is getting weak. Attendance was good.

STEBENVILLE, OHIO — A. Klabunda and G. Baldwin are holding Gospel meetings. One young man was baptized who was saved lately.

CONNECTICUT — C. Patrizio purposed visiting the Italian meetings in Connecticut in the New Year.

HITESVILLE, IA. — A good company gathered for the all-day meeting at New Year's. The Lord's presence was felt in the ministry. P. Elliott and R. Orr are preaching at Ackley, Ia. Eric McCullough has seen a good interest with blessing in the salvation of souls at Stout. L. DeBuhr saw the Lord's Hand in salvation at Valley City, Dak. C. Yost and H. Harms started meetings in Aredale, Ia., on Jan. 8th. L. Brandt and H. Wahls are expecting to try meetings in, or near, Soldiers Grove, Wis. S. Hamilton had about three weeks in Avoca, Minn., preaching the Word to saint and sinner.

SEATTLE, WASH. — Harry McCready and John Adams had a good series of Gospel meetings and a nice number professed to be saved.

OTHER LANDS

N. IRELAND — Very good meetings were reported over the holiday season in Armagh, Gransha, Buckna, and Mullafernaghan. A. McShane had helpful meetings in some places in Scotland, hindered somewhat by weather conditions. E. Allen and B. Nesbitt were encouraged with souls to Christ in Ballykeel. John Thompson had a good work with real blessing in Martary,

Co. Tyrone. R. Hull is at Ballyhay. T. Campbell and H. Paisley saw a good number of young people reached with the Gospel in Ebenezer, Belfast. Mr. W. McCracken is very feeble and needs our prayers, also for those who care for him. Mr. Cooke had some ministry in Harryville with good interest. Brethren Halliday, McQuillan and Dr. Emerson, at home at present from Africa, have been helping the saints.

NEW ZEALAND — Hector Alves has had meetings with very good attendance and interest at Gore, Edendale, Woodlands, Invercargill and Browns. He has also been encouraged with some blessing in the Gospel.

CONFERENCES

MANCHESTER, CONN. — The annual conference will be held, D.V., on March 31, and April 1 and 2, in the Masonic Temple, Center St. at 10:30 a.m., 2:30 and 7 p.m. Prayer meeting on March 30 at 7:30 p.m. in the Gospel Hall, 415 Center St. Corr. W. G. McBride, Notch Rd. Ext., R.F.D. 2, Box 476, Manchester, Conn.

WITH CHRIST

AKRON, OHIO — Our dear brother, Rudolph H. Dannenbrink went home suddenly on Dec. 15th. He was born in 1878 and was received into the Akron assembly over 30 years ago. We understand J. Lipke spoke the Word at the funeral.

HOBOKEN, N.J. — Mrs. F. Cerbo passed away on Dec. 1st. She was saved 19 years ago and was in fellowship in the Italian assembly in Jersey City. C. Patrizio spoke to saved and unsaved at the funeral, at which many were present.

NIAGARA FALLS, ONT. — Our brother Vern Hicks went home after months of suffering, on Dec. 6th aged 47. He was born around Chapman Valley and saved 10 years ago. He was a S.S. teacher and bore a good testimony at work and in the hospital.

VANCOUVER, B.C. — Our dear sister, Mrs. Sophia Clark, departed on Dec. 15th. She was born in Waverley, Ont. in 1877, and born again in 1893, the first of a family of twelve. Through her faithful testimony the rest of the family were saved. For many years she was a "mother in Israel" in Esk, Sask., and in later years in Vancouver. T. Hill and J. Ronald spoke the word of God at the funeral.

LONDON, ONT. — Mrs. Mary Elizabeth Stevenson went to be with Christ on Dec. 27th, aged 87 years. She was saved nearly 60 years ago in the Petrolia area and was for many years in fellowship in Sarnia, and later in Pall Mall assembly in London. A. W. Joyce preached the Word at the funeral in London and J. Gray at the interment in Sarnia.

MASON CITY, IA. — Our brother, J. Adam Jamison, passed away on Dec. 22nd, aged 66 years, leaving a good testimony. He was saved in 1925 in meetings by S. Hamilton and S. Mick in Beetown, Wis. He was in the assembly there from the beginning and later in Mason City, Ia. Brethren Warke, Mick and Hamilton shared the funeral services.

TORONTO, ONT. — Our dear brother, Robert Hayes, went home on Dec. 12th, aged 79. He was saved in Belfast, N.I., 58 years ago and was gathered out in Broadview assembly, and for many years in Highfield. A. W. Joyce spoke the Word at the funeral.

GLEN EWEN, SASK. — Our sister, Mrs. Charlotte Annie Lewis, went home on Oct. 29th, as the result of an auto accident at Estevan, Sask., at the age of 38. She was born at Taylorside, saved in 1939, and received into fellowship in Taylorside assembly, later in Glen Ewen. The funeral service in Glen Ewen was conducted by S. Rey and in Taylorside by John Norris. Her husband is still in the hospital, for whom, and the family, prayer is requested.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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TIDINGS

TO OUR CORRESPONDENTS. We would remind you that the dead-line for news is the 10th of the preceding month. We endeavour to include all items of news which are received by us up to the 10th. Where possible, however, we would appreciate if you would mail news as soon as possible after the first of the month. The Editor makes up “Tidings” previous to the 10th, and adds late items received on the 10th. We do our utmost to have the magazine mailed on time each month. Of course when away from home this is more difficult. In the case of obituary notices, we would appreciate if those who preach the Word at the funerals would confer with the family or the correspondent of the assembly so that this matter is not overlooked.

WINNIPEG, MAN. — Frank Pearcey and Fred Holder are preaching the Gospel in the West End, with a nice number of strangers attending.

ENGLEHART, ONT. — E. Doherty has been preaching the Gospel with a good interest in the meetings and in the homes where he has visited.

HUNTSVILLE, ONT. — Ed. Wickert has seen blessing in the Gospel. After closing at Huntsville he went on to Deer Lake for meetings.

SAULT STE. MARIE, ONT. — John Norris has had helpful ministry for three weeks on the “Journeys of the Apostle Paul”. One soul also professed to be saved during the meetings. James Clark of the Soo has been in Dawson Creek, B.C., with A. Wilson preaching the Gospel. E. Dellandrea had a short visit at the Soo in January. Recently, at the regular meetings two men and a young woman professed in Sault Ste. Marie. Local brethren from here are trying a special Gospel effort in Searchmount, about 30 miles away. (We are very glad to learn of local brethren reaching out in their spare time into new localities in various parts. This is most commendable. In Gore Bay, brethren Sherlock and Booth have been preaching the Gospel with some professing to be saved.

TORONTO, ONT. — Our brethren from Northern Ireland, T. McKelvey and E. Fairfield, have had appreciated ministry meetings in the various halls.

LONDON, ONT. — J. Gray and Robert Doyle have been encouraged by a good interest and attendance in the Pall Mall hall, and some have professed. Brother Gray asks for prayer for a purposed effort in the Gospel in LaCrosse, Wis., by himself and Earl Pears.

FRANK PIZZULLI

Born, October 1909 — Born again, December 1924.

Went Home to be with Christ, Nov. 26 1960.

A faithful servant of the Lord Jesus Christ.

(We have just received the above photo of our beloved brother Frank Pizzulli. We regret that it did not reach us in time for inclusion with his obituary in the January issue.)

GATHERED HOME

Gone on high to be with Jesus, in His presence blest;
Gathered home to dwell forever, oh, what perfect rest.

“Present with the Lord” and waiting for the full display,
Of His resurrection triumph, on that coming day.

Then the voice, the shout of victory, tokens of His love,
And the Father’s House bursts open as they soar above.

Bodies of humiliation sown in weakness here;
Raised in power and incorruption for the glory there.

Now the world grows poor and empty as they pass on high,
And the hope of being “with Him,” brightens to the eye.

Thus they rest, while some are waiting just to tell His worth,
And to gather out His jewels from a ruined earth.

IS THERE NO HIDING PLACE?

—A. W. Joyce

Recently, a news commentator, in speaking of the satellites, with their various instruments for photography and detection which men have put into orbit around the earth, states: "the time has come when men have no place on earth where they can hide." It is a sobering thought that silently, unconsciously, to millions of people, one nation can keep close scrutiny upon another, until there is literally no place on earth to hide.

It is a much more solemn thought, however, that thousands of years ago it was revealed in Holy Scripture that there is no place where men can hide from God. Almost four thousand years ago, Hagar discovered this when she said, "THOU GOD SEEST ME" (Gen. 16:13).

About twenty-six hundred years ago, God asked in Jere. 23:24, "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

Again, in Psalm 139, the writer searched the universe — not only the earth, but the heavens above and hell beneath and found there was no hiding place from God.

Reader, stop and think! There is no hiding place from God! Every sin you have ever committed, of thought, word, or deed, is known to God. All have been recorded against you and you will meet them again at the Judgment of the Great White Throne (Rev. 20), if you die in your sins.

"But," one may say, "I think I have a hiding place."

Multitudes of people **THINK** they have found a hiding place. They are hiding behind, the good life which they have lived, the prayers they have said, the church to which they belong, the sacraments they have observed, the money they have given, and the religious duties they have performed. To all who are trusting in such things the Lord replies in Isa. 28:17, "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away **THE REFUGE OF LIES**, and the waters shall overflow the hiding place." The Scriptures of both the Old Testament and the New abundantly prove that there is no hiding place from God in these things.

When it is too late forever, multitudes will seek unavailing for a hiding place, from the wrath of God, when every mountain and island shall be moved out of their places. Then, "the kings of the

earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens and in the dens of the mountains; and said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:14-17).

Blessed be His Name, while there is no hiding place **FROM** God, there is certainly a **SURE HIDING PLACE IN GOD AND THE LORD JESUS CHRIST.**

In Psalm 32, after making an honest, broken-hearted confession of his sin, David discovered this, and cried: "Thou art my hiding place" (verse 7). Previously, he had tried to hide his sin (verse 3), but now he flees for refuge to the very One from Whom before he had been fleeing.

Isaiah wrote, "A Man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2).

But how could a holy, sin-hating God become a hiding place for a guilty sinner? Only because of Calvary; there God was in Christ reconciling the world unto Himself, and making provision for all who would avail themselves of His hiding place. There, at the Cross, the sinless Saviour endured the storm of the wrath of God against sin, that He might become a hiding place for every repentant, believing sinner. As Major Andre wrote:

"On Him, almighty vengeance fell,
That would have sunk a world to hell,
He bore it for a sinful race,
And thus became, my hiding place."

Have you availed yourself of this one, and only, Hiding Place?

Have you personally trusted Christ as your Saviour? **If not**, the wrath of God is before you, from which you can never escape for the ages of eternity. **If so** you are safe as God can make you, and you can confidently sing:

"Thou blest Rock of Ages, I'm hiding in Thee."

But not only is the Lord a sure hiding place from the judgment to come, He is a **PRESENT HIDING PLACE** from every storm — trial, bereavement, grief, persecution or trouble, that the Christian may meet along the way, as he travels toward his eternal home.

The worldling, in the days of health, strength and prosperity thinks that he is self-sufficient; he needs no external hiding place, but when his circumstances change and troubles gather thick and fast, he has no one to whom he can turn for refuge. The late Lord Tweedsmuir, hearing a man boldly declare that God was non-existent, quietly remarked, "That man has no invisible means of support." How altogether different it is with the Christian! God is never nearer than in the time of trouble.

"In the time of trouble He shall hide me in his pavilion: in the secret of his tabernacle shall He hide me; He shall set me up upon a rock" (Psalm 27:5). Even when trouble comes that seems to be overwhelming, the Lord proves Himself to be All-Sufficient. "From the ends of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I . . . Thou hast been a refuge (R.V.) for me, I will trust in the covert of Thy wings" (Psalm 61).

We cannot expect immunity from the persecution and opposition of the world, if we "live godly in Christ Jesus." The Lord plainly warned of this when He said, "In the world ye shall have tribulation," but He added, "Be of good cheer; I have overcome the world" (John 16:33). The Psalmist David said, of those who trusted in Him, "Thou shalt hide them in the secret of Thy presence from the pride of man; Thou shalt Keep them secretly in a pavilion from the strife of tongues" (Psalm 31:20).

If doubts arise in the Christian's mind as to his acceptance with God, how assuring is the Word of God. "Set your affection on things on earth. For ye are dead, and **your life is hid with Christ in God**" (Col. 3:2-3). As to the future, it could not be brighter. The next verse says, "When Christ Who is our life, shall appear, then shall ye also appear with Him in glory."

Should the question come into the mind, "how can I know that the mighty God is concerned about the affairs of an insignificant Christian like me, may I not be overlooked?" in Isaiah 40:26, after emphasizing the greatness of His creatorial power, God says, "Why sayest though, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?" Then follows the wonderful promise of the everlasting God to those who are faint and weak, "They that wait upon the Lord shall renew their strength" etc.

When we think of all the faithfulness of our God, may we trust Him more. When we think of the security of our hiding place, may we serve Him better.

I'M GROWING — THAT'S BETTER

—G. G. Johnston

(Second Part)

Last month we considered the importance of spiritual food, if we are to "grow in grace." But food is not all a babe needs. It needs to be kept clean. The daily bath is important to keep its skin healthy, and for its comfort. Some infants protest loudly when being bathed, but the wise mother proceeds to do it nevertheless. Not only for shame's sake does she cleanse that little body, but if this were neglected her child would develop sores and other serious conditions, greatly retarding growth.

As Christians, we must attend to spiritual cleansing. As sinners we came to the Saviour to be cleansed once for all. If this has been experienced, it need never be repeated. We stand before God "clean every whit," by virtue of the precious blood of Christ, and who dare accuse us of a stain? But as God's children we shall always require, not the Altar of Sacrifice, but the Laver of Cleansing. This is a defiling scene. Besides, we still have a sinful nature. Our conscience will tell us we have been defiled, though we should understand that we are still the children of God. We deserve our heavenly Father's chastening, and are troubled. What should we do now?

Satan, the accuser of the brethren, will seek to take advantage of this situation, and may cruelly taunt you, suggesting you give up all claim of being a Christian. "Go back to the world and enjoy yourself." Some have heeded him, but soon proved that they could not enjoy it. A fair proof that they were the Lord's all the time.

Another subtle suggestion is not to worry about the thing: in time it will fade from memory. This satanic ruse has often withered the soul of a young believer and caused him, or her, to be completely stunted in spiritual growth. "He that covereth his sins shall not prosper" (Proverbs 28: 13). The sin may be one that has no relation to another human being, yet it burdens the conscience—a lack of love to God, or a spirit of rebellion against His word in some matter. Do you ask what you should do? Go to your heavenly Father in sincere confession. Tell Him you have sinned. Will that help? Will He forgive me? "He is faithful (because He has promised) and just (because of Calvary) to forgive" (I John: 9). Rest in His unchangeable love (Romans 8: 39).

Should I confess it to any human? The Romish and Lutheran catechisms (perhaps others) teach that we should confess to our priest, or pastor, and he will pronounce over us the absolution. This is blasphemy, for no man, whatever office he may claim to hold,

is authorized by God to forgive sins. The Jews were amazed that the Lord Jesus should pronounce over anyone the forgiveness of sins. And they would have been right had He not been the Son of God.

But, you may have sinned against a fellowman. You deceived that person, or you said something to harm his reputation. Your conscience tells you that you have sinned, and you go to God in confession. Very good: But, is that all? No, you cannot hope for a full restoration of joy and blessing to your soul unless you go to the person you have deceived, maligned, or harmed in some other way, and make confession. This is what the Word of God teaches, and this is what we have sought to practise throughout our Christian experience. We have found that it works. "Confess your faults one to another" (James 5:16).

Wouldn't that be a very humbling experience? Yes indeed, but "he that humbleth himself shall be exalted." Would that individual not despise me for life for what I did? Far from that, he will see that you have a conscience of what sin is. It may even awaken his conscience. Try it.

MOTHER'S BIBLE

I've an old and faded Bible
That I cherish now with care,
And underneath its covers
Lies a lock of silver hair.
It didn't mean so much to me
A few short years ago,
But every day since Mother's gone
It's value seems to grow.
Each evening in the twilight,
So long as she was well,
She would read to me a chapter,
And its truth to me she'd tell.
And all the Bible stories
That Mother then read o'er
Now have a sacred meaning
That they did not have before.
Best of all the well loved stories
That she read and told me then
Was how Jesus came to earth and died
To save the souls of men.
This is the only ransom
Which from sin doth make us free.
So I thank God for that Bible
Mother read and left to me.

—G.G.J.

HINTS REGARDING BEHAVIOUR IN THE ASSEMBLY OF THE SAINTS

When you appear before God (Psa. 42:2) in the assembly of His saints (I Cor. 11:18) make it your aim to be there in a right condition of heart and soul, self-judged (I Cor. 11:31), and cleansed from all unrighteousness (I John 1:9). In order to give time for this, "awake early" (Psa. 57:8), so as to have a season of meditation and prayer before going out.

Seek to preserve an undistracted mind on the way (Eccl. 5:1), share in no conversation (Prov. 10:19); (James 4:11), that would grieve God's Spirit in you (Eph. 4:30); look upon no object, which would turn your thoughts to vanity (Psa. 119:137).

Be in your place rather before the time than after it, so as to have a few moments for silent prayer and quiet waiting on God (Psa. 27:14); (Isa. 40:31). Late comers miss this privilege and disturb the peace of others, while they greatly dishonour the Lord, who at the appointed hour, is in the midst of His gathered people (Luke 22:14).

As the exercises of the assembly proceed, under the Spirit's guidance (Phil. 3:3, R.V.), seek to share in the upward flow of worship, offering up to God the sacrifice of praise (Heb. 13:15), as your heart is led out toward God, silently, or as expressed in the words of whoever leads the assembly's thanksgiving and worship. If God gives a word of ministry, be ready to receive and be edified by it (I Cor. 14:12), no matter through whom it comes. Avoid criticism and ungracious judgment of others in God's assembly; it is the temple of God (I Cor. 3:16), and holiness becometh His house for ever (Psa 93:5). Gazing about, occupation with people's dress and such like, are unbecoming. While the Lord's Supper is being observed, seek to fix your thoughts on the Person and Work of the Lord Jesus, His agony, sufferings and death (Psa. 22, Isa. 53); the excellencies and sufficiency of His sacrifice as meeting all God's claims and your need (Heb. 9:14), looking upward to Christ on the throne (Heb.2:9), and onward to His coming again.

Worldly dress, showy jewelry and whatever else would attract undue attention to your person, or occupy the thoughts of your fellow-worshippers, should never appear in the assembly of God. "God is greatly to be feared in the assembly of His Saints, and to be had in reverence of all who are about Him" (Psa. 89:7).

—Submitted by W. McDowell, Port Arthur, Ont.

CHRIST THE UNDOER—*J. Evans, Australia*

Upon entering each year, our minds invariably go back over the past and probably we can recall incidents in which we were involved that we would give much **IF WE COULD ONLY UNDO**. In a moment of carelessness we did an act or said a word that makes us blush with shame when we think of the wounding effect it had upon a friend.

“Only an idle word, forgotten as soon as said,
But 'twill rankle deep in that sore heart, until that heart
is dead.

“Only an idle word, forgotten as soon as said,
To one whose heavy weight of woe was heavy enough before.
Only an idle word, but it had a bitter tone,
Which gave such pain and anguish, as a poisoned arrow
thrown.”

We may undo things in the physical realm, but in the moral and spiritual there are things that we can never **undo**, and because we cannot, strong reactions are manifested in various ways; hopes are dashed to the ground, purposes are frustrated, friends become estranged, and life becomes a most miserable and embittered thing. Some, because they could not **UNDO**, found that their minds broke down under the strain. But we need not despair; we have good news to tell.

CHRIST CAN AND WILL UNDO

“For this purpose was the Son of God manifested that He might undo the works of the devil” (I John 3:8, Newberry). The Amplified New Testament translates it, “The reason the Son of God was made manifest (visible) was to **UNDO** (destroy, loosen and dissolve) the works the devil (has done).”

The magnitude of this stupendous **UNDOING** can only be appraised by knowing something of the number and extent of Satan's works. He worked to accomplish the **RUIN** of mankind and of the earth on which man lived.

In Gen. 3, we see Satan the cause of introducing the Lust of the eye, the Lust of the flesh, and the Pride of life. Doubt, distortion of truth, sorrow, sweat and eviction from Paradise resulted. Thorns and briars fell on a cursed earth and Death, both spiritual and physical.

In Gen. 4, Hate, Murder, curse, vagabondage, fear, misery.
Gen. 5, Death stalking through the land.

Gen. 6, Evil hearts, corruption, violence. God's ways abandoned. God's refuge rejected. Universal destruction, Gen. 7:4.

Gen. 11, Rebellion against God, followed by sodomy, idolatry, war and slavery, Chapt. 14 and Chapt. 19. In the New Testament the world is no better as seen in Romans 1:21-32. Glory be to God, His beloved Son will destroy and obliterate all these evils and every other of the works not mentioned. The Lord's works go further than that, for He will restore the whole creation to its pristine glory in the times of the restitution of all things, Acts 3:21, Zephaniah 3:19. "I will UNDO all that afflict thee." May we not then correctly designate our

Lord Jesus Christ as the UNDOER.

"He is able to do exceeding abundantly above all that we ask or think." Is not this suggestive of Him being the Almighty Conqueror? We note the Lord uses three methods mainly in His work of undoing: (1) By unloosing; (2) By breaking; (3) By restoring. Christ unloosing. In Matt. 18:23-28 we read the account of a servant who owed his Lord 10,000 talents. As he could not pay he was to be bound and sold; but on pleading with his Lord, the Lord was moved with compassion, and LOOSED him and forgave him the debt. We too owe Him a debt we can never repay, and if we come to Him confessing we are bankrupt sinners He will loosen our bonds and forgive us the debt.

In Luke 13:11-17 we read of a woman whom Satan had bound with infirmity for eighteen years; she was so bound that she could not lift up herself. When Jesus saw her, He called her to Him and said unto her, "Woman, thou are LOOSED from thy infirmity. And He laid His hands on her and immediately she was made straight."

In John 11 we see that death had come into the home of Mary and Martha, causing sorrow and separation. But He who is the Resurrection and the Life came on the scene and we see His power to UNDO the works of the devil in a striking way. Though Lazarus had been dead four days and was in his grave, Jesus said, "Lazarus, come forth." He came forth but he was bound with grave clothes, so again the Lord spoke, "Loose him and let him go." The other effects of death were undone at the same time. Separation was over and the family were united again. Sorrow was over and they were filled with joy.

Surely we should shout "Hallelujah," to know our blessed Lord can undo all that death has done. Through His death and resurrection, He brought to naught him who had the power of death, that is the devil: so that we can say, "O death, where is thy sting? O grave, where is thy victory?"

We stand appalled as we view what Satan has done. Through him, the poor are oppressed, hearts are broken, captives are made, and many are blind, bruised and maimed. Christ's work undoes all this. Read Luke 4:18, "The Spirit of the Lord is upon me, because He hath anointed Me to preach the Gospel; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

(2) Christ as the Breaker

Satan puts huge obstructions, that we are powerless to break down ourselves, in order to hinder our progress, just as in warfare the defender puts up barbed wire fences and pill-boxes to prevent the invader from marching on to victory. Means are then used to break down these barriers so that victory may be achieved. This is what our Lord has done for us in our holy war. The captain of our salvation has broken every barrier down. Where He has trodden, we may safely follow. "When He putteth forth His own sheep, He goeth before them." As Micah 2:13 also says, "The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their King shall pass before them, and the Lord at the head of them."

Let us briefly look at some references showing what an invincible Breaker He is. In Rev. 5:1-9, He breaks the seven seals when no one else could do so. In Psa. 107:14, "He brought them out of darkness and the shadow of death, and **brake** their bands in sunder." Let us pause here and sing together of His delivering grace:

"My chains are snapt, the bonds of sin are broken, and
I am free:

Oh let the triumphs of His grace be spoken; Who died for me."

Hosea 2:18, "And I will **break** the bow and sword, and the battle out of the earth, and will make them lie down safely."

Eph. 2:14, "For He is our peace, Who hath made both one, and hath **broken** down the middle wall of partition between us."

Dan. 2:44-45, We see the stone breaking the king's colossal image to pieces.

(3) Christ as the Restorer

Through Satan's wiles, the human race has been robbed of Paradise, Peace, Communion, Power, Righteousness, Holiness, Spiritual Life, Safety, Certainty, Enjoyment, Hope and other untold blessings. Christ, in Whom is vested all power and authority, will restore all these blessings and much more. At this present time, PERSONS ARE RESTORED.

Psalm 69:4, "He **restored** that which He took not away."

Joel 2:24, "I will **restore** to you the years that the locusts have eaten."

Matt. 12:13, "Then saith He to the man, stretch forth thine hand, and he stretched it forth; and it was **restored**, whole, like as the other."

Mark 8:25, "After that, He put His hands again upon his eyes, and made him look up: and he was **restored**, and saw every man clearly."

Jeremiah 18:1-9, Please read. The vessel that was marred, He made it another vessel, as seemed good to the potter to make it.

Multitudes can testify to the truth of this, including the writer.

At a future time, **THE EARTH WILL BE RESTORED**. Only a few of many Scriptures can be referred to: Isa. 2:1-5; 9:6-9; chapters 11, 35, 60; 65:17-25; Jer. 30:17-22; 33:12-26; Zech.14; II Pet. 3:13; Rev. 21:1-5.

WHAT A WONDERFUL SAVIOUR, IS JESUS, OUR LORD.

TOMORROW

He was going to be all that mortal should be—
Tomorrow!

No one should be kinder nor braver than he—
Tomorrow!

A friend who was troubled and weary he knew,
Who'd be glad of a lift and who needed it, too,
On him he would call and see what he could do—
Tomorrow!

Each morning he stacked up the letters he'd write—
Tomorrow!

And thought of the folks he'd fill with delight—
Tomorrow!

It was too bad, indeed, he was busy today,
And hadn't a minute to stop on the way,
More time he'd have to give others, he'd say—
Tomorrow!

The greatest of workers this man would have been—
Tomorrow!

The world would have known him had he ever seen—
Tomorrow!

But the fact is he died and he faded from view,
And all that he left here when living was through
Was a mountain of things he intended to do—
Tomorrow!

--Anonymous.

LEVITICUS AND HEBREWS

—*Ext.*

In reading the typical parts of Scripture, we must remember that we have frequently to draw **contrasts** between the appointments of God to Israel in their typical ritual, and the application of the anti-typical realities to ourselves. The Epistle to the Hebrews abounds with such contrasts. For example, Aaron needed to offer for himself as well as for the people; but Christ needed no offering for **Himself**. Aaron offered again and again, and yet never perfected those for whom he offered. Whereas, Christ offered **ONCE** and **forever perfected**, as to acceptance, all who come unto God by Him. If, in such cases, we **institute parallels** instead of **drawing contrasts**, we sap the foundations of our faith.

Israel had to provide for themselves the various offerings, and to offer them in the appointed manner. If the offerings could not be procured, or if, when procured, they were not offered according to the manner, the result was not attained. But observe in our case the contrast. For us the Sacrifice **has been** provided, slain, offered, accepted. All has been finished; and the moment we believe we reach the point which Israel typically attained when they were able to say, that all the appointed ceremonies had been duly accomplished by them; and what is more, we reach it forever.

In the case of Israel, the mercies typified by the altar, mercy-seat, and all the ministrations of the Tabernacle, were held by them on the tenure of their own faithful obedience to God's holy law; consequently, they have been all forfeited. Whereas the **believer's title** to these mercies, being made dependent on Him Who is consecrated for us in the power of an endless life, remains unchanged forever. How unspeakably important then are such contrasts. If, instead of drawing them, we institute false parallels, and suppose that what was typically done by Israel must be by us repeated (if not outwardly, yet in the apprehension of our souls) then we frustrate the grace of God, and become virtually teachers of the law.

Popery re-enacts pseudo-levitical ceremonies, which it pretends to be necessary for attaining an effectual interest in Christ's sacrifice. But even where this gross delusion is avoided, there is a doctrine which makes the inner realization of the value of the great Sacrifice to be necessary to the attainment of an interest therein. This is inward Popery, and is scarcely less destructive of God's method of saving "through faith".

Sin, says the Apostle, is so entirely forgiven to the believer, through the offering of the body of Jesus **ONCE**, that "there remains no more offering for it" (Heb. 10:18), consequently, there is not one type that concerns acceptance or forgiveness of sin, that is not

accomplished to every believer. Its blessing rests upon him the moment he believes in Jesus.

The same may be said of those classifications, under which the various services of Israel were distributed. For example, we find the individual Israelite, or the congregation of Israel as such, set in one position of service; the Levites in another; the Priests in another. Yet all these various positions and their accompanying privileges pertain to all believers. Every believer is an Israelite — a Levite — a Priest. As we say, however, that an Israelite standing as an offerer by the side of the Burnt-offering altar, occupied a higher position of typical privilege than an Israelite protected in Egypt under the blood of the Passover; so, on similar grounds we say that an Israelite acting as a Priest, occupied a place of higher privilege than one who acted merely as an offerer.

The passive place, or the place of ignorance waiting for guidance, marked for the most part the relation which individual Israelites or the congregation of Israel, as such, held towards the Tabernacle and its service. They did little — sometimes they did nothing, and what they did was commonly under the direction and superintendence of others. They were, for the most part, ministered to; passive reciprocity, rather than agency, was the chief characteristic of their condition. The Priests, on the other hand, acted as those who belonged to the Tabernacle — had entrance into the sanctuary, and understood the ways of God. They were able, intelligently, to worship and to serve, and it belonged to them, therefore, to guide, and to instruct others.

Thus, in Leviticus 1, the offerer advances only to the door of the House to which the Priest belongs. The offerer presents his offering, and divides it into its parts, showing thereby that he has some apprehension of its excellency. But when it becomes necessary to present those parts duly to God — when the fire is to be handled and brought into contact with the wood and with the sacrifice, then the offerer does nothing. All such service as indicated an acquaintance with God in His own holy character, and with nature in its nothingness, and with the adaptation of the sacrifice to God's altar — all such knowledge pertained to the Priests alone. The presentation of the sacrifice — the ability to say, "here the sacrifice is," is one thing; a wise and understanding estimate of it in its relation to God is another. Such estimate implies priestly knowledge.

And here again, observe the importance of **contrast**. No mere Israelite could be a Priest, but all believers now are Priests — even a holy and a royal Priesthood (I Peter 2). All have received the priestly anointing; all have access even into the holiest of all. Nevertheless, though all believers are Priests, they may practically in their habits and in the inward apprehensions of their souls, fall

back, as it were, into the condition of mere offerers; or even into that of Israel in Egypt, where no altar could be reared unto the Lord.

When the soul thinks **only** of Egypt and its own deliverance from destruction, without considering the new relations in which it stands to Him who has rescued it, it has not **practically and experimentally** entered the Tabernacle even as an offerer, much less as a Priest. We may so live below our privileges, as to realize little of that which is nevertheless fully and inalienably ours.

The Corinthians were, practically, more in the position of the congregation than of Priests, when they were permitting the Apostle, not merely to labour and suffer for them, but even to think and to act for them, in things in which they might have thought and acted for themselves. But their souls, because of evil which they had encouraged, and because they had wished to "reign as kings" before the time, were but little exercised — little enlarged. They were being fed as babes when they might have been acting as men. Content with receiving blessing, they were but little anxious to increase in the ability of apprehending or practically using it.

If we see a believer meditating **exclusively** on his own immunity from that blow which is about to fall on the world around him, we see the anti-type of an Israelite yet in the land of Egypt, there waiting for deliverance from the doom of the Egyptian, in virtue of the blood marked on his door-posts and doors.

Again, if we see a believer meditating on Christ as the One Who has atoned for his (the believer's) shortcomings in glorying God, and who has supplied his perfect devotedness in the room of his (the believer's) failure, we see, antitypically, an Israelite brought into the Tabernacle of God, and laying his hand on the Burnt-offering.

Again, if we see believers so instructed in the knowledge of Christ as to be able to strengthen themselves and others therein; if we see them appreciating the nothingness of man and the holiness of God, and the perfectness of the offering that has met that holiness, we see an anti-type of those who had priestly knowledge and priestly service at the altar.

Thus, whilst we carefully remember to draw that all-important contrast, and to say, that what those Priests typically did, has been so accomplished by the One Offering once made, that all is finished, and "there remaineth no more offering for sin"; yet we do not discard these types, as though they furnished no instruction. Though we seek no longer to propitiate the holy fire, yet we may learn the character of that fire which **has been** propitiated. And although we seek to bring no offering for sin, we may meditate on the detailed perfectness of that which **has been** brought, and gain fresh views of its acceptableness on the altar of God.

THEY SEARCH FOR PEACE!

—*Mervyn Paul*

Yes, they search for it, but search in vain; for their minds are confused with DOUBTS; they brood and worry, and peace they cannot find. They remember when they accepted the Saviour, and know most of the assurance passages in the Bible as well, yet they are plagued with doubts and fears. In such cases, likely the trouble does not arise from ignorance of the Word, but from some form of destructive thinking. The Lord's servants do all they can to get those whose doubts arise from a lack of understanding of the Scriptures settled and grounded in the truth; but often they have but little success with persons who indulge in ceaseless questioning of, and in brooding over, their salvation. So let me try to explain a little about how destructive thinking commonly works, as it may relate to one's salvation. And to do this, let me give you a picture of it, first of all.

A person goes to a stirring gospel meeting where warnings of the wrath to come are the chief feature. Entering into the spirit of the meeting, this person begins to wonder if all is well for eternity; and, **pushing into the background of his thinking the positive assurance of God's Word**, he (or she) begins to tremble, concludes that this must be the Holy Spirit's strivings, and that, therefore, he cannot be saved. Brooding over it, the doubts and fears become reinforced by such reasonings as these:

- If I were saved, how could I feel the way I do?
- I can't help doubting that I am saved. And since doubts are unbelief, and no unbeliever can be saved. I must be lost!
- If the Holy Spirit is striving with me, then surely I cannot be saved.
- I never have had an experience like the preachers describe, and I never have the joy they talk about. How can I be saved and be like this?
- When someone reads a verse like Prov. 29:1 the words cut me to the heart. I can't help but feel, in spite of what everybody says, that this is one more warning from God. I must be on my way to hell, or why would such verses hit me so hard?
- Woe is me! I thought I had accepted Christ, but He does not seem to have accepted me!

In answer to such arguments, let me say it in loving-kindness, and yet bluntly; for any person who has accepted Christ as Saviour (John 1:12), **ALL SUCH REASONING IS ONLY DESTRUCTIVE THINKING** — that, and nothing better.

Now, in order to see the difference between destructive thinking

and **THE POSITIVE RESTING** on God's Word that brings peace to the soul, consider the following contrasts. Of two persons, much alike in temperament, D. will represent the doubter, and R. the resting person — the one who, figuratively, sits down on what God has said, thus finding rest and peace.

D. and R. attend a solemn gospel meeting which makes them both to tremble. The text: Psa. 9:17.

- D: "Oh how solemn! That word makes me tremble. Surely I would not be affected like this if I were saved!"
- R: "Oh how solemn! That word makes me tremble, too. But, 'Christ died for the ungodly,' and so I am safe."
- D: "Oh the doubts I have! and doubting is unbelief, and no unbeliever can be saved. Surely I am lost! I am lost!"
- R: "I, too, have had doubts, and doubting is a form of unbelief. But it is not the same as Neglect or Rejection of Christ — the things that land sinners in hell. I have accepted Christ, and have not rejected Him at all. So I rest on His good word to those who have accepted Him, in I John 5:12a."
- D: "I think the Holy Spirit must be striving with me, to show me my lost condition. Oh, woe is me!"
- R: "I think the Holy Spirit must be striving with me to show me how fully the Christ Who died for the ungodly satisfied God's claims against me" (I John 2:2).
- D: "Yes, I accepted Christ (John 1:12); but how do I know that He accepted me? He did not accept those in John 2:24."
- R: "Yes, I accepted Christ, and I know He accepted me because of His own word in John 6:37." (Actually, as later chapters show, those that Christ did not accept — John 2:24 — were Christ rejecters. They only wanted His miracles, not Himself) . . . Now, can you see the difference?

Oh no, Beloved! All these if's and but's, these doubtings, reasonings, arguments and broodings are not of God at all. **THEY ARE BY NO MEANS THE FAITH OF A LITTLE CHILD** (Matt. 18:3), but the very opposite.

Indeed, they are morbid counsels of confusion and despair, tools of the Powers of Darkness, destroying peace, happiness, communion with God and usefulness for Him. That is to say, they are destructive thinking. And it is of vital importance that Doubters should recognize what destructive thinking really is, and how it is done.

The examples given are only samples of this deadly habit; but my space is at an end. More next issue (D.V.). (And should you wish to write, confidentially, about this problem, my address is: R.R. 6, Galt, Ontario, Canada.)

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

“God be with you till we meet again;
By His counsel guide, uphold you,
With His sheep securely fold you,
God be with you till we meet again.”

(Number 181 in “The Gospel Hymn Book”.)

The definition given in the dictionary for good-bye is “God be with you;” and that is how Dr. Jeremiah Eames Rankin got the theme for his hymn. Written in 1882, as a Christian “good-bye”, it was called forth by no particular person, or circumstance. The author wanted to write a song for the conclusion of Christian gatherings; so he looked in the dictionary for the meaning of “good-bye”, and found it gave, “A condensation of ‘God be with you.’ ”

The first stanza was written, and a copy sent to two different composers; one famous, the other little known and not thoroughly educated in music. Dr. Rankin requested each to submit a tune for his hymn. The tune of the little known composer, W. G. Tomer, was selected. The author said later, “I attribute the popularity of this hymn, in no little measure, to the tune of which it is set.” Mr. Tomer was a school teacher, a soldier in the Civil War, then clerk in the Treasury Department. He was teaching school at the time he wrote the tune for “God be with you till we meet again.”

Doctor Rankin, a native of New Hampshire, for many years preached successively in prominent congregations in New England, and in Washington, D.C., until 1889. Then he became President of Howard University in Washington, which position he occupied for thirteen years. Although Dr. Rankin held honorary degrees, and wrote scores of hymns, articles and poems, his name lives best as the author of this hymn. God only knows how many, many times this hymn has been sung at the parting of friends who have met again, and also of friends who have never met again upon earth. And surely no better farewell could be expressed, than is found in this simple wish—“God be with you till we meet again.”

Dr. Rankin was born in 1828 and died in 1904.

CHOICE SAYINGS

A pessimist is one who sees the difficulty in the opportunity, while an optimist sees the opportunity in the difficulty.

A fold is a circumference without a centre: a flock is a centre without a circumference. — John 10: 16.

INSTRUMENTAL MUSIC IN THE CHURCH OF GOD

—*Hector Alves*

So much has been written on this subject that we doubt if the gainsayer can be convinced by further evidence of the unscripturalness of musical instruments in the assemblies of God's people.

However, we will here briefly give the testimony of the Holy Scriptures, the testimony of Church History, and the testimony of some eminent writers.

I. The Testimony of the Holy Scriptures

In I Cor. 14:7 we read that a musical instrument is a thing "without life;" — "things without life giving sound, whether pipe or harp." Then in verse 15 of this chapter we read, "I will sing with the spirit, and I will sing with the understanding also." Young's Concordance mentions that the Greek verb "psallo" here means "to sing to the accompaniment of string music." However, it is plain from the writings of the best of Greek students that, while "psallo" has the primary meaning of "pluck or twang with the fingers" in a few New Testament passages, it is not so used generally. The late W. Rodgers, in his writings, tells us, "Words have a habit of developing in their significance, till in the course of time the root idea in them has been entirely lost sight of; and this has been the case with 'psallo', which in the New Testament simply means 'sing' or at the most 'sing praise.'"

The noun "psalmos" is frequently used in the New Testament; we find it in Eph. 5:19; Col. 3:16; and I Cor. 14:26. In the latter we read, "every one of you hath a psalm, hath a doctrine, hath a tongue," etc. Surely this cannot mean, every one of you hath a musical instrument. When the apostle wrote to the church of God at Corinth, "I will sing with the spirit, and I will sing with the understanding also" (I Cor. 14:15), he had in mind the exercise of his heart, and not a "thing without life," (v. 7). There is not even the very slightest hint in the New Testament of the use of instrumental music in the early church. It is quite clear from I Cor. 14:15; Eph. 5:19; and Col. 3:16, that it is the praise to God from the heart of the believer that is in view, not the sound of a dead instrument.

2. The Testimony of Church History

We learn from authentic Church History that little or no music was introduced into the churches during the first four centuries. It was when the church departed from "the right ways of the Lord" that musical instruments were introduced as substitutes for the presence and power of the Holy Spirit. Along with vestments

and sacraments, and other unscriptural devices came the introduction of mechanical music into the churches.

Coming down to our day, we recall when the introduction of musical instruments was abhorrent to many even in the sects and denominations of men. But now, during our more than forty years among those gathered unto the Name of our Lord Jesus Christ, (Matt. 18:20) we are amazed at the efforts being made to introduce organ and piano into the assemblies of God. Is not this the Laodicean condition that we read of in Rev. 3:14-22? One meaning of Laodicea is "the people's customs." Are we going to follow the people's customs, or the right ways of the Lord? Moses was instructed to "look that thou make them after their pattern, which was shewed thee in the mount" (Ex. 25:40). There is neither musical instrument, solo singing, nor quartet found in the New Testament pattern of the church of God. Let us beware of that "lukewarm", and "wretched, and miserable, and poor, and blind, and naked" condition found in Laodicea, which suggests to us the closing days of the churches' history on earth (Rev. 3:17).

3. The Testimony of some Eminent Writers

From the Word of God, and from Church History we turn to the writings of men who knew something of the mind of God in this matter.

"I believe that the use of such instruments of music in the Christian church is without sanction and against the will of God; that they are subversive of the spirit of true devotion . . . I never knew them productive of any good in the worship of God. Music, as a science, I esteem and admire; but instruments of music in the house of God I abominate and abhor" (Adam Clark).

"Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law" (John Wesley).

"I cannot therefore see in all my horizon one fact, argument, reason, or plea, that can justify us in using musical instruments in the worship of the church . . . Let us learn from the experience of others and be content with what God has ordained, and suffer instrumental music and all its concomitants to remain where they were born, amid the corruptions of an apostate church" (Dr. H. Christopher.)

Much more could be written, but let us dismiss from our minds as simply conjecture and wishful thinking the idea that Instrumental Music belongs in the church of God.

(This is in answer to a question asked in New Zealand.)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. In reading in Exodus concerning the construction of the tabernacle I find the word brass again and again. Is this correct? or is it a mistranslation?

Answer. The "New Translation" (Darby) and other Versions give "copper" where "brass" is used in the Authorised Version. We believe this to be the correct translation. It was native copper that was used in the making of the altar of the burnt offering, with its grate, and also the sockets of the pillars, etc. Brass is an alloy, that is, a mixture of two or more metals, and so would not be a fit type of our Lord Jesus Christ, in whom there was no mixture. He is called, "That holy thing" (Luke 1:35); and in Heb. 7:26 is said to be "holy, harmless, undefiled, separated (R.V.) from sinners." Native copper, as used in the tabernacle, was pure, just as it came from the hand of God, unadulterated by the hand of man, a fit type of the purity of our Lord Jesus Christ. Moreover, copper was more suitable for the grate and plates of the altar of burnt offering, than brass would be, absorbing and enduring the intense heat of the ever burning fire which consumed the sacrifice.

JUST AS I AM

Just as I am, Thine own to be,
 Friend of the young, who lovest me,
 To consecrate myself to Thee,
 Oh, Jesus Christ, I come.

In the glad morning of my day
 My life to give, my vows to pay,
 With no reserve and no delay,
 With all my heart, I come.

I would live ever in the light,
 I would work ever for the right,
 I would serve Thee with all my might,
 Therefore, to Thee I come.

Just as I am, young, strong and free,
 To be the best that I can be
 For truth and righteousness and Thee,
 Lord of my life, I come.

—G.G.J.

CHARLOTTETOWN, P.E.I. — Douglas Howard and Albert Ramsay are preaching the Gospel, the unsaved are coming out well, some are troubled and they look for a "break" soon. Robert McIlwaine is working on the new hall in Rosebank and giving help in the west end of the Island. Our brethren hope soon to have a baptism in this part and see another assembly gathered to the Name of the Lord. The weather has been very stormy and the roads bad but our brethren seek to carry on for God.

SOUTH PRESTON, N.S. — Two brethren from Halifax have been carrying on a work among coloured folk. J. McCracken expected to join them in nightly Gospel meetings.

SKOWHEGAN, MAINE — L. K. McIlwaine and Jim Smith started meetings in a rented building.

NORTH TAMPA, FLA. — Douglas Reid and family came from Cuba because of conditions there. He is giving help in the Fletcher Ave. Hall at the regular meetings and seeking to make contact with Cubans in this city. A. W. Joyce had a few ministry meetings and purposed joining O. L. MacLeod in the Gospel in Hickory, N. Car.

NEW ADDRESS — E. J. Wickert, 239½ W. Maple, Clyde, Ohio, U.S.A.

BEE TOWN, WIS. — S. Hamilton has been preaching to saved and unsaved. L. Brandt has been getting some unsaved in at Soldiers Grove. S. Mick has seen some interest in West Union, Ia. Yost and Harms are in Aredale. B. Dobson and E. McCullough are preaching the Gospel in Garnavillo. The latter saw a number profess to be saved recently in Stout. Paul Elliott and Robert Orr are in Ackley with some blessing in the Gospel.

OTHER LANDS

PALMERSTON NORTH, NEW ZEALAND — After a large conference at Dunedin, Hector Alves had a "farewell meeting", then went on to Palmerston N., for meetings, using his chart on the "Seven Churches". The meetings have been very well attended. He is expected shortly in Australia where his address will be, c/o Dr. W. M. Benson, 43 Cherry St., Warrawee, N.S.W., Australia.

PUERTO CUMAREBO, VENEZUELA — Since the return of Bruce Cumming he has had meetings with J. Wells with some professing to be saved. Later, he had meetings in a number of places with an able local brother. Now he is working on the enlargement of the hall in Coro. He expects to be joined by Wm. Williams in meetings in Punta Carda. Miss R. Scott is working hard among the children and in teaching adults to read.

ARGENTEUIL, FRANCE — Wm. Taylor writes of having at last found a building for a Gospel Hall after a search for two years. The last meeting place was sold over their heads — all the members of the Town-Council being communists. A young couple in the assembly recently were married. She had studied in view of becoming a nun, but was saved during a visit of brother Taylor to the north, was baptized and received into fellowship in the assembly, and since has gone on well for the Lord.

BELFAST, N.I. — A. McShane had ministry meetings with interest in the Temple, Matchett St. He purposed going to Burnside, near Antrim, for Gospel meetings. H. Paisley is preaching in Lisburn.

CONFERENCES

McKEESPORT, PA. — The annual conference will be held, D.V., April 22 and 23, with a prayer meeting April 21 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.

NORTH VANCOUVER, B.C. — The annual conference will be held, D.V., at North Vancouver, March 31, April 1 and 2, in the Community Centre Building, 22nd Ave. at St. George St., one block east of Lonsdale Ave. Prayer meeting March 30 in the Gospel Hall, 133 E. 4th St., N. Van. Communications to J. H. Turvey, 1131 Cloverley St., North Vancouver, B.C.

TORONTO, ONT. — The seventy-fifth annual conference will be held, D.V., Friday, Saturday and Lord's Day, March 31, April 1 and 2, at the Central High School of Commerce (West Side), also at the Eastern High School of Commerce (East Side).

Thursday, March 30, prayer meeting Brock Ave. Gospel Hall, (West Side), and in 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. Communications for the East Side to Alex Walker, 22 Kimbourne Ave., Toronto 6, 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).

CULVER CITY, CAL. — We purpose, D.V., to hold our conference in the Culver City Gospel Hall, commencing with a prayer meeting, March 31, and continuing through Lord's Day, April 2. Ministering brethren practising and preaching the right ways of the Lord welcome. Corr. James Parr, 3707½ Sawtelle Blvd., Los Angeles 66, Cal.

WITH CHRIST

VANCOUVER, B.C. — Our dear sister, Mrs. Alex Ingram, went home after a prolonged illness on Jan. 21st, in her 86th year. She was saved in 1884 in Peterhead, Scotland, and later was received into fellowship in Aberdeen before coming to Montreal. She was in the old Cedar Cottage assembly since 1917 (now known as Victoria Drive assembly) until her homecall. She was quiet, unassuming and faithful to the truth of God. R. W. Carson, W. Hutchison and H. B. Boyd shared in the funeral services.

TILLSONBURG, ONT. — Our sister, Mrs. Frances Beckett, suddenly passed to be with Christ on Jan. 14th, in her 74th year. She was saved in 1905 in the home of the late Wm. Garnham, Straffordville, and at once became exercised about the many members of her own family, as well as others. For many years, before going to Tillsonburg, she was a faithful helper in the Straffordville S.S. and, with her late husband, was much given to hospitality. The funeral was conducted by George Patterson and R. Boyle.

ENGLEHART, ONT. — Our sister, Miss R. Marshall of Ottawa, went to be with the Lord on Jan. 10th at the age of 73 years. She was saved in early life and was in fellowship in the Summerset, Ottawa assembly. The funeral was held in the Englehart Gospel Hall with E. Doherty preaching the Word to a good company. Burial was in the Englehart Cemetery.

MIDLAND, ONT. — Our esteemed sister, Mrs. John Silvester, beloved wife of the late well known servant of Christ, slept away into the Lord's presence Jan. 29th in her 83rd year. She was saved at the age of 18 in Shanty Bay at meetings by brethren Benner and Finch. She was beloved by her family of a son and 5 daughters who knew her as a real helper and "mother in Israel" for many years in the Midland assembly, till she moved latterly to Belleville. J. Gunn conducted the large funeral service.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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The great majority of our subscribers have remitted for 1961, for which we express our thanks. We take this opportunity of reminding those who have neglected sending their remittance to kindly do so as soon as possible. Occasionally mistakes occur in mailing. We will appreciate it if, for any cause, one fails to receive their magazine, or if a mistake occurs in the number of magazines in a parcel, you will let us know, and we will be very glad to rectify the matter.

(A few of the following items of news were received too late for inclusion in March.)

TIDINGS

LANGLEY, B.C. — Please note change of times in the following meetings: Lord's Day, Breaking of Bread, 9:30 a.m., Sunday School and Bible Class, 11:30 a.m., Gospel, 7:30 p.m. Prayer and Bible Reading, Wednesday, 8 p.m. An open air meeting is also held on Fridays at 7:30 p.m.

WINNIPEG, MAN. — Frank Pearcey and Fred Holder are being encouraged with good attendance and souls to Christ.

TORONTO, ONT. — In the Highfield Rd. Hall, G. P. Taylor had four weeks of ministry, using a chart on "The church and Churches of God." The ministry was profitable and searching, and the meetings were well attended. J. Blackwood expected to have some ministry meetings in the Pape Ave. Hall. He and T. Wilkie had Gospel meetings in Oshawa with good attendance and a little blessing. At Rexdale, brethren McCullough and Linsted saw quite a number profess to be saved.

NEWBURY, ONT. — Visits by L. McBain, J. Govan and A. T. Stewart at various times have been much appreciated. Recently a young man was baptized and received into the little assembly. At the children's treat the hall was filled; the Word was spoken by brother Dart.

NEWMARKET, ONT. — John Adams has obtained the use of a building and has been encouraged by good attendance in meetings which he is holding there on Lord's Day evenings, and some blessing.

LONDON, ONT. — At the recent meetings by R. Boyle and J. Gray the attendance was the best they have had and some blessing was seen in the Gospel in souls to Christ. During the month of May, the Pall Mall assembly purpose having Gospel meetings in St. Mary's where a Sunday School has been carried on for the past seven years. J. Gray will be helped in these meetings by local brethren. J. Gray and E. Pears are preaching the Word at present in La Crosse, Wis.

BETH, THE HOUSE OF - -

—A. W. Joyce

In both the Old Testament and the New, God has a great deal to say about HOUSES. The houses and households of His people are of much concern to God. Of very much greater importance is the House of God.

The first mention of the House of God is in Gen. 28, when God met and revealed Himself to Jacob, the fleeing prodigal. After the remarkable vision and revelation, Jacob said: "This is none other but the House of God and the very gate of heaven." The stone upon which he had lain his lonely head the night before, he set up for a pillar and in faith said: "This stone, which I have set up for a pillar, shall be God's house." He changed the name of the place from Luz to Beth-el, which means the House of God.

The Tabernacle in the wilderness is referred to by God as "Mine House" in Num. 11:7.

The Temple which Solomon erected in Jerusalem is called the House of the Lord many, many times.

The New Testament Church, whether viewed locally or universally, is called the House of God.

The prefix, Beth, means "The House of" and, of course, the meaning of many Bible names has a spiritual significance. Some of the meanings are obscure, and, in some cases authorities differ as to the meanings. However, in the various words which we purpose to notice, there is little difference of mind as to their meaning.

BETHLEHEM

Bethlehem means "The House of Bread" — and surely this is well named. Seven hundred years before the birth of our Lord, Micah the prophet had predicted that He "Whose goings forth are . . . from everlasting" should be born in Bethlehem, (see Micah 5:2).

How is this to be brought about, when the chosen vessel, the virgin Mary, through whom our Lord was to be brought into the world, lived in Nazareth in Galilee? (Luke 1:26). God moved the heart of the emperor in Rome, and through him all the wheels of a mighty empire, to command that "All the world should be taxed or enrolled." Why did God do this? That He might fulfill His Word that the Bread of Life should be born in Bethlehem, "The house of Bread." Joseph also lived in Nazareth, but "because he was of the house and lineage of David" (Luke 2:4), he and Mary went to Bethlehem, the city of David to be enrolled.

Because of the influx of so many visitors, "There was no room for them in the inn." The infant form of the Son of God, the Creator

of worlds, was wrapped in swaddling clothes, and laid in a manger. Into a world, perishing in soul-hunger, stepped the One Who alone could save and satisfy. He came to announce Himself as in John 6:35, "I am the BREAD OF LIFE: He that cometh to Me shall never hunger: and he that believeth on Me shall never thirst." Of that birth we sing:

"Angels with rapture announce it,
Shepherds with wonder receive it."

After the angelic announcement, "The shepherds said one to another, let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Well might we exclaim with wonder, "Great is the mystery of Godliness: God was manifest in the flesh" (I Tim. 3:16). Thus to Bethlehem, the House of Bread, came God's great provision for mankind, the Bread of Life.

BETHESDA

Bethesda means, "The House of Mercy." In John 5 we read: "Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." What a scene of helplessness and sorrow! Would it not have been more suitable to have named this the House of Misery, rather than the House of Mercy? But into this scene the Saviour steps and picks out what surely must have been the most pitiable case of all. He knew that this patient was one who had lain helplessly for thirty-eight years. (How blessed to know that the Great Physician perfectly understands every case.) The Saviour speaks twice, first with a question and then with an authoritative command. "Wilt thou be made whole?" Are you willing? Then comes the word, "Rise, take up thy bed and walk." So the scene of misery becomes the House of Mercy.

Thus the Saviour of the World presents himself to all with the question as it were, "Are you willing to be saved?" For

"All the fitness He requireth
Is to know your need of Him."

The Saviour's power to save is absolutely unlimited. No sin or transgression is too vile for His grace to forgive. The PLACE of forgiveness however is limited to earth, the House of Mercy. There is no forgiveness of sins after death. "The Son of Man hath power on earth to forgive sins" (Mark 2:10). Sins are not forgiven in heaven. "God spared not the angels that sinned, but cast them down to hell" (II Peter 2:4). Sins are not forgiven in hell. When the rich man of Luke 16 prayed for mercy in hell, he found it was too late.

“Earth’s the savoured spot He chooses
To display the truth of this
That God is love.”

How wonderful to learn that in this world, marred and spoiled by sin, groaning in its misery, whosoever will may find this world to be to them The House of Mercy through simple faith in the Person and Work of the Saviour, Whose precious blood shed upon the cross of Calvary, “cleanseth from all sin.”

BETHABARA

Bethabara means “The House at the Ford,” a place where the river Jordan could be forded or crossed. There is some question as to this word and its meaning. A reference to Judges 7:24, however, seems to confirm the meaning that has been given. We read in John 1:28, “These things were done in Bethabara beyond Jordan where John was baptizing.”

John the Baptist most powerfully preached repentance, and judgment to come. He told that he was but the forerunner of the Coming One, Whose shoe’s latchet he was not worthy to unloose. John’s baptism was not Christian baptism but was a baptism of repentance, preparatory to the reception of Christ as the Messiah and Saviour of Israel.

Jordan speaks of death and judgment, the full reality of which our blessed Lord has borne for us. In John 1:29, John cried, “Behold the Lamb of God, which taketh away the sin of the world.”

“All the billows rolled o’er Jesus
There exhausted all their power.”

In Christian baptism, upon believing in the Lord Jesus Christ as Saviour, the believer has the privilege of being immersed in water, thus passing through in figure what the Lord passed through in reality upon the cross of Calvary. Let us not forget that scriptural baptism is a commandment of the Lord, Acts 10:48.

Jordan would also remind us of physical death which God’s people have to face until the coming again of the Lord. While we do not look for death, if the Lord does not return ere then, we too will have to face this “last enemy.” For the believer, however, the worst sting of death has been removed. “The sting of death is sin” (I Cor. 15:56). When the believer has to die, he comes, as it were, to Bethabara, The House at the Ford. He finds the Lord is there Who assures him, “I will never leave thee nor forsake thee.”

“Death to the Christian no terrors can bring.”

The deep waters for him have already been sustained by the Saviour. Because of this he crosses safely at the “House at the Ford.”

But we must reserve for another paper the consideration of other Scripture houses.

I'M BAPTIZED — WHAT'S THAT MEAN ?

—*G. G. Johnson*

It may seem strange that after one has been baptized he should be asked what the act signifies. But, is it not true that most who are baptized have but a faint idea that it bears any meaning other than that it indicates an advance step toward being accepted into the fellowship of the assembly?

Would elders not do well, especially when there are several applicants for baptism, to gather them together and give them some special instruction from the Scriptures as to its doctrinal significance? Would that not be included in the term, "Apt to teach"? This, of course, should not be done, as when the catechism is taught in many places, to put the words in their mouth which they should answer when catechised later. It should be done, not that they might learn a form of words, but that they might obtain a clear understanding of what it sets forth and of the obligations it brings with it.

A good rule, and an old one, to apply to all we practice is, first, the question whether our Lord taught it, as recounted in the Gospels. Second, did the early Church practise it, as given in the Acts? Third, is any teaching relating to it found in the Epistles?

The Lord Jesus sent His disciples to preach the Gospel, and then to baptize those only who believed. The early disciples practised baptism wherever that Gospel was preached and believed, even under difficult circumstances, such as when the travelling eunuch believed, (Acts 8: 35-40). The apostles Paul and Peter give us much to learn regarding its spiritual significance. Thus, in the matter of baptism, this old rule as given above, is good. Many bad doctrines would fade away, if put to the same test.

You say that you have been baptized, and you know that you have done right, for the Lord Jesus commanded it. And, besides, it was practised by the early disciples. But, you admit that you could not clearly explain its meaning.

In I Cor. 10:2 you will find that the children of Israel "were all baptized unto Moses in the cloud and in the sea." They had been slaves of Pharaoh in Egypt, but now redeemed by the blood of the lamb and delivered by the power of God, they passed under the cloud, with walls of water on either side. Thus they were, for a time, "buried" from sight. Coming out on the opposite bank, they were happy to be under Moses (their new leader—a free people to serve

the Lord. In this they professed to have died to Egypt and all it contained.

We read in Romans 6:2-4, that we, who like the Romans have been converted to God through the Gospel, are "dead to sin" in God's reckoning, then that those who were baptized into Jesus Christ were baptized . . . buried with Him. What should be done with a dead body? Why bury it, of course. What should be done with one who claims to have "died with Christ?" Bury him. Thus baptism is not "with water", but "in water", for it means "burial."

You have been baptized. Do you and I daily acknowledge what that means—death, burial? Is that **all** it means? No, it signifies resurrection also. The individual who is baptized comes up out of the water, not changed at all by the act, but having acknowledged by it that in his conversion to God he has been cut off from this Egypt world, has been buried as regards its vanities. Not only so, but he at his conversion voluntarily chose another as his new Leader. He is not now to do the will of the devil, nor yet his own will. He has been saved to serve his new Master. There is to be a new life, motivated, not by fear of the consequences, but by love to his present Master—a desire to please Him.

God has reckoned, and He desires us to agree with Him in that reckoning. That is the teaching of Romans, chapter six. Read it very prayerfully and absorb its teaching. God reckons that when Christ died, we died with Him. And that He was buried and we were buried with Him. And when He arose the third day, we rose with Him. This did not await our baptism to take place, but all happened at Calvary, and God then saw every soul that would ever believe as associated with Him. These are His thoughts, and he wants them to be our thoughts. These things we possess individually when we first put faith in Christ as our Saviour.

Then, why be baptized at all, if all that is ours, without baptism? Because our baptism sets forth this death, burial and resurrection in one simple act, which our Lord has enjoined upon all those who have found Him as Saviour, as a testimony to that faith, before witnesses. Besides, it is our privilege and responsibility to enact in our daily life what we have set forth in figure in baptism—death to the world, and a new life unto God. Does our daily life give the lie to what we then enacted?

Baptism is not a sort of diploma to be waved about as a means of deceiving the gullible, thereby obtaining their favour. It is a very solemn step of identification with Christ, and of desire to be wholly subject to His control.

SOME GODLY COUNSELS FOR PREACHERS

—*Extract Submitted by J. Grey*

See that the depth of your communion with God is equal to your activity in service.

Preach the Gospel (Mark 16:16). Preach Christ as did Philip the evangelist (Acts 8:5). Preach the Word as did the persecuted disciples (Acts 8:4).

Do not preach yourself, or your success, or announce results and tabulate in round numbers how many converts you have gained.

Many evangelists are rude in their manners. Be courteous. A servant of Christ should be a living personification of practical Christianity.

Avoid mannerism. As few anecdotes and stories as possible. Preach the Word and not yourself.

On no account look to saints of God for money or hint at temporal needs. Look up and direct to Christ, whose servant you are. Do not court the rich nor despise the poor.

Do not be attracted by a passing popularity (Mark I:37). Never be disheartened if rejected (Mark 5:17-21), but quietly pass on elsewhere.

Do not be over anxious as to immediate results. Patiently labour; reaping time is coming (II Tim. 2:6; I Cor. 15:58; Gal. 6:9).

Aim to produce solid results, not startling news. Avoid exaggeration in statement.

We have heard of the effect produced by the touching hymn, sung by a band of minstrels at an exciting address, "Steal away to Jesus"; that and all these means such as music, melting tales, etc., leave the conscience untouched, and **that** is what evangelists should aim to reach.

Avoid as far as possible the relation of personal experience. Subjective truth has its place, but as a rule that comes within the province of the teacher. Objective truth is more in the line of the preacher and it is **that** believed which can alone produce true state of soul.

Quote Scripture freely. Do be simple, earnest and clear in your statements of Gospel truth.

Baptize your work in prayer and solemnly remember that the Holy Ghost is your only power in service.

Do not prolong the Meetings. Remember that people have bodies as well as souls and God thinks of both.

Do not hurry souls into a confession that they are saved. Peace with God is not to be gained by hasty confessions wrung from unwilling lips.

WHERE IS YOUR FAITH ?

—*Wm. Williams*

The disciples had affirmed their faith in Christ. They had seen abundant evidence in His life, miracles and teaching to inspire confidence in Him under ordinary circumstances. But in Luke chapter 8, we have extraordinary circumstances. The wind howled, the waves were enormous, and the boat was filling with water and sinking. Now would their faith stand the test? Did He really care? Would it be better rather to do something that be "still and know that He was God"? Surely common sense would say, "Awake Him — He does not know the peril we are in." So they shake Him and awake Him. After calming the wind and the waves He asks, "Where is your faith?"

Abraham stood in the land that "flowed with milk and honey;" but he had neither found the one nor the other. He had faith to leave his father's house; but now comes the supreme test. Would it not be wise to go down to Egypt, to world-border a little? He would be a pilgrim down there just the same as in Canaan. Why stay and starve? "Self-preservation is Heaven's first law" — certainly go down. But had that "Theophany" met him, as He did later, and asked him about his faith, he would have had to recognize that it was gone. He took the line of least resistance.

He seems to have discovered that Sarah was good-looking when he crossed the border and so the two concocted a lie. The "father of the faithful" was without faith. It was a sad relapse and brought tremendous consequences. He had to leave Egypt as a "persona non grata", (one who is not welcome). He took with him a concubine whose progeny would harass him and his seed for millenniums to come. Where is your faith?

Poor David stood with a look of fear on his face. Fear had entered his heart and faith had gone out. He mused, "I shall now perish one day by the hand of Saul. It is better for me to go to the Philistines." Where is your faith? He looked back and remembered the lion and the bear; he still thought of God's hand in delivering him from the giant Goliath. But circumstances alter cases; his heart would say that God was not just the same as of yore and that he should escape. Where is your faith? It was strong, bright and brilliant in the past; but now the fine gold has become dim. He just could not bring himself to have faith in the living God.

"I go a fishing," said Peter. "We also go with thee," said six more of the disciples. They had put their hand to the plough but were turning back. The Lord had distinctly called them from the fishing business, and they had no orders to return. They had only to wait and meet Him at a certain place. But waiting is the biggest test of faith. Carnal activity can get along without faith; but divine

guidance relies on faith. "He that believeth shall not make haste." "The king's business requires haste," they tell us. That was not true when it was first spoken (I Sam. 21:8), for it was not the king's business but David's business. It is not true now. To run without being sent will end in disaster. Where is your faith? We heard the late Dr. E. Martin say that he could always trust God when he had fifty dollars in his pocket. Faith is often least when needed most. It is easy to advise others to be calm and confident, to assure them that God will not fail them; but when the trial comes to our own door, it is then that real faith will rise above circumstances and keep the soul in peace, perfect peace! Well may we pray, "Lord, increase our faith."

OTHER LANDS

AUSTRALIA — Hector Alves, (43 Cherry St., Warrawee, N.S.W.), writes: "After two weeks of meetings in the Goulburn St. Gospel Hall in Sydney, which were well attended, many coming from other assemblies in the city and district, we came north to Old Bonalbo. The hall is located four miles out of the village and sixty miles from the railroad. We began meetings ten days ago, ministering the Word to the Lord's people. A good number of un-saved were attending, and, through the preaching of the Gospel, a number have professed faith in Christ." He expects to continue for a while in Australia.

VENEZUELA — W. Williams had five weeks in and around Caracas with Sr. Naranjo. They visited 5 assemblies and 33 were baptized in the various places. They were able to help the brethren in Caracas to get an automatic printing press to continue the work of printing tracts. A new assembly has been formed in a new district of "The Port" called Valle Seco. Fifty or more will be in fellowship. Six of the Lord's servants were at the opening. Miss Edith Gulston had to be flown back to Toronto for an emergency operation for a serious eye condition.

CONFERENCES

The Grahamtown Gospel Hall, Frostburg, Md., purposes in the will of the Lord to have their annual conference, beginning May 20th at 2 p.m., and continuing Lord's Day the 21st. Accommodation as usual. Corr. Wm. C. Knieriem, 80 Walnut St., Frostburg, Md.

VALLEY CITY, N.D. — Annual spring convention will be held, D.V. April 22 and 23, with a prayer meeting, April 21 at 8 p.m. in the Gospel Hall. Saturday and Lord's Day will be in the basement of the City Auditorium, S. end of Central Ave. Corr. Eldon Clark, R.F.D. 1.

AKRON, OHIO — The annual conference will be held May 27th and 28th, with a prayer meeting on the 26th. Further particulars next month.

DESERONTO, ONT. — The Deseronto - Picton conference will be held May 20th., 21st., and 22nd. On account of fire destroying the Legion Hall, meetings will be held in Napanee. Full particulars of changes in time of meetings and place next month.

LA CROSSE, WIS. — Our annual conference will be held, D.V., on May 6 and 7, with a prayer meeting on May 5. Communications to L. Uglum, 2122 Denton, La Crosse, Wis.

ANGELS AND THEIR MINISTRY

—*W. H. Bennett*

(Angels, and angelic ministry, is a subject about which oftentimes there is enquiry among the people of God. It is a subject upon which there is little spoken, and not much written ministry. The articles which we purpose publishing are from the pen of a bygone writer of ability, which we believe will be helpful to those interested in this subject.)

1. Though the fact of the creation of angels is distinctly stated, the time of it does not seem to be indicated. Paul found it necessary to warn saints against the teachings of a false philosophy which led to the worshipping of angels (Col 2:18), but he prepared them for this warning by the great truth that angels owe their being to Him with Whom saints are made one. "For by Him were all things created that are in heaven, or that are in earth" etc., (Col 1:16).

That they were created before God laid the foundations of the earth is clearly implied by His question to Job, "Where wast thou when I laid the foundations of the earth . . . when the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4-7). In those days the people of God had time to think about unseen things, as this ancient book bears witness. In a vision from which Eliphaz had learned the low estate of man, this truth was enforced by the statement that even these exalted spirits are imperfect, when contrasted with Him Whose perfections are absolute. "Behold He putteth no trust in His servants, and His angels He chargeth with frailty" (Job 4:18). The word rendered "folly" in the A. V., but "frailty" by able scholars, refers to the inherent infirmity of the creature as compared with the glory of the Creator. Their attributes cannot be compared with His, and it is well to note that the peculiar dignity of the Son of God, is set forth by showing His superiority to the highest of His creatures (Heb. 1).

2. Angels are **spirits**. They have not flesh and blood as men have. But this does not imply absence of **form**, and the form of angels seems not to differ from the human form. When they have been seen by men they have appeared as men, and therefore they are sometimes called men. The common idea that all angels have wings seems to be scarcely supported from Scripture, and their constant appearance as men is somewhat against it. Seraphim have wings (Isa. 6), and so have cherubim (Ezek. 1); but all angels are not seraphim or cherubim.

It is said of Gabriel that he was "caused to fly swiftly" (Dan.

9:21), but the meaning of the word is not quite certain. The rapidity of their movements seems to be referred to in Heb. 1:7, "Who maketh His angels winds, and His ministers a flame of fire," R.V. They are as swift as the wind or the lightning of earth, and as readily obey the command of their Creator.

4. The **Titles** of angels are all suggestive. In the book of Job, they are called "Sons of God" (chap 1; 2; 38:7), and "holy ones" (5:1; 15:15, R.V.). That the expression "Sons of God" here does not denote relationship, as "My Son" in Psalm 2 does, is made evident from Heb. 1, "For to which of the angels said He at any time, Thou art My Son, this day have I begotten Thee." The title expresses strength and dignity, as do the words in Psa. 29:1; 89:6, Sons of the mighty, R.V.

From the beginning of the Bible to the end, angels are described as **holy**. Enoch prophesied, "Behold the Lord cometh with His holy myriads", Jude 14: in Job 5:1 and 15:15 and Dan 4:17, they are called "holy ones" and in the New Testament, "holy angels." Holiness is more than innocence. Had sin never appeared in God's universe, they would have been innocent; but holiness implies intelligent separation from sin which is known and in some measure estimated. That this holiness is theirs as the fruit of God's sovereign decree, is made very clear by the fact that these holy angels are called "the elect angels" (I Tim. 5:21). If they stood while others fell it was not from inherent strength, but because God, in the exercise of His good pleasure, had marked them out for Himself, and consequently sustained them.

The description of them as "elect angels" may also remind us of the teaching of Col. 1, that things in heaven, as well as things on earth, are embraced in the reconciling work of Christ. Angels are not redeemed from sin, or reconciled from a state of enmity; but they have a nearness to God as the result of the death of Christ, which they had not on the ground of creation. Yet their standing must ever be distinguished from that of the redeemed of Adam's race. When the seed of Abraham, that is those who are Christ's, (Gal. 3:29), are contrasted with angels, it is said, "For verily He doth not lay hold on angels; but He layeth hold on the seed of Abraham" (Heb. 2:16).

The meaning seems to be that the Lord did not take hold of holy angels to raise them up into the higher position of Sons of God, and make them His own brethren (verses 10-12). This special dignity is reserved for the heirs of salvation on whose behalf angels render service. But, in contrast with their own original position, which was one of equality with those who fell, and therefore liable to do the

same, their eternal happiness in the Kingdom of God, and their condition of abiding holiness are secured to them. They were **pre-served** when others fell, and now in Christ, as the Head of the new creation, they are forever secured from the possibility of falling.

These holy angels are called "the angels of God," as being His own special attendants and messengers, and the "angels of heaven", because, whatever may be the sphere of their service, heaven is their proper abode. When they appear it is always as **sent from God**, as Gabriel said to Zacharias, "I am Gabriel that stand in the presence of God, and am sent unto thee." So the Lord said of the little ones of His kingdom, "In heaven their angels do always behold the face of My Father which is in heaven." The Lord Jesus can also speak of them as His angels (Matt. 13:41).

5. The Glory of the Holy Angels. Whatever their frailty as compared with their Creator, and their inferiority to the Son of God, they are by creation, glorious beings, occupying a very exalted rank, and being endowed with wonderful powers. They are greater in power and might than man and they "excel in strength." The narratives of Scripture give us glimpses of their glory, though we have carefully to distinguish between the appearances of created angels, and those of Him, Who, as the "Angel of Jehovah," often in His grace spoke to men.

That holy angels have some charge and control over the affairs of the kingdoms of earth, seems implied in the book of Daniel, as well as by the statement, "For unto the angels hath He not put in subjection **the world to come**, whereof we speak" (Heb. 2:5). The record of the slaughter of 185,000 in the camp of the Assyrians by the angel of the Lord, tells what these servants of His can accomplish at His bidding. At the resurrection of the Lord Jesus, an angel, with ease, rolled away the stone from the door of the sepulchre, though the stone was "very great." When the time comes, one angel will be sufficient to arrest and bind the mighty prince of darkness, (Rev. 20:1-3).

6. The Number of the Holy Angels. Though the number of unfallen angels is nowhere given absolutely, there are clear indications of its vastness. In speaking of the appearing of Jehovah on Sinai, Moses says, "He came from the ten thousand of holy ones." The psalmist writes, "The chariots of God are twenty thousand, even thousands upon thousands (Psalm 6, R.V.).

In the sublime vision given to Daniel of the investiture of the Son of Man with the Kingdom, he beholds the Ancient of Days on His throne and says, "Thousand thousands ministered unto Him,

and ten thousand times ten thousand stood before Him" (Dan. 7:10). In the book of the Revelation, it is said of the angels, "The number of them was ten thousand times ten thousand (lit. myriads of myriads) and thousands of thousands."

7. Orders of Angels. A monotonous equality is no feature of the works of God. The heavens above and the earth beneath are full of variety. That there is a corresponding variety amongst the heavenly hosts, seems clearly implied in the statements of Scripture. Paul speaks of "thrones, dominions, principalities and powers," and Peter says, "angels, authorities and powers." Michael is described as "the first of the chief princes," (Dan. 9:13), and is spoken of as the leader of the heavenly host, just as Satan is the leader of the hosts of the rebel angels, (Rev. 12:7-9).

The only other angel whose name we know is Gabriel whose name means "mighty one of God." The bearer of this name is evidently "one of the chief princes" who stand in the immediate presence of God (Luke 1:19). In Rev. 8:2, we read of "the seven angels which stand before God." Whether this description identifies them with the "chief princes" it is impossible to say.

(To be continued)

HIDDEN WORKERS

"My fellow-labourers, whose names are in the Book of Life" (Phil. 4:3).

"Unknown and yet well known" (II Cor. 6:9).

They lived, they served the Master, this we know, and naught besides;
No record of their names is left to show how soon they died;
They did their work and then they passed away, an unknown band,
And took their place among the greater host, in their home-land.

No glory clusters round their names on earth, but in God's heaven
Is kept a book of names of greatest worth, and there is given
A record of their labour and their fight, though here unknown,
And there the workers' names shine forth in light, before the throne.

Then take who will the boon of fading fame, but give to me
A place among God's workmen, though my name forgotten be;
And if in that bright roll at last is found for me a place,
A song of loudest praise to God shall sound, for all His grace.

THE BRIGHT HOPE KILLED

—A.W.J.

“The Bright Hope Killed,” such was the heading of the following article which appeared a few days ago in a current publication.

“Of all the eighteen young American skaters who scrambled aboard Sabena Airline’s 707 Boeing jet at Idlewild, none had greater prospects of winning fame and glory than did 16-year-old Laurence Owen. She was bright-eyed, glowing with health and excitement. She was already near to achieving the dream for which she had worked all her life. Only a month ago, at Colorado Springs, she had won the U.S. figure-skating championship. Then, on February 12, she won the North American singles championship at Philadelphia. The next goal was the world championship at Prague.

“Travelling with Laurie—and sharing her dreams—was her older sister, and with them their mother who was guiding them both to Prague. As the jet winged over the North Atlantic last week, the forecast was for bright sunshine over Brussels, and there was no anxiety among the 72 aboard. 49 of them were Americans. Right on schedule, Capt. Louis Lambrechts dropped down for a landing. Then, something went wrong. Twice the plane circled the field, twice it lowered and retracted its wheels. Then it plunged down from 600 feet at a 70-degree angle into the field. All aboard were killed.

“Classmates’ Tears: For aviation experts, it was the eighth worst disaster in air history . . . For Laurie Owen’s friends, it was a shocking tragedy. At the high school in her home town of Winchester, Mass., many of her classmates burst into tears when the crash was announced. The school flag was lowered to half staff. Her English teacher, Miss Ruth White, brought out one of Laurie’s recent poems, to read it to the class. Miss White began to read; then she broke down sobbing. Laurie’s poem:

Softly,

Softly the spring comes creeping o’er the tired land,

All men awake refreshed;

They rise to greet the world with joy

And birds sing and all becomes newborn.

Gloom is but a shadow of the night, long past;

Hope is the light,

The radiance.”

Underneath the accompanying photograph of Laurie were the words: “Dreams of glory died in flames.” Who would not be deeply

touched with the tragic end of the young athlete and those who travelled with her in the ill-fated plane?

Let us remind our readers, however, that every worldly dream, even though it may not end so tragically and suddenly as Laurie's did—will dissolve and pass away. One is reminded of the words of an old hymn:

Tell me the "old, old story," if you have cause to fear,
That this world's empty glory, is costing me too dear."

The child of God has made the discovery that nothing, absolutely nothing, in this poor world can really and permanently satisfy. Only those are really satisfied who can sing with the dying woman who was surrounded by poverty, "I HAVE CHRIST, WHAT WANT I MORE?"

All the brightest hopes and dreams of glory that are connected only with this world will prove to be a disappointment and will vanish away. The Lord Jesus asked the question: "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8: 36). In order to save the souls of men from sin and all its final consequences, the wrath of God and the Lake of Fire forever, the Lord Jesus Christ took our place upon the Cross of Calvary, enduring the unparalleled sufferings which those sins deserved. He died, He rose again, and sent forth the glorious Gospel into the world, offering to WHOSOEVER WILL not only eternal salvation, but present and eternal satisfaction. "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). Unsaved one, will you not, right now, receive God's gift to you?

All those who accept that great salvation find that accompanying it, is a **Bright Hope** that never will be killed, and **Dreams of Glory** which will be fulfilled eternally, far beyond the brightest of those dreams. What is that bright hope? Jesus is coming again. "If I go away, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3). What about the dreams of glory? The Apostle Paul wrote: "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" (Rom. 8:18).

May the Lord encourage all who have trusted Christ as a personal Saviour, to turn their backs upon the world and wholeheartedly walk the path of fellowship with the One who is still, "Rejected, and by the world disowned." With the Apostle may we gladly say: "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).

THEY WANT TO FEEL FORGIVEN !

—*Mervyn Paul*

In our last issue I tried to illustrate a few of the reactions of Destructive Thinking — an unpleasant theme, but one which confronts me more and more. Let me describe another angle of it, in the hope that saints, old as well as young, may be helped to recognize the thing for what it really is.

Here is a fairly common form: “I am so unhappy that I wonder if I ever shall be happy again. I know I am saved; but I sinned against the Lord and so displeased Him. I have confessed it, and confessed it many times; but I never get any relief. It seems as if God won't forgive me. I can't forget it. It haunts me day and night. I can't pray; and when I read my Bible it only seems to condemn me. I don't feel like going to meeting anymore. I can't face the Christians. I am so confused I don't know what to do. I wish I could go away some place where nobody knows me, where I could forget and begin over again. Why doesn't God forgive me?”

What is there to say about such matters?

Well, assuming that there are no requirements of Assembly discipline which have been neglected, nor matters requiring to be put right, this much can be said. It is abundantly clear that dear ones who are troubled in this manner must be in darkness of soul — in darkness because they have no light on their problems. And, over against this situation is the fact that “God is light; and in Him is no darkness at all” (I John 1:5). Verse 7 shows us that darkness comes upon us when we fail to walk in His light. What we need to do, then, IS TO GET BACK INTO HIS LIGHT (the light of His Word) — not to try to run away from our troubles, something that cannot be done. They always follow us.

Now, our believer friend says he has confessed his sin. Very well: but we need to remember that confession is a telling out to God of the details of our sin—not praying and pleading with God to forgive us. Indeed, when we plead with Him to forgive us, this in itself would be a proof that we are not walking in His light at all, but in darkness. Because, since Calvary, **THE BIBLE NEVER COUNSELS EITHER SINNERS OR SAINTS TO BEG FOR FORGIVENESS.** The sinning saint is told to confess his sin — to own it all up — to the Lord. When this is done, we have His iron-clad promise: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1:9 . . . True, or false?

Now then, when Christians have confessed their sins to the Lord, He declares that HE HAS forgiven them; and more, HE HAS cleansed them from its defilementIs He not to be believed?

But it happens now and again that our believer friend still is not satisfied. His next question is likely to be, "Well, if I really am forgiven, why do I feel like I do?"—a tell-tale question, if ever there was one!

First of all let me state a principle: **No matter what the situation may be, wherever there is brooding over things, we can expect to find self-pity and resentment, also.** Therefore the answer, compassionately given, but plainly, has to be: "It is because you are indulging in self-pity and resentment, and do not believe God! You are as sorry for yourself (or for your predicament) as ever you can be; and you resent the way things are going. The reason? It is because you do not really believe God's promises. You consult your feelings, then brood over your troubles; you worry, resent and fear, and so build up your tensions" Moreover, if any one affected as above does not "snap out of it", such circular reasoning can become an obsession, leading on to serious emotional disturbance.

Oh Beloved! surely the Word of the Living God should be believed! When He says that the confessor is both forgiven and cleansed, then, in positive resting, we ought to respond: "God says I am forgiven and cleansed—and that's enough for me! I am going to rest on His Word, and PRAY FOR GRACE to stop being sorry for myself." For Self-pity is the hand-maiden of Destructive Thinking. Furthermore, the chief problem of Recovery is to be so used of God that the distressed believer SHALL GET AWAY FROM THE CURSE OF OCCUPATION WITH HIMSELF, HIS TROUBLES, AND THE WAY HE FEELS, and into such close contact with the Lord (Matt. 17:17) that the power of His Word, plus His resources, will enable him (or her) to carry on normally once more. Then, if necessary, he (or she) can live down any stigma by walking in manifest humility (Romans 12:21).

Many more examples of this very bad thinking and feeling habit — a habit that plays us right into the hands of the Powers of Darkness — might be mentioned; but a book-length article would be needed to do so. These workings of evil spirits upon our human spirits (Eph. 6:12) are thought by some to be increasing, as the end of the age closes in upon us. So may we be helped of God to recognize these snares as Satanic; and let us go in for positive resting on God and the Word of His grace (Acts 20:32), come what may. Soon these conflicts will be over, for the return of our Lord is close at hand.

NOTES ON GOSPEL HYMNS AND THEIR WRITERS*—Hector Alves*

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners plunged beneath that flood
Lose all their guilty stains.”

In the June, July, and August 1951 issues of the magazine, much was written about William Cowper as the author of some six hymns appearing in “The Believers’ Hymn Book.” Now, in going through the writers of hymns in “The Gospel Hymn Book” we find the above hymn from this great writer’s pen. We here add a little more about the author and his hymn.

William Cowper suffered all of his sixty-nine years. Physically he had a weak constitution. Mentally he suffered from uncontrollable melancholy; he had the idea that everyone was against him. Four times he was committed to insane asylums, and his depressed condition of mind drove him to attempts at suicide, but God always overruled. He was also afflicted with impaired speech, lisping and stammering; he studied law, but could not plead cases because of nervousness and fright. Yet, when he had the control of his faculties, William Cowper wrote prose, produced poetry, and composed hymns which have placed him amongst the foremost of English writers.

John Newton, the one time slave trader, did much to encourage and bring the best of talent out of William Cowper. While Cowper played with his pet rabbits, and talked to his birds, Newton would tell him of the need of a hymn for the Prayer Meeting, and soon he had it. This led to their jointly compiling “The Olney Hymns”, sixty-seven from the pen of Cowper; a book that has been both widely used, and copied from. Critics have found fault with some of the expressions used by William Cowper, but his writings have stood the attacks of two hundred years, and today they are as popular as ever.

For a long time Cowper thought it was impossible for him to be saved. However, in July, 1764, sitting in his garden one day with the Word of God in his hand, he was arrested by the words in Romans 3:24, 25; “Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” The light of the gospel contained in these wonderful words entered his soul, and he there and then “believed to the saving of his soul.” No doubt it was with this in mind that he wrote—

“There is a fountain filled with blood,
Drawn from Emmanuel’s veins.”

This is a hymn that has been sung all over the world, and is very popular in our Gospel meetings. Little did Cowper imagine, when he first heard John Newton announce this hymn for the first time in that Olney prayer meeting, that it was the beginning of singing a hymn that would be sung by countless hundreds of thousands all over the world. Also, two hundred years after those “lispering, stammering tongues lay silent in the grave,” these words would still be resounding around the globe. These were days of sunshine in Cowper’s spiritual firmament, and his hymns have lightened the hearts of many a sin sick soul. The influence of this hymn was greatly felt during “The Revival of 1859.”

QUESTIONS AND ANSWERS

Send all questions to Hector Alves.

Questions. The following questions have come up in our Assembly Bible Readings recently, and I would like them answered in Truth and Tidings for the help of all concerned.

1. Is it correct to say that the local church is in ruins? And because of this discipline cannot be carried out according to I Cor. 5:4-13, in this age of the church.
2. Do you not think that by showing hospitality and inviting the disciplined one to our homes for a meal, we might win over the erring one? Do you not think verse 11, “No, not to eat” is going a bit too far with one who has just been put away from the assembly?
3. Are the sins mentioned in I Cor. 5:11 the only sins that call for being cut off from the fellowship?
4. What if a brother in our assembly insists on giving ministry that is neither upbuilding nor edifying to the church? Or if, by his ministry he is seeking to introduce open principles into the assembly, should he be asked by those who have a care for the assembly, to keep silent? What if such an one refuses to take heed? What does the scripture teach should be done with such a man?

Answers.

1. We do not believe it is correct to say that the church is in ruins. We have no “thus saith the Lord” for such a statement. True, there is dearth, declension, and departure from the right ways of the Lord on every hand today; but there are also many churches of God where the Philadelphia condition is found. “Thou hast a little strength, and hast kept My Word, and hast not denied My Name” (Rev. 3:8).

Most assuredly discipline according to I Cor. 5:4-13 can be carried out, ought to be carried out, and is being carried out today in the churches of God.

2. No, we do not think that the showing of hospitality toward one under the discipline of I Cor. 5:11 would win the erring one. However, it is not what we think, but, What saith the Scripture? "Put away from among yourselves that wicked person" (verse 13). "With such an one no not to eat," (verse 11) refers to partaking of a social meal. One of the several reasons for such discipline is that the erring one may feel and realize his or her sin, guilt, and shame. After a period of time, and when there is a real manifestation of humility, repentance, and of bowing to the discipline carried out, then there should be a confirming of love to the erring one, (see 2 Cor. 2:8).

3. The sins mentioned in I Cor. 5:11 constitute a list, but not the complete list, of sins which call for excommunication from a church of God in any given locality. There are other sins, too vile to mention here, which call for excommunication from the fellowship. Also, we believe that Matt. 18:17, "Let him be unto thee as an heathen man and a publican;" and I Tim. 1:20, "Whom I have delivered unto Satan, that they may learn not to blaspheme;" refer to excommunication from the church.

4. When a brother insists on forcing undesirable ministry upon the saints, that which does not tend to "edification and exhortation, and comfort," then Titus 1:10, 11, and Titus 3:10 ought to be carried out. His "mouth must be stopped;" and "after the first and second admonition reject." His ministry is to be rejected; the Revised Version margin gives "refuse." That man is a heretic, a factious person. If such a man does not bow to this form of internal discipline, then his conduct will, in time, call for excommunication, because he "will not hear the church."

Question. We have a question that we would like answered in Truth and Tidings, if you think it profitable to do so. "What seems to be the correct interpretation of 1 Cor. 13:10?" The Lord has blessed us through the printed ministry of Truth and Tidings; it is surprising how often the "Questions and Answers" have been along the lines on which we have needed help.

Answer. Verses 8, 9, and 10 of this chapter ought to be read together, and looked at in the light of verse 12. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:9,10).

There are some who believe that "when that which is perfect is come" refers to the time, not far distant at the time of writing,

when the saints would have the complete canon of Scripture. When Paul wrote this letter to the Church at Corinth there were perhaps only three or four of the Epistles of the New Testament in existence. Those who hold this view suggest that the gifts of speaking with tongues, and prophesying were needful until the time came when the full and perfect revelation was complete; that is, the twenty-seven Books of the New Testament. No doubt that is true; the apostle was writing during a transitional period, and there was to be a passing away of sign gifts, as well as of apostles and prophets. However, concerning the statement of verse 10, "When that which is perfect is come," I think differently. It seems to me that the phrase "that which is perfect" refers to the state into which we will be ushered at the coming of the Lord for His saints. If it referred to the time when the whole of the New Testament would be written, it would mean that we today know more than the apostle Paul; that the great apostle to the Gentiles knew in part, but now we know perfectly. Looking at the context it would appear that the "when" of verse 10 refers to the same period as the "then" of verse 12. When that which is perfect is come, then I shall see face to face; then shall I know even as also I am know. This will be when we reach our eternal abode in heaven.

We have the complete Word of God now, but we, with those of Paul's day "see through a glass darkly", (Greek, in a riddle), or imperfectly. "But then," when we get to heaven, "face to face." Paul goes on to say, "Now I know in part; but then," in that day, "when that which is perfect is come," "I shall know even as I am known." "I shall know fully, even as also I have been fully known," (R. V. Margin). If the phrase "when that which is perfect is come" refers to the giving of the whole canon of Scripture that would mean that while Paul saw only through a glass darkly, we today, with the whole Word of God see "face to face." And while he knew only in part, when the whole of the Scriptures came he would know fully or perfectly. We leave both interpretations with the readers, but our mind is that the phrase "When that which is perfect is come" refers to the heavenly state, the perfect condition of things.

"Then that which is in part shall be done away." The word "then" is emphatic. The imperfect shall be done away when "that which is perfect is come." All gifts shall cease when the Lord comes and ushers us into the perfect state." "And He gave some, (to be R. V.) apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

WINDSOR, ONT. — L. E. McBain and N. Crawford were encouraged in recent meetings when some souls professed to be saved. They are now preaching the Word in Saginaw, Mich.

CHARLOTTETOWN, P.E.I. — Attendance and interest in the meetings by D. Howard and A. Ramsay has been good and some souls have been saved. Bert Joyce and George Campbell were in P.E.I. for a few nights and then went on to Halifax where the plane which is used in the Labrador work is being repaired. They are hoping to arrange a conference again in Labrador about the Easter season.

NEW GLASGOW, N.S. — The N.G. brethren obtained a hall at MacPherson's Mills and had a nice interest; later they were joined by D. Carmichael. Two professed, then they were put out of the hall, so continued in brother McCracken's Gospel Trailer.

SOUTH PRESTON, N.S. — Opposition has hindered the meetings being carried on by J. McCracken and some of the Halifax brethren in the Gospel Tent.

U.S.A.

WILLIAMSTON, MICH. — Wm. Warke and J. Lipke have seen a good interest in Gospel meetings and some have professed to be saved, bringing joy to the Lord's people.

JACKSON, MICH. — A. Klabunda and G. Baldwin have been encouraged with some professing faith in the Lord Jesus Christ.

EAST BOSTON, MASS. — D. Carmichael of Cape Breton had some meetings here.

CAMDEN, N.J. — The Word was ministered to profit by eight of the Lord's servants at the New Year conference. (Regret this insertion was delayed).

TAMPA, FLA. — The correspondent has requested the insertion of the address of the North Tampa Gospel Hall: 309 E. Fletcher Ave.

SKOWHEGAN, MAINE — Jim Smith (Quebec) and L. K. McIlwaine have been encouraged by several professing to be saved. One of these was formerly a French Roman Catholic, so God is gathering in His own. Brother McIlwaine is not at all well.

SANTA MONICA, CAL. — Our conference at New Year was well attended by saints in S. Cal. The Lord's presence was felt and the ministry was good. A. Douglas went on to Culver City and San Diego; F. Pearson to Long Beach.

BLUE RIVER, WIS. — S. Hamilton had three weeks with some interest and good attendance. He has now been joined by C. Yost and decided to continue the meetings.

GARNAVILLO, IA. — B. Dobson and E. McCullough are preaching the Gospel.

ACKLEY, IA. — P. Elliott and R. Orr were encouraged by some professing. They had to give up the building, but may try further meetings later. They are now in Ontario, Wis.

SOLDIERS GROVE — L. Brandt and H. Wahls had encouragement in meetings, one professed but they have had also to give up the building in which they were preaching.

E. Fairfield and T. McKelvey, (N. Ireland) had very well attended and appreciated meetings in Brodhead, Beetown, LaCrosse, Garnavillo, Manchester, Stout and Hitesville.

WEST UNION, IA.—S. Mick continues preaching the Word in West Union.

HARTFORD, CONN. — C. Patrizio visited Waterbury, Danbury and Hartford, where he joined J. McCullough. The latter continued in Hartford and the former went on to E. Boston, Mass. Meetings have been well attended in spite of bad snowstorms.

HICKORY, N. CAR. — O. L. MacLeod and A. W. Joyce are preaching the Gospel with a fair number of unconverted attending nightly.

WITH CHRIST

WATERBURY, CONN. — On February 14th, our sister, Mrs. Sangster, went to be with Christ, the One she loved and lived for faithfully since she got saved. She will be missed; pray for her two sons and a daughter.

TILLSONBURG, ONT. — Our esteemed sister, Mrs. Harry Fairs, passed to be with Christ on Jan. 28th., in her 85th year. She was born at Straffordville, her mother being among the early converts when brethren Smith and Muir first preached the Gospel in that area in the late 1870's. Her life for many years was spent with this assembly. Local brethren spoke the Word at the funeral.

BRIDGEPORT, CONN. — Miss Rebecca Rainey was called home on Jan. 16th. She was saved in Belfast under the preaching of the late John Monypenny and for over 50 years was in happy fellowship, first in Matchet Street assembly, and, since 1913, in Bridgeport, Conn. Our sister was given to hospitality, was spiritual and kindly and will be much missed. A large number attended the funeral which was taken by W. Agnew and R. McClurkin.

MAIDSTONE, SASK. — The beloved wife of C. F. Broadhead to whom she had been married for 67 years, passed into the presence of the Lord in Barrhead, Alta., at the advanced age of 96. She was born again in England over 80 years ago and lived for many years in Maidstone. The home was always open for the Lord's servants who valued her hospitality. (The Editor's father was in the same assembly in Featherstone, England, 60 years ago, and worked with Brother Broadhead under Mr. A. J. Holiday). The funeral service was conducted by W. Fairholm.

EMBRO, ONT. — Our dear sister, Mrs. Wm. Dent, departed on Feb. 2nd., in her 97th year. She was born in Aberdeen, Scotland, and born again in Paris, Ont., at the age of 12. She had been in fellowship in the little assembly in Embro since its beginning in 1878. She was one who feared the Lord and her house was the place of gathering for years. George Shivas spoke faithfully to saint and sinner at the funeral.

OXFORD, N.S. — Our dear sister, Mrs. Emma Wilkinson, went home to be with Christ aged 85 years. She was saved many years ago at meetings held by the late David Scott in Pugwash Junction and was in fellowship in that assembly for many years. Latterly, she lived in Oxford where the funeral, which was largely attended, was held. Douglas Howard preached the Word and she was buried at Pugwash Junction.

PENETANGUISHENE, ONT. — Our sister, Miss Ada Huggins, went home to be with Christ on March 3rd. from a nursing home here, aged 92. Our sister was saved many years ago and was in fellowship in assemblies in Toronto and more recently in Waubauskene. She was an invalid most of her life, yet lived on to an advanced age. A good number attended her funeral which was taken by J. Gunn and T. Erwin.

We have just received a deferred notice from **NORTH VANCOUVER, B.C.** — On Nov. 14th, our beloved sister, Mrs. Jessie Dennis, was called home aged 77. She and her husband, who pre-deceased her some years ago, were a worthy couple who put God's interests first and the assembly in North Vancouver greatly appreciated their godly care and fellowship. G. Campbell and J. Turvey shared the funeral services.

LA CROSSE, WIS. — Our sister, Mrs. I. E. Wolcott, went home on Feb. 23 aged 68. She was saved in 1917 and in fellowship here. P. Elliott and E. McCullough shared the funeral services.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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TIDINGS

We are very glad that the number of our new subscribers since the New Year has exceeded our expectations. We regret, however, that our supply of magazines for the early months of the year has been exhausted, so that lately we have not been able to send January and February to our new subscribers. As we have now substantially increased our monthly output we will be able to fill all orders. We are thankful to see that the increase in our subscription list, which has continued since we began publishing Truth and Tidings in 1948, still continues in spite of having to increase the price three years ago.

CHANGES OF ADDRESS — Due to the sudden homecall of brother Parrington, the Assembly correspondent has been changed to Elwood Moynes, 34 Water St., Lindsay, Ont.

The correspondent of the Picton Assembly is: A. C. Davis, R.R. 2, Napanee, Ont. Note time change of meetings — B. of B. at 10:45, S.S. 12 noon, Gospel at 8 p.m.

TAYLORSIDE, SASK. — J. Norris has faithfully preached the Gospel in an extended series of Gospel meetings at which a number have professed to be saved.

MERVIN, SASK.—G. McKinley visited here and in Louisville with ministry on Philipians, one professed. J. Ronald also gave good, searching and strengthening ministry to the two assemblies, using an "Egypt to Canaan" chart.

WESTHILL, ONT. — Arnold Adams commenced Gospel meetings here.

ARNSTEIN, ONT. — V. Markle had helpful ministry meetings, also at Owen Sound.

EDEN GROVE, ONT. — E. Wickert gave helpful ministry and then went on to Owen Sound and Collingwood.

PARRY SOUND, ONT. — R. Booth and J. Sherlock are preaching the Gospel here.

NEWMARKET, ONT. — J. Adams continues on Lord's Days, recently one professed.

MILTON, ONT.—Ron Dart is giving help to the young assembly and is encouraged also in a weekly meeting in Brampton where a door is opening for the Gospel; one professed recently.

BETH, THE HOUSE OF —

—A. W. Joyce

Part 2

In our last paper we noted that God, in both the Old Testament and the New, has much to say about **HOUSES**. We looked at Bethlehem, "The House of Bread," Bethesda, "The House of Mercy" and Bethabara "The House at the Ford." Now let us notice:

BETHANY

According to authorities, Bethany means "The House of Affliction," which is certainly in keeping with some of the scriptural scenes associated with it in the Bible. (Another meaning given is "The House of Unripe Figs.") Bethany assuredly was a scene of affliction in John 11. "Now a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha." In this chapter we have: sickness, unanswered prayers (apparently), death, burial and tears.

Martha and Mary had entertained the Lord in their home, they were devoted to Him (John 11:2) and they were specially loved by Him (verse 5). Surely they had every reason to expect that He would immediately respond to their urgent message, "Lord, behold, he whom Thou lovest is sick," but their brother Lazarus grew worse and still there was no sign of the Lord's appearing to meet their deep need. Why had He not come? Did He not care? But Lazarus died. They might have thought, perhaps the Lord will come now and raise him from the dead as He did the daughter of Jairus. But no, Lazarus was buried and the days pass without a sign that the Lord was interested, (verse 6). It may be some reader of these lines is wrestling with the mystery of unanswered prayer. Surely this is a "House of Affliction."

Ah! but the suffering of the two sisters was not meaningless and in vain. It was all "for the glory of God" (verse 4). It was for the instruction of Mary and Martha, who, at that time, learned lessons that could not have been learned otherwise. It was, (how little they realized it then) for the comfort of bereaved and afflicted saints for two thousand years after they themselves had passed away.

Instead of finding the Lord unsympathetic, they found Him to be the One Who felt for them so keenly that (verse 35) "Jesus wept." Instead of finding that the extremity of their need was so great that His power could not rise to meet it, they found Him to be the God of resurrection. The life-giving voice of the Son of God was heard, "Lazarus, come forth," and from the cave he came forth from death unto life.

How often the House of Affliction is found to be but the tem-

porary stopping place, on the way to unusual blessing and joy. It proved to be so in the case of the sisters of Bethany. So it was also for our Lord Himself. "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them . . . and was carried up into heaven" (Luke 24:50-51). The world had surely been a "House of Affliction" to the Lord Jesus, especially the affliction of the Cross, but from this dark scene He ascended in triumph, leaving great joy in the hearts of the disciples (verse 5:2). Then He entered Himself, into the "exceeding" joy of the presence of God.

BETHSAIDA

There seems to be perfect agreement as to the meaning of Bethsaida — "The Fishing House." It was located near the River Jordan, at the head of the Sea of Galilee. (Some think there were two "Bethsaidas", separated by the River Jordan). Bethsaida was the birthplace of Phillip, Andrew and Peter (John 1:44). It was noted for the shoals of fishes which were attracted to that part of the Lake of Galilee by the hot springs.

From the fishing nets, Peter, Andrew, James and John were called to a far higher work. "Follow Me, and I will make you fishers of men." Peter used his boat for the Lord (Luke 5:8), and the Lord repaid him with the miraculous draught of fishes that filled both his own boat and that of his partners till they were sinking. By the way, do we use our boats, our cars, or whatever we have in the service of the Lord? Peter and the others responded to the call of the Lord to become "fishers of men." Thy left all and followed Him." Peter got a far more miraculous and abundant catch of fishes on the day of Pentecost, when three thousand souls were saved.

All of us, brethren and sisters, have been called to the work of soul-winning. What have we done for Him? Have we had the joy of pointing even one soul to Christ? There are also those brethren who are gifted as evangelists, whose sphere of service is a public one. Are such using, or burying, the gift that God has given them? We have been glad to learn of numbers of brethren who are using their extra time in getting into new neighborhoods with the Gospel. To those, who have been faithful in a more restricted sphere of labour, God often calls into a wider field. This necessitates the giving up of their daily work and launching forth into the deep, with the fellowship of their brethren to give all their time to the work of the Lord. "Lift up your eyes and look on the fields; for they are white already to harvest" (John 4:35. "Why stand ye here all the day idle?" "The coming of the Lord draweth nigh." There is no time to be lost. "The night cometh when no man can work." May we be stirred up about our relationship to Bethsaida, The Fishing House.

BETHPHAGE

Bethphage means the "House of Figs." Closely associated with Bethsaida and soul-winning, is Bethphage suggesting **Fruitfulness and Service**. It is true that soul-winning is "fruit in the Gospel," but it is only part of the fruit which the Lord looks for in the life of every child of God.

It was at Bethphage that the Lord sent two of his disciples to loose the ass and the colt. If anyone questioned them, they were to say, "The Lord hath need of them; and straightway he will send them" (Matt. 21:3). If that child of God who owned the ass and the colt had known the hymn, he could truthfully have sung:

"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."

It may be we sing the words, but are not prepared to put them into practice!

Upon the previously unbroken colt, the people cast their garments and the Lord rode into Jerusalem, in fulfillment of the O. T. prophecies (Zech. 9:9) The multitude cried, "Hosanna to the Son of David, Blessed is He that cometh in the Name of the Lord." The ass was an unclean animal that required to be redeemed. Once we were like the ass — unclean and unbroken, but we have been redeemed and cleansed. The ass was loosed and brought to Jesus. It bore Him through the city, perfectly under control and guided by His hand. What a picture of what we ought to be, broken, with no will of our own, bearing the Lord before the world, and content to be guided by His hand. If this is true of us, we will bring forth much fruit to the glory of God and we will serve Him "acceptably, with reverence and godly fear" (Heb. 12:28).

In Jotham's parable in Judges 9, the Fig Tree asks, "Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?" This was the response to the offer, "Reign thou over us." We may forget our place in this world as followers of the One Who is rejected by it, and may, like the Corinthians, try to reign before the time. This is the suffering time, not the reigning time. Every child of God who goes in for things of this world loses these two things, his sweetness and his good fruit. If we are dwelling in Bethphage, the house of figs, we shall fulfill the purpose of our Lord for **every** branch. We shall "bear fruit," "more fruit" and "much fruit," see, John 15. What a cluster of fruit will be seen in our lives by the power of the Spirit of God! "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23).

I'M IN THE ASSEMBLY — WHAT OF THAT ?

—G. G. Johnston

1. The other young people are joining, why shouldn't I?
2. My parents belong there, and I suppose I should too.
3. I have no relatives there, but I suppose it's as good as any other place.
4. Shouldn't I join something?

Have any of these, or similar thoughts influenced you in the step you have just taken? Perhaps they have. They did some of us in early years, though they should not have done so. The Lord is very patient with us, for He knows how weak we are. You will remember how kindly He bore with His twelve disciples, though they came far short of understanding on many occasions. If we understand things a little better today than fifty years ago, it is because the Lord has been a most patient Teacher.

Do you think some, if not all, of the above reasons should be about sufficient? Let us consider them in order.

1. "Other young people are joining." I presume by this that you are thinking of the assembly as a good social centre. You have found the friendship of others about your age to be very congenial. That's good. Much better than if you had found them to be a snobbish, quarrelsome lot. But, is that your reason for wanting to be there?

2. Your parents belong there and you think perhaps you should too. What a blessing to have godly parents, whose example is an incentive to do the right thing! Some have never known this help. Others have had to leave their beloved parents behind in other places when they were received into the fellowship of the assembly. And those parents were genuinely saved people too!

3. Do you suppose it is as good as any other place? In some respects it may be as good, in others perhaps not so good. You will not find the people are perfect, and in some other place you might find them more to your liking. The meeting place may be old, poorly arranged and unattractive. You know of other buildings you like better. The assembly has no regular preacher and you know of very popular preachers in other places. Why should you stay here?

4. You felt it was your duty to join something, since you are now a Christian. Certainly it is not good for anyone to be at "loose ends," but is that all there is to it?

Firstly, an assembly is, or should be, composed of truly born again souls. Are you born again? You reply that you are. Then, that is the basic reason for being in an assembly of God in any given place. You were already united to all the members of Christ's body

when you were regenerated by the Spirit of God. Then, these souls have been drawn together by the Spirit of God, through the Word, unto Christ. Have you been drawn in the same way? Can you prove from the Scriptures that what you have done is according to God's will?

These believers meet together. What for? They will tell you that their highest object is that in company they might worship the Lord. They also gather to search the Scriptures constantly that they may all understand clearly the will of God. Frequently they gather for prayer, seeking the help of God to walk worthy of Him at all times, and for power in their testimony for Him. Then, too, they have a number of activities in the Gospel in which all may share, according to the ability of each one.

Most of them may be relatively poor people, and the meeting place is all that they can at present afford. They will confess that they are far from perfect, but they gather unto a perfect Lord, and seek grace to be like Him. Could you find perfection in anyone but in Christ? It's true they have no hired pastor, but are there not some who have a shepherd care for the flock? Besides, you will search the New Testament in vain for any one man hired to preach to a congregation.

Did you ask to come into that circle of the local assembly's fellowship that you might be a partner with them in their testimony? Thank God if that is true. It brings with it some very happy privileges, as well as grave responsibilities.

THE WALK OF FAITH

"Let him trust in the Name of the Lord, and **stay** upon his God"
(Isa. 50:10).

I cannot see with my small human sight,
Why God should lead this way or that to be;
I only know that He hath said "Child, follow Me,"
And I can trust.

I know not why my path should sometimes be
So straitly hedged, so strongly compassed round;
I only know with God some cause is found,
And I can trust.

I do not know why suddenly the storm
Should rage so fiercely round me in its wrath,
But this I know, God watches all my path,
And I can trust.

THE SCRIPTURE CANNOT BE BROKEN*—Wm. Williams*

It is often a source of consolation to the Christian to know that "the Scripture cannot be broken"; that God's Word is for ever settled in Heaven. Such promises as: "He that believeth is not condemned" gives assurance as to the salvation of the soul. "All things work together for good to them that love God" gives assurance that in God's providential dealing with us He makes no mistakes. But when it comes to such truths as in Galatians 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," well, he is not just so happy to think that "the Scripture cannot be broken" and that he will surely reap what he has sown in the flesh, what has been done in the body — good or bad.

The world speaks of young people "sowing their wild oats". But the Word of God makes plain that old Christians also sow to the flesh, and if we may so speak, "sow their wild oats" which becomes far more damaging and far reaching than the foolishness of young people. It should be noted that what discredited many of the saints of the Old Testament happened when they were well on in life.

Look at Noah — a man who found grace in the eyes of the Lord, who did as the Lord commanded him, who sacrificed the best and the clean to God and was accepted of Heaven. The bow was pledged and the curse averted. But how soon that great man became "a man of the ground" and gave the reins to his flesh. In his drunken state he exposed his nakedness (perhaps more than mere natural nakedness), and his foolish son committed that which he had learned from the antediluvian perverts. It brought the curse on Ham and his race. There is much talk about segregation in U.S.A., but their well-meant efforts are unsuccessful. That which is born of the flesh is flesh; and the curse can only be removed by the spiritual birth, as seen here in Venezuela when six distinct colours, from ebony black to Caucasian white, are seen in happy fellowship at the Lord's table.

Look at Abraham — the man of faith — the friend of God. He failed in the very thing that should have been his strong point, i.e., his faith. He found himself in Canaan in the midst of a famine. Now will he trust God to see him through, or will he seek the line of least resistance and gravitate to Egypt to be a pilgrim there? Unfortunately, he sows to his flesh and reaps the sad harvest. He leaves the land as a deported man, but he takes with him a Hagar who was to be the mother of that race who down through the years have been the irreconcilable enemies of the Jews, and whose present head is the wily Nasser.

Then think of David — a man beloved of God with a glorious record behind him; yet in his old age he rises from his bed instead of from his knees, and one uncontrolled look made him descend to the lowest depths of iniquity.

Noah's sin brought the curse on the negro peoples; Abraham's sin engendered the Arab with his deadly hatred of the Hebrews, and David's sin has been fuel to feed the criticism of the ungodly. Yes, "the Scripture cannot be broken", whether for weal or woe. As we realize this it ought to cast us more and more upon God and make us cry daily, "Hold Thou me up, and I shall be safe" (Ps. 119:117).

THE DRESS OF CHRISTIAN WOMEN

How should a woman "professing godliness" dress? How should she adorn herself?

In "modest apparel." I Timothy 2:9.

With "shamefacedness", i.e., with no attempt to draw the eye.

With "sobriety", i.e., with nothing conspicuous. I Tim. 2:9.

Not with "braided hair", i.e., elaborate arranging of the hair.

I Tim. 2:9, I Pet. 3:3.

Not with "gold". I Tim. 2:9, I Pet. 3:3.

Not with "pearls". I Tim. 2:9.

Not with expensive clothing. I Tim. 2:9.

Observe, there are three points as to the clothing of the body: Let it be modest; let it be inexpensive; let it be unobtrusive. There are two points as to the sort of decoration to be avoided: 1st, no jewelry; 2nd, no fanciful dressing of the hair. There are two points to be observed as to adorning: 1st, a meek, and 2nd, a quiet spirit; accompanied by "good works."

Now if she be so adorned, she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works, she will have neither time nor money for the decorating of her body.

The above is merely a summing up of the words of the apostles Paul and Peter in the matter, as contained in I Tim. 2:9, and I Pet. 3:3. As these thoughts are very clear to my own mind, I now write them for others who may be exercised on the subject, and are honestly anxious to walk in obedience to the Word of God.

(While the foregoing is taken from "The Barley Cake" 1881, and "fashions" have greatly changed in the past eighty years, the Word of God, which is our only guide, remains the same. "Heaven and earth shall pass away, but My Words shall not pass away.")

"ABIDE IN ME."

(John 15:4-7; I John 2:28; 3:6)

—*Thomas Holliday*

The Lord, when imparting His last words of instruction and comfort to His disciples, again and again presses the necessity and blessedness of **abiding in Him**. The beloved disciple who heard these words passes them on to his children when writing to them in his epistle. If these words set forth the blessedness of **abiding in Christ**, should we not pause to enquire what we are to understand by the Lord's words, "**abide in Me**"?

Do they not imply a **walk in nearness to Christ** so that the soul delights in all His loveliness and moral excellencies, thus finding in Christ its **object** and **pattern**? Would they not also imply **communion with Christ**, so that the soul delights to **confide in Christ and learn from Him**? Above all, does not **abiding in Christ** imply a **life lived under the influence of the presence of Christ** realized in the **power of the Holy Spirit** by faith?

For example, should a saintly, Christ-like man of God visit our home, would not his **presence** have a restraining effect? We would be more careful than usual of our words and ways. If this would be the affect of the presence of a man of like passions as ourselves, what would be the affect of the **realized presence of Christ Himself**?

Sad scenes have taken place at times amongst the Lord's people in which we have all had more or less our humbling part when envy and strife prevailed, and believers have thoughtlessly or maliciously wounded each other with bitter and offensive words. Let us ask ourselves, what would have happened if the Lord Himself had silently and visibly walked into our midst? Should we not have to confess that under the **influence of His presence** many a bitter and offensive word would never have been spoken?

HE HEARS, HE SEES, HE KNOWS.

How good it would be if we ever remembered that though the Lord is not visible, yet He hears, He sees, and He knows. The Psalmist may well say —

"He that planteth the ear, shall He not hear?
He that formeth the eye, shall He not see?
He that teacheth knowledge, shall He not know?" (Psalm 94:10).

To walk then in the consciousness that He listens to our words, that He sees our acts, that He reads our thoughts is to walk under the blessed influence of **His presence**, and thus **abide in Him**. The **blessedness of abiding in Christ** is seen in at least five ways.

FIRST, WE SHALL BEAR FRUIT.

“Fruit” here is not service, it is the spontaneous result of being consciously and constantly under the influence of the **presence of Christ** so that we display something of the **loveliness of Christ**, with all His grace, lowliness, and beauty in all our ways. In the measure that **Christ** is seen in us there is **fruit** for the Father’s heart as well as **testimony** to the world. We are left here for this purpose to exhibit something of the beautiful character of Christ.

Living consciously in the sense of **His presence**, we are morally changed into His Image from glory to glory. This is not something we shall have when we get to heaven, then we shall be fully conformed to the Image of Christ. God gives us an example of this great thought in the Apostle Paul — a man of like passions to ourselves — who said without reserve **“To me to live is Christ.”** Paul was committed wholly to God’s great thought, and it is brought about at the present time by the work of the Holy Spirit in us, so Paul wrote:

“But we all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory, even as by the Lord the Spirit” (2 Cor. 3:18).

SECOND, OUR PRAYERS WILL BE ANSWERED

How blessed it is to have the conscious sense that heaven is listening to us when we pray, also that heaven is in accord with our requests — there is perfect freedom, no limitation — **“Ye shall ask what ye will.”** There is also no doubt as to whether your request will be answered, for the Lord continues, — **“and it shall come to pass.”**

Why is this? To answer this question, we must consider the two conditions, **“If ye abide in Me.”** That is, living under the influence of **His presence** we hear His words, and He will communicate to us His thoughts and desires. These thoughts and desires are not only something nice to hear, but they are to become part of our moral being, so the Lord adds, **“and My words abide in you.”** As this is true of us, the Lord’s words will govern every movement in our lives, our thoughts will be formed in line with **His thoughts**, thus our requests will be according to His mind and will, and would come to pass.

We have an example of this in Daniel; he heard God’s Word and prayed according to it. Then a messenger from heaven told Daniel that his prayer had been heard, also that he was a man **“greatly beloved.”** Does this not appeal to our hearts, what a wonderful thing, to be a man **greatly beloved** of heaven. In such a man morally, God’s will is done on earth as it is in heaven.

THIRD, WE WOULD WALK AS CHRIST WALKED

The third blessedness of **abiding in Christ** is that we will walk as Christ walked. You will agree, dear brethren, that these things are very testing, for God would have us to be **inwardly** what we are **outwardly**, even as Jesus could say, He was **altogether what He said**. Thoughts produce movements, if our thoughts are right, our movements will be right. To know the thoughts and desires of a man, is to know the man. The proverb says, "**For as he thinketh in his heart, so is he**" (Prov. 23:7).

Almost everything begins with a thought, as the old adage goes, — "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Paul shows us in the epistle to the Philippians, the true desires of a Christian. The animals for sacrifice were opened up and all the inwards exposed, so Paul as it were opens himself, and his outward walk fully corresponded with his desires.

There is a danger with every one of us assuming to be what we are not, but God will have reality, so the Spirit of God gives us a standard whereby we may test our profession: — "**He that saith he abideth in Him ought himself so to walk, even as He walked**" (I John 2:6). This is **God's standard**: do not let us lower it. Every movement of that lowly life from the cradle to the grave was fragrant to God. **Pleasing the Father** characterized His whole life, and it should characterize our lives. Walking as He walked would be a walk in love, as Christ also hath loved us, Ephesians 5:2.

CONVICTIONS

Believers must be true to their convictions. Those who are true even to mistaken convictions are worthy of respect. Those who are not true even to their sound convictions, are worthy of none. Those who require others to be untrue to their convictions, lay themselves open to the censure of God. Convictions, however, should be formed and governed by the Word of God; and this is not difficult, for, "If any man willeth to do His will, he shall know of the teaching, whether it be of God" (John 7: 17). Convictions must be faithfully adhered to in the fear of God in oneself, and they must be respected in others.

Believers must be true to their Lord. That is the very core of Christian living. Barnabas travelled from Jerusalem to Antioch to tell the believers there to "Cleave to the Lord with purpose of heart." That is the very core of Christian exhortation. Many since have travelled farther and said less. No man can cleave to the Person of the Lord and be careless about obeying the Word of the Lord. "If ye love Me, ye will keep My commandments" (John 14:15).

ANGELS AND THEIR MINISTRY

—W. H. Bennett

PART 2

Of holy angels it is said, "Are they not **all** ministering spirits?" (Heb. 1:14). The first aspect of their ministry is Godward, as the word rendered **ministering** denotes, for it is used of the ministry of God's priests in His temple, and even of the present ministry of the Lord Himself (Heb. 8: 1-6). Angels are worshippers, not objects of worship.

The only address to angels in Scripture is a call upon them to worship: "Praise Jehovah, ye His angels; praise ye Him, all His angels; praise ye Him all His host" (Psalm 103:20; 148:2). Their special employment is to minister to God in His celestial temple, to contemplate His perfections, to celebrate His praises, to seek out His works, in which they find pleasure, and extol Him Whose wonders they behold, (Psalm 111:2).

That their worship is equally due to the Son of God, and is as willingly rendered to Him, is evident from the book of the Revelation, as well as from the word, "And when He bringeth in again the first-begotten into the world He saith, and let all the angels of God worship Him" (Heb. 1:6).

When Jehovah laid the foundations of the earth, they "sang together" and "shouted for joy." And when one of their number announced to the shepherds the birth of Him Who is the beginning and the Head of God's new creation, there was with Him a "multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13-14). "Suddenly" this burst of praise began, as though they were impatient to begin that song, which surely we may judge, ceased not until from every one of the myriads of God's blessed angels, its echoes had reached His glorious throne.

The Lord Jesus tells us of their joy over repenting sinners, as **each one** is drawn to God, and we may be sure that that joy finds expression in praise to Him who calls such out of darkness into His marvellous light.

When the work of God in the present dispensation is finished, and the heavenly Bridegroom has received His Bride to Himself, they will rejoice in the joy of the Lord and His spouse: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice,

and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:6-7).

In previous visions of this book, we behold angels joining in that worship which is led by the redeemed of the Lord. In Rev. 5, they proclaim the worthiness of the Lamb, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing." In Rev. 7, we again behold them falling before the throne, setting their "Amen" to the utterance of worship which they hear, and then give their own seven-fold ascription of praise, which they confirm in like manner: "Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God forever and ever, Amen."

Amongst the unseen things to which those who are "of faith" have come, mention is made of "an innumerable company of angels" (Heb. 12:23), or, as the passage should be rendered, "myriads of angels (even) a full festal assembly." That holy angels have special times of assembling before God as His ministers, is evident from Job 1:6, "Now there was a day when the sons of God came to present themselves before Jehovah, and Satan came also among them." A similar scene was witnessed by Micaiah, "I saw Jehovah sitting in His throne, and all the host of heaven standing by Him on His right hand and on His left" (I Kings 22:19). There too the evil spirit was present, and ready to be a lying spirit in the mouth of prophets who had already yielded themselves to his power.

In Dan. 4, we seem to have reference to one of their heavenly councils, in which holy angels who are "watchers" over the things that go on in this world, ask that the proud monarch of earth, the oppressor of the people of God, might be taught by a solemn judgment, his place of subjection, and that the "Most High ruleth in the kingdom of men." The word used in Heb. 12 denotes, "a solemn assembly for purposes of festal rejoicing," and there can be little question that whatever their ministry on earth may be, they **all** have their seasons for gathering thus. We may ask, what will such assemblies be when all conflicts are over, and evil is forever vanquished?

It is specially in the character of **servants** that they are brought before us in the foregoing notices and throughout the Scriptures. At the close of the sacred Book, one of them, who refuses the worship of John, gives this account of himself "I am the fellow-servant of thee, and of thy brethren the prophets, and of them which keep the sayings of this book." Their description as servants of God in Psa. 103 is very beautiful: they "do His commandments, hearkening

unto the voice of His Word." They never run **unsent**, they **wait** for "the voice of His Word;" when He speaks, they never fail to hear, and the moment they hear they obey; "they **do** His commandment."

How simple was Gabriel's account of himself when he appeared to Zacharias to foretell the birth of the Lord's forerunner: "I am Gabriel that stand in the presence of God; and am sent to speak unto thee" (Luke 1:19). The words of angels are always few, because they simply say what God gives them to say, and add nothing on their own account. They receive their message, and deliver it, and retire to the holy Presence whence they came. True messages are always brief, explicit, personal. It would be good if those who profess to be guided by the Spirit of God were more like heavenly messengers in this respect. It is to be feared that holy angels often hear in the assemblies of God's children what must surprise them (I Cor. 11:10).

The question of Heb. 1, implies that the readers recognized the truth expressed, "Are they not all ministering spirits, being sent forth to render service for them who are about to inherit salvation?" The Scriptures were full of the words of such ministry. The first recorded appearance of an angel was to a poor bond-woman (Gen. 16), but in that case, as at some other times, it seems to have been the angel of the covenant who spoke (see verse 10, and chap. 21).

Angels appeared to Abraham, and delivered Lot from Sodom, and it is evident that both Abraham and his servant believed in their ministry. Abraham said, when sending his servant to seek a wife for his son, "The Lord God of heaven . . . shall send His angel before thee," and the servant repeated his master's words (Gen. 24:7, 40).

God encouraged Jacob, when an outcast from his father's house, through his own wrongdoing, by a vision of angels ascending and descending a ladder above which He Himself stood, and angels appeared to him as God's host, when he was on his way back to Canaan.

When that man of God, Elijah, was in the full vigour of faith, God fed him by ravens, and whatever part angels had in the transaction they were invisible. But when his spirit failed and he fled from Jezebel, God ministered to the need of His servant by the hand of an angel (I Kings 19:5-7). By an angel, God afterwards spoke to him (2 Kings 1:2-15), and we can have little question that the prophet had angelic attendants from earth to heaven.

(To be continued)

"DREAD NOT, NEITHER BE AFRAID*—Mervyn Paul*

Dreads, or fears, the authorities say, are what cause the nervous tensions so common now-a-days. And sad to say, when they affect us Christians, **their presence shows that we have been drifting away in heart from God**, even if we are praying, reading our Bibles and going to meetings! So, to say it bluntly, if we (including myself) suffer from nervous tensions, the cure has to be: **GET RIGHT WITH GOD!** (Deut. 1:27-32).

For sometime now problem after problem of this form has been "laid on my doorstep", until I feel deeply concerned about it all. In the mercy of the Lord, some of these distressed ones have stopped their frantic praying, and have turned to positive resting (Psa. 37:7) instead. By this means they have lost their dreads, stopped being nervous, and, consequently, have found peace.

Being confidential, I cannot tell of their experiences. But strange as it may seem, they did not gain as much relief from having the Scriptures explained as they did from hearing how other troubled souls found peace. Hearing about some person who was troubled like themselves, but who found out how to practise positive resting, and so got peace of mind, they were willing to follow that person's example. They say Example is better than Precept; so let me try to tell you a few "Suppose" stories, which will be true enough in the important details but which will not betray any of my friends.

Jerry, in the weeks before his exams, built up a lot of dreads and tensions that seemed only to increase no matter how hard he prayed for help. He became so nervous he could hardly think at all. Then, one night, the complete hopelessness of it all overwhelmed him. On his knees, he told the Lord that it was no use; he was beaten — and had to admit it. In the morning, having accepted the idea of defeat, some of his nervousness left him. He went to school and mechanically started to work. Then into his mind came, challengingly, the Word, "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" (Jer. 32:27). Very simply he told the Lord that he knew He could do everything; but it now was too late to help him — **unless He were pleased to take over altogether!** Well, Jerry did not realize it right away, but that very moment he stepped away from his dreads, worry and nervous tension into positive resting on the Lord. For his God did "take over" — and he passed.

Edna, young house-wife, loves her home and wants everything kept just so. But she has three children, with an amazing capacity

for keeping her place, as she said, "Looking like a shambles". (Surely she does not know what a shambles was like!). Well, she became very nervous, and as her tensions increased, she seemed to become too weak to do her work. She dreaded the return of her bairns from school, and still more the coming in of her husband, to find her crying, and his meals not ready . . . Yes, she had a breakdown and a mental hospital rest. However, when she came home, conditions had not changed. It was the same old story all over again. Clearly, if there was to be a change, **it would have to be in herself!**

Well, she finally won through. First, she wisely decided on a lowering of her house-keeping standards, to match her little strength. Next, while pondering the Word, "God is our refuge and strength" (Psa. 46:1), it occurred to her that this verse does not say that God will give us strength to enable us to carry on — which was the very thing for which she had prayed and pleaded, but all to no purpose! No, it says that God, Himself, is our strength.

It took her some time to understand how God could be her strength, instead of handing out some strength to her when she needed it. She could see that the Lord was her Refuge because she had accepted Christ as her Saviour. That much was easy. Finally, the light came. She must accept the Lord as her strength just as she had accepted Him as her Refuge. Once this was settled, her dreads and worries tapered off, her nervousness began to disappear, and in time she was fully restored, able to honour the Lord instead of her "house-hold gods" . . . But remember: the change had to be in Edna, not in her home conditions.

Eric, small-business man, feared that his business was about to fail. Tranquilizers helped his nervousness for a time; but he began to rely on them for support, and increased the amounts taken until he was in a bad way. He prayed frantically, but nothing happened. At last, remembering Psa. 55:22, he went to his knees and, in desperation, dumped his business and everything connected with his worries into the Lord's hands (so to speak: Prov. 16: 3). His worries would be the Lord's responsibility henceforth — and he was free! As a mere employee of the Lord, he began to look to Him to lead him to make the right moves. To his astonishment, it was not long until things were straightening out again — and Eric had learned the lesson of Psa. 127: 1 . . . Remember: it is not frantic praying, but positive resting on the Lord, believing His Word, that brings us peace of mind. (Isa. 26:3-4).

The gift of grumbling is largely dispensed among those who have no other talents, or who keep what they have wrapped up in a napkin.

NOTES ON GOSPEL HYMNS AND THEIR WRITERS

—*Hector Alves*

Oh do not let the word depart.
 To-morrow's sun may never rise,
 And close thine eyes against the light;
 Poor sinner, harden not thine heart;
 Thou would'st be saved —
 Why not tonight?

This is a fine hymn, and has been greatly used of God in leading men and women to trust Christ as their Saviour, often at the close of a solemn gospel meeting.

It was written by Mrs. Elizabeth Reed, the wife of a minister of the gospel, and the mother of seven children. Her household duties did not hinder her from serving the Lord. She is said to have taken a deep interest in the work of her husband, and was the writer of a number of hymns, as well as a book for children. Mrs. Reed was born in London, England, and died July 4, 1817.

The following is related concerning the singing of this good hymn. A tram-car operator was walking along the Broadway at Deptford, England, where some Christians were singing at an Open-air Meeting. He listened to the words of the hymn —

Tomorrow's sun may never rise,
 To bless thy long deluded sight;
 This is the time; O then be wise;
 Thou would'st be saved —
 Why not to-night?

He felt the force of the appeal and hurried home to pray, Falling on his knees he prayed earnestly to God, but no light, rest or peace came to his troubled soul. Two weeks passed by, which Falling on his knees he prayed earnestly to God, but no light, rest, or peace came to his troubled soul. Two weeks passed by, which to him was a state of misery. On Sunday he was too much distressed to go to work on the tram-car. In the evening he went to a Gospel meeting, and remained for the after prayer meeting. The man who two weeks before at the open air meeting had given out and led in singing — "Oh do not let the word depart", was present at this meeting. He saw the young tram-car man weeping and covering his face with a handkerchief. He went over and asked, "Are you trusting Christ as your Saviour?" The reply was, "No, but I am seeking Him."

And there and then he found Him, to the joy of his soul. Thus, in the providence of God, the Christian who was the means of producing the soul trouble in the passer by, without knowing at the time anything about it, or the circumstances, was also the means

of leading the man to Christ. Many other incidents could be related of the usefulness of this excellent gospel hymn.

* * *

"I will sing the wondrous story
Of the Christ who died for me;
How He left His home in glory,
For the cross on Calvary."

All we can learn of this hymn is a short note from the pen of the great hymn singer, Ira D. Sankey. It is as follows:

"The words of this hymn were written by F. H. Rawley, and the music by Peter Bilhorn, from whom I secured it in 1887 for use in "Gospel Hymns" and in "Sacred Songs and Solos." The hymn commenced in its original form, "Can't you sing the wondrous story," from which I changed it to "I will sing the wondrous story." It was greatly blessed in our meetings in Aberdeen, Glasgow, and other places in Great Britain, many persons testifying to having been benefited by its use."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. Should sisters be present at the prayer meeting where brethren gather together to pray for about half an hour before the regular Gospel meeting?

Answer. Most assuredly they should be present. Such a prayer meeting is for the whole church and none are to be excluded. It is not exclusively a prayer meeting for brethren, although only the brethren may pray audibly. The presence of godly sisters in any prayer meeting brings a spiritual atmosphere into the place. In Acts 12:5 we read; "Peter therefore was kept in prison: but prayer was made without ceasing of the **CHURCH** for him."

Question. Could you give any scriptures for brethren having what is called a "Business Meeting" once a month? Could not such a meeting be held at any time say, after the Lord's Day morning meeting, or after the Gospel meeting, when all the brethren are present?

Answer. This question suggests a desire to be present at such a meeting by one whose presence is not desired.

There is no specific direction regarding the time when elder brethren and bishops or overseers should come together to consider

and discuss assembly matters. Since the Word of God lays down no rules, no brother should impose them. God will grant spiritual wisdom and give guidance in this matter, so that all may be "done decently and in order." We certainly do not believe that "after the Lord's Day morning meeting" is an opportune time for such a business meeting. The matter which may have to be discussed might spoil the effects of having been occupied with the Person of the Lord Jesus Christ. Moreover, the meeting might have to continue for some length of time, thus crowding out other duties more conducive to the spirit of the Lord's Day. Nor do we think that immediately following the Gospel meeting is an altogether suitable time for such a meeting. It is better to be praying for blessing upon the Word preached to the unsaved, after what may have been a very solemn message. In our few years of experience we found that Monday night, once a month, (usually the first Monday after the last Lord's Day of the month) was a time suited to all who take part in oversight. When that could not be arranged, occasionally, and when there was little business that required attention, those brethren would remain for a little while after the weekly prayer meeting. In some assemblies the time of the monthly business meeting is announced publicly, thus giving anyone an opportunity to supply any information beforehand, or even to attend the meeting when a brother has a matter pertaining to the welfare of the assembly, which he desires to discuss.

Question. When a brother holds different views to that of most of the other brethren concerning the coming earthly kingdom of our Lord Jesus Christ, and also concerning the future of Israel as a nation, how does this affect his standing in the assembly?

Answer. We have known of a number of young brethren who were quite confused regarding these matters, usually the result of reading books written by men who do not "rightly divide the Word of truth," (2 Tim. 2:15). As a rule such brethren can be helped, and are ready to learn the truth when shown from the Word of God. For one to hold wrong views concerning any doctrine of the Holy Scriptures, ignorantly, does not necessarily affect his standing in the assembly. It is a different matter when he refuses to be taught, holding to his own opinion. In his Epistle to Titus Paul writes, "A man that is an heretick after the first and second admonition reject" (Titus 3:10). The word "heretick" is also rendered "an opinionative man", and "a factious man". Such is to be refused, or "rejected" R.V., not put away from the assembly, but his ministry is to be refused, or "his mouth must be stopped" (1:11). This is to take place "after the first and second admonition." When a brother continues to teach false doctrine, then I Timothy 1:19, 20 has to be carried out; "delivered unto Satan, that they may learn not to blaspheme."

SINGING THE TRUTH TO GOD

The words which are made use of in addressing God, whether in praise or prayer, should surely exercise the minds and consciences of His saints. How often words expressing intense devotedness to God, and entire surrender to the Lord Jesus, are flippantly sung by persons who are rigged out in the world's fashion, and fully in sympathy with its ways.

Is this the meaning of "consecration," of "full surrender," of being "all for Jesus?" Alas! how the bleating of the Amalekite herds contradict the high-sounding professions of having devoted all on God's altar. And the eager haste among professed disciples and followers of the rejected Nazarene, to secure positions of worldly greatness and affluence, tells how feebly they have apprehended the lessons of that Cross which was the witness of the rejection of God's Son and the brand on His earliest followers for reproach and death.

God will not be mocked, He must have reality. Unless we are prepared to share the rejection, the shame of the Cross, and joyfully accept a place with the rejected Christ of Calvary, such expressions are sheer hypocrisy on the lips of religious worldlings.

(Continued from back cover)

VICTORIA ROAD, ONT.—The Victoria and Lindsay Assemblies will hold the 74th annual Conference, D.V. in the Long Point Gospel Hall, June 17 and 18, with prayer meeting June 16 at 8 p.m. The Lord's servants walking the old paths and teaching the same will be welcome to minister the Word. Corr. Roger L. Crarey, Box 50, Victoria Rd. P.O., Ont.

MIDLAND, ONT.—The Midland-Waubashene Conference will be held, D.V. in the Y.M.C.A. Hall on May 21, and 22 (B. of B. at 10 a.m.) with a prayer meeting on May 20 at 7:30 p.m. The Lord's servants preaching and walking in the right ways of the Lord will be welcome to minister the Word. Corr. Jim Crawford 311 Midland Ave., Midland, Ont.

WITH CHRIST

EDEN GROVE, ONT. — Mrs. Lillian Foreman went to be with Christ on March 1 in her 74th year. Saved many years ago, she was gathered out here twenty five years ago and has had a real love for the assembly and the Lord's people. E. Wickert preached the Word faithfully to a large company at the funeral.

CRAPAUD, P.E.I. — Harold Cutcliffe went home on March 23rd. He was saved in 1950 when R. Harris and A. Ramsay had meetings in Tryon. The funeral was held from the Gospel Hall, Crapaud where a large crowd heard the Gospel. Five children are in fellowship and six are yet unsaved, for whom prayer is requested.

CLINTON, ONT. — Mrs. Nelson Cole went to be with Christ last November 27th. She was saved in 1954. She bore a good testimony for the Lord. The funeral was taken by L. E. McBain who spoke faithfully to saved and unsaved.

GALT, ONT. — Mrs. Edmund St. Clair went to be with the Lord she had loved so long in her 80th year. Saved at 16, she was in fellowship in the West Toronto assembly, of which her husband was the first correspondent. Afterwards, they were in fellowship in the Galt and Clyde assemblies. A gracious woman and a succourer of many, she will be greatly missed. V. Markle and H. Bryant spoke to a large company at the funeral.

MERVIN, SASK. — Frederick W. Proctor passed away on his birthday. He was born in Sault Ste. Marie, March 29, 1909 and fell asleep on March 29, 1961. A beloved brother, he suffered much uncomplainingly. He was saved at meetings held after the conference in 1947 by H. Alves and A. W. Joyce. At the close of a meeting he and his wife remained behind in soul trouble, the one at the back of the hall and the other at the front. They were saved almost at the same moment, through the same verse, Rom. 10:9. The Hall was packed, also the basement, at the funeral, when J. Ronald preached the Word; T. Cooper at the graveside.

LINDSAY, ONT. — Joseph Parrington passed away suddenly, aged 65. He was saved many years ago and had been in fellowship in Peterborough and Victoria Rd., and more recently in Lindsay. J. H. Adams and G. Shivas shared the funeral services.

MIDLAND, ONT. — Our sister, Mrs. Louise Valentine, went home to be with the Lord on March 9th. Brought up a Roman Catholic, she was first awakened when Mervyn Paul had children's meetings at Port McNicoll over twenty years ago, at which time her husband was saved. She was saved a year later during meetings by J. Spreeman and T. Smith in Midland. She loved the Lord and His people. E. Doherty spoke the Word of God at the funeral to a good number of unsaved who were present.

ORILLIA, ONT.—Cecil R. Clark, a beloved brother, a faithful shepherd and a pillar in the assembly, went to be with the Lord on April 1st. He and his wife who predeceased him were saved fifty-five years ago at meetings by the late Francis Logg. He was a lover of the truth, of the assembly, of the people of God and of the Gospel. Five minutes before he passed away, though in much pain, he witnessed for the Lord to one of the doctors. The Hall was packed for the funeral where the Word was spoken by F. Pearcey and A. W. Joyce; F. G. Watson closed in prayer. G. L. Shivas spoke at the graveside. Prayer is requested for the seven sons and daughters, some of whom are not saved. Heb. 13:7, "Whose faith follow."

SYDNEY, N.S.—Murdoch MacDonald was called home in his sleep early on March 13th after being out to all the meetings on Lord's Day. He was saved forty years ago through the preaching of John Silvester and has been correspondent for the Sydney Assembly for many years. He was a diligent personal worker with a unique approach and spoke to all whom he met. Many to whom he had witnessed in business circles were present at the funeral. The Word was faithfully preached by H. Harris, D. Howard and J. McCracken. His wife and three daughters are in fellowship, but three sons are yet unsaved for whom please pray.

TORONTO, ONT. — Mrs. Tom Storey passed away to be with her Lord on Feb. 14. She was born in N. Ireland and born again as a girl in cottage meetings. She was gathered out in 1926 in Grey Duff, County Tyrone, and was for many years in the Pape Ave. Assembly in Toronto. She was a faithful sister who loved the Lord and his people. H. Fletcher spoke the Word at the funeral, which was shared by A. E. Joyce.

CAMDEN, N. J. — Our dear sister, Mrs. Catherine McClelland went home on April 6th in her 91st year. She was saved as a girl in Donegal, Ireland, 75 years ago and was a quiet, godly sister. She leaves a fragrant memory. O. L. MacLeod preached the Word at the funeral service.

ORILLIA, ONT.—Frank Pearcey and A. W. Joyce commenced Gospel meetings.

TORONTO, ONT.—The conference at both East and West ends of the City was good and profitable; the East End meetings were the largest that have been held in the present location. W. Bunting (N. Ireland) is having meetings in various assemblies. A. Douglas commenced ministry meetings in Pape Ave. Wm. Ferguson, Ed Doherty and V. Markle also had meetings in city.

MONCTON, N.B. — A very good conference was held at the Easter season at which one professed to be saved. The Word was ministered by seven of the Lord's servants.

SYDNEY, N.S. — J. McCracken had a week of ministry. A. Ramsay also expected to visit Sydney.

OXFORD, N.S. — D. Howard and D. J. Carmichael started Gospel meetings. D. Petherick was encouraged by one professing in River Hebert. L. K. McIlwaine (who has not been well) and his wife have gone for a visit to N. Ireland.

LABRADOR — B. Joyce is expected back any day. The plane has required extensive repairs, which have taken longer than was expected. George Campbell visited Forteau, Lance au Loup, Red Bay and Ch'town. At the latter place one professed. In Parson's Pond, Nfld., where Herb Harris and Gaius Goff have been preaching, there has been a good interest and a number have professed to be saved. Our brethren are hoping to arrange another conference this spring in Labrador.

SAN DIEGO, CAL. — S. Maxwell and H. McCready had an encouraging series of Gospel meetings in the Front St. Hall when some professed to be saved.

DETROIT, MICH.—(This notice should have been in last month.) West Chicago Blvd. Assembly have enjoyed brief visits from a number of the Lord's servants, — W. Warke, D. Calderhead, A. Klabunda, G. Baldwin and also, from N. Ireland, J. E. Fairfield and T. McKelvie.

PHILADELPHIA, PA. — C. Patrizio writes of visits to Methuen, Mass. and Hartford, Conn. He had about ten weeks away from home seeking to help the Italian Assemblies.

STOUT, IA. — E. Fairfield and T. McKelvie had an appreciated visit here.

LA CROSSE, WIS. — J. Gray and E. Pears were encouraged by a good interest and souls to Christ. S. Hamilton helped when brother Pears had to return to Orillia on the death of his father-in-law, Cecil Clark. Mrs. Hamilton, who has been sick for a long time, is now in the hospital. Remember her and her dear husband in prayer.

ONTARIO, WIS. — P. Elliott and R. Orr continue with blessing.

HAMPTON, IA. — E. Jamison is preaching the Gospel here.

GARNAVILLO, IA. — One professed at meetings by B. Dobson and E. McCullough. The latter had to return to Bridgeport, Conn., as his father, Jas. McCullough, had another heart attack.

NEW HAVEN, CONN. — R. Capiello writes of a few meetings in Springfield, Bristol, and Hoboken, N.J.

N. TAMPA, FLA. — The little assembly has been encouraged by brief visits from Bren. Calderhead, J. Govan and G. G. Johnston.

CULVER CITY, CAL. — The Conference at Easter was large and good. A variety of practical ministry was given by four of the Lord's servants, with help from God.

CHICO, CAL. — W. Gustafson had four weeks' good meetings in the Gospel and ministry. E. Fairfield and T. McKelvey had an appreciated visit. Open air work has begun again and work among the children goes on well.

CONFERENCES

STEBENVILLE, OHIO — The Conference will be, D.V., in the Gospel Hall, West Adam and Park Sts., beginning May 6 at 2:30 and 7:30 p.m. Lord's Day, 10:30 a.m., 2:30 and 7:30 p.m. Prayer meeting May 5th 7:30 p.m.

DESERONTO, ONT. — Due to a fire which destroyed the old Legion Hall, the Deseronto-Picton conference will be held in Napanee in the Lennox and Addington Memorial Bldg., Dundas and Robert Sts. Saturday May 20, Prayer 3:30, Ministry 7:30 p.m. Lord's Day, 10:30, 2:30 and 7. Monday, May 22nd, ministry 10:30 and 2:30 (Note changes in time and place) Corr. Wm. Root, Deseronto, Ont.

AKRON, OHIO — Conference will be held, D.V. in the Gospel Hall, 1225 Wooster Ave., May 27 and 28, with a prayer meeting on May 26 at 7:30 p.m. Corr. Joseph Bercau, 928 Bisson Ave., Akron, Ohio.

KENORA, ONT. — Annual Convention will be held, D.V. in the Gospel Hall, 1st St. and 7th Ave. S., on June 3 and 4, preceded by a prayer meeting at 7:30 p.m. Corr. E. L. McCammon, R.R. 1, Kenora, Ontario.

FOREST GROVE, ORE. — Conference will D.V. be held, commencing with a prayer meeting May 26, continuing Saturday afternoon and evening, May 27, 28, 29, 30. Corr. Harry H. Goff, 2433 Goff Place, Forest Grove, Ore.

(The above five notices were accompanied by "The Lord's servants practising and preaching the Old Paths, or the right ways of the Lord, welcome for ministry.")

WINNIPEG, MAN. — The Conference will D.V. be held in the West End Gospel Hall, 492 Victor St. Prayer meeting, June 8 at 7:30 p.m., June 9, ministry at 7 p.m., June 10 and 11, at 10:30, 2:30 and 7. Corr. S. M. Vanstone, 251 Beverley St., Winnipeg 10, Man.

SARNIA, ONT. — The Conference, D.V., will commence with a prayer meeting at 7:45 p.m. on June 8 in the Gospel Hall, College and Davis Sts., and continuing there on the 9th. The remaining meetings on June 10 and 11 will be held in the Hanna Memorial School, Russel St. Corr. John Kember, 785 Highway 40, Corunna, Ont.

STOUT, IA. — The Conference, D.V. will be held May 20 and 21, commencing with a prayer meeting on May 19th. Corr. Richard Stickfort, Stout, Ia.

GARNAVILLO, IA. — The Conference dates are June 3 and 4, with a prayer meeting on June 2, with the regular order of meetings. Corr. Robert Brandt, Garnavillo, Ia.

BYFIELD, MASS. — The 82nd annual Conference will be held, May 27 and 28, with a prayer meeting on May 26 at 7 p.m. The Lord's servants who follow the old paths are welcome. Corr. Wm. Ward, Byfield, Mass.

SHERMAN, MICH. — D.V., we plan to have the Conference this year, June 30, July 1 and 2. Prayer meeting on Friday at 7:30 p.m., Saturday in the afternoon and evening, Lord's Day, 10 a.m., and afternoon and evening. Corr. Chancy Spencer, Mesick, Mich.

CRAPAUD, P.E.I. — D.V., the Conference will be held here in the Gospel Hall, May 21 and 22, with a prayer meeting on May 20. The Lord's servants welcomed who walk in the right ways of the Lord. Corr. D. G. Ramsay, North River, P.E.I.

EDEN GROVE, ONT.—The Conference, D.V., will be held on Lord's Day June 4, with a prayer meeting on June 3 at 7:30 p.m. Servants of the Lord teaching and practising the old paths welcome for ministry. Stanley Purdy, Cargill, Ont.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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TIDINGS

BRANDON, MAN. — F. Holder has been preaching the Word with good attendance and interest, using an "Egypt to Canaan" chart. He purposes having meetings in neighbouring towns with the help of local brethren. T. Williams visited for two nights.

ASHFIELD, MAN. — F. Holder had three weeks Gospel meetings.

OIL SPRINGS, ONT. — The Gen Rae brethren moved into Oil Springs, uniting with those who have been saved there as a result of the sustained Gospel effort carried on by Sarnia brethren. There will be about 20 in fellowship. The Gospel meetings continue with three meetings weekly. The brethren are also exercised about branching out to Florence and Wyoming, because of hopeful contacts there.

ORILLIA, ONT. — F. Pearcey and A. W. Joyce had very well attended Gospel meetings with some blessing. R. Harris has been giving help to some of the assemblies as strength permits.

EMSDALE, ONT. — S. Simms and E. Pears have commenced Gospel meetings.

TORONTO, ONT. — W. Bunting is expected in Eglinton for ministry on the coming of the Lord. J. Adams had a week of appreciated ministry for young believers in the Lansing hall. Arnold Adams has been preaching the Gospel nightly in Westhill.

PARRY SOUND, ONT. — R. Booth and J. Sherlock were encouraged by several professing to be saved during their meetings, and the Gospel interest still keeps up. The assembly have changed their week night meeting from Wednesday night to Thursday.

PICTON, ONT. — The assembly recently was encouraged by seeing God's hand in the salvation of souls in meetings by B. Grainger and Murray McLeod. The latter has since been carrying on visiting and four weekly cottage meetings in the Arden district. (His address is R.R. 1, Arden, Ont.). T. Kember is having Bible readings and children's meetings in Picton and visiting in the district.

KITCHENER, ONT. — The little assembly here has been cheered and encouraged by recent visits of some of the Lord's servants.

SYDNEY, N.S. — J. McCracken is preaching the Gospel with a good interest and attendance. He was joined for a while by A. Ramsay.

OXFORD, N.S. — D. Howard and D. Carmichael continue here.

MONCTON, N.S. — J. Blackwood had two weeks of good meetings for the ministry of the Word. He also had profitable visits at New Glasgow, Halifax and Debert.

THE GOSPEL, THE CHURCH, AND THE REWARD

—A. W. Joyce

1 Cor. 15:3. "Christ died for our sins **according** to the Scriptures."
Heb. 8:5. "See . . . that thou make all things **according** to the pattern."
I Cor. 3:8. "Every man shall receive his own reward **according** to his own labour."

The Apostle Paul received from the risen Lord the great ministries which he faithfully discharged — "The Gospel . . . whereof I Paul am made a minister . . . the Church whereof I am made a minister" (Col. 1:23-25, see also Eph. 3).

Paul, by the Holy Spirit, unfolded to us the Gospel in all its fulness in the epistle to the Romans. The Church, in its universal aspect, is revealed in the epistle to the Ephesians, and in its local aspect, in the epistles to the Corinthians.

In 1 Corinthians 15:3-4, however, the Gospel is concentrated into a few words, "I declare unto you the Gospel . . . how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." This is God's only remedy for a perishing world and God has promised to bless the preaching of the Gospel. In Paul's closing message to Timothy in which he describes the departure and declension of the last days, he does not encourage the introduction of new methods to make the old Gospel more palatable to the taste of the audiences of the new and changing times. But, he does write, "Preach the Word . . . do the work of an evangelist" etc., (2 Tim. 4:2 and 5). The scriptural, faithful preaching of the Word of the Gospel until the day of grace is over, is God's only remedy for a doomed world, which is drifting on so rapidly to eternal damnation.

The Puritans' three "R's" remain still our message — Ruin by the fall, Redemption by the blood, and Regeneration by the Holy Spirit. These three are embraced in the declaration of I Corinthians 15.

1. "Our sins," the result of our ruin in Adam. 2. "Christ died," Redemption by blood. 3. "He rose again," Regeneration by the Spirit. As Ephesians 1 and 2 makes clear, the same mighty Power which raised Christ from the dead, also brings from death unto life each soul who believes in Christ.

What a departure from all the New Testament precept and example of the preaching of the Gospel is seen in the modern, mass "Gospel campaigns". Here, the "ox and the ass plough together" in one unholy mixture. The saved and the unsaved, the "fundamental preacher" and the modernistic apostate, the "converted" actors and actresses emerging for a brief visit from the foul atmosphere of Hollywood, are joined together with the "counsellors", many of whom have

strayed back into the camp from which, professedly they had been led out by the Spirit and the Word of God.

Can one imagine for a moment, the Lord Jesus or the apostles, if they were here, linking with such movements on the principle "that the end justifies the means"?

From out of all the confusion and mixture of Christendom or Babylon the Lord Jesus by His Word calls out the exercised child of God to the fellowship of scriptural assemblies to walk the path of separation with the One Who is still "rejected and by the world dis-owned."

How sad to note the desire of some, who once were quite clear on the separated path, to turn their backs upon it. But it is sadder still, when not only individuals but professed assemblies want to bring among them the methods of the modern, religious world. We have no question whatever that this is the work of the devil. Because it is the work of the devil, the course he pursues and the plausible arguments he presents are marvellously clever. He never uses the thick end of the wedge — it is always the thin edge. Like the infiltration of communism into wavering nations, it is done bit by bit. The victim nation is afraid to risk war, specially when the part of the country which has to be surrendered is "not vital", until the power to resist is gone and the whole is swallowed.

Specious arguments are advanced with the view of courage of getting more people to hear the Gospel and more sinners to Christ. We must have music to make our meetings more attractive to the public. Where does that come from? — Babylon, the religious world. The next step is we must have solos, duets, quartets, lady singers — another step towards Babylon. What possible harm could there be in a projector when it is just to show the missionaries' pictures? If a still picture is all right, what is the difference in having a religious movie? It provides the Biblical account of Creation, and brings in the Gospel and will be so helpful to the young people. So another long stride is taken toward the world. A "breaking in" is always followed by a "going out" (Psalm 144:14). What is wrong with going to hear so and so; he is a saved man and gets souls to Christ even though he is in the denominations?

Another evidence of departure is raising its head in certain quarters. We must show more interest in the young if we are to increase the Sunday school. We must take them to the "bowling alleys" or the "curling rinks". We must organize sport teams and play against other schools. As one asked, "If you take young people into the world of sport, how are you going to bring them out of it, and when they get saved?" From all of such intermingling with the world and its ways, the Word of God calls the obedient Christian and the scriptural assembly to walk the path of entire separation.

We know that God, as sovereign, can overrule wrong and unscriptural methods and save souls, but the **blessing of God** does not necessarily signify the **approval of God**. When Abraham left the path of faith to go down to Egypt, he prospered materially, but brought trouble into his family, the results of which remain to this present day in the middle east. When Moses disobeyed God at Meribah, God overruled His servant's disobedience and sent a bountiful supply of water — but it cost Moses the Promised Land.

May God encourage our hearts to go on preaching the Gospel in simplicity and godly sincerity. May God preserve the assemblies from the rags of Babylon. Let us beware of carnal reasonings such as "There is no Scripture against it." Again, "They had music in the Old Testament so it can't be very far wrong." How many of the abominations of Romanism could be justified similarly. Rome could justify her "holy water" from the sprinkling of water of separation; her censers, her priestly garments etc., from the Mosaic economy.

The music of the Old Testament was used in the praise and worship of God, by an earthly people, with an earthly sanctuary and a priesthood who offered literal sacrifices of oxen, lambs etc. If we are to use the Old Testament as an example, we must bring into the worship of God these literal instruments which were used then. Can one imagine for a moment the "Breaking of Bread" accompanied by the orchestra of Psalm 150? — trumpets, psalteries, harps, timbrels, stringed instruments, organs and cymbals. When, and where, these were used, they were perfectly in order. At the gatherings for worship of the New Testament assembly, they would be as much out of place as would the erection of a brazen altar to burn oxen and sheep as sacrifices to God, instead of the sacrifices of Heb. 13:16. Well might a wise man of long ago, say "**Distinguish the dispensations and difficulties disappear.**"

Surely the God Who admonished Moses in the building of the Tabernacle, "See that thou make all things **according to the pattern** shewed to thee in the mount" (Heb. 8:5) is not more careful in regard to the earthly types than He is about the heavenly sanctuary. Surely the New Testament pattern should be our guide rather than modern religious Babylon.

Doubtless the path of scriptural separation will become increasingly unpopular with the "Laodiceans" of the last days. The faithful servants may have to suffer the charge of being "division-makers" etc., when all they are seeking to do is hold the assemblies in the path of separation and according to the principles upon which they were founded from the beginning of their history. The day is coming when God will judge the secrets of men. May we ever be preserved from pleading the cause of UNITY among the saints while actually leaving behind a trail of discord and internal division. "By their fruits ye shall know them."

The "coming of the Lord draweth nigh," in the light of that soon coming day let us labour on. "Let us not be weary in well doing." Let us not allow discouragement, "the devil's best tool", to give up the battle against the flesh, the world and the devil. At the judgment seat of Christ, "Every man shall receive his own according to his own labour." Every act of service rendered to the Lord and His people through love to Christ and according to His Word will receive a full reward. But let us ever remember that "no man is crowned, except he strive lawfully."

I'M A MINOR — SHOULD I CARE?

—G. G. Johnston

What a joy is experienced by any Christian when another person, old or young, rich or poor, is truly converted to God! And a special joy is felt when a young person is converted. Not only is a soul saved from hell, but a life is saved that would have been spent in the service of the devil.

We have deep cause for concern over the fact that many who were taught the Word of God in our Sunday Schools (some were even reared in the homes of Christian parents) are not impressed by the truth they have heard. Could it be that they have not seen reality in the lives of those who taught them, or has there been sham in the profession of some of the young people whom they know?

It is one thing for a teen-age girl or boy to attend meetings more or less regularly, to abstain from attendance at shows, sports events and other worldly affairs, but is the home sphere not the place where the grace of God or the lack of it, is most likely to be seen?

In guiding the apostle Paul as he wrote to the believers in Ephesus and in Colosse, the Holy Spirit led him to give special advice to young Christians, as follows: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1,2). "Children obey your parents in all things; for this is well pleasing unto the Lord" (Col. 3:20).

In the first passage obedience is stated as "right" and reference is made to the commandment with its important promise. In the second it is said to be "well pleasing unto the Lord." Surely every young Christian wants to do what is right, and every true Christian should wish to please God.

"But," you say, "I'm thirteen, I'm sixteen, I'm seventeen. I'm not a child." It may seem unfortunate that the English language has

not, as have others, a single word to translate this from the Greek. To give its full meaning we would have to say: "Sons and daughters obey your parents." The commandment as given in Exodus 20 says: "Honour thy father and thy mother, etc." As long as they are your father and mother, they should be honoured. Surely this would mean at least as long as you are a minor. If you honour and respect the wishes of your parents until you are of age, you will also surely consider them as long as they live.

One of the prophesied conditions of the last iniquitous days of this age is given in 2 Tim. 3:1, as "disobedient to parents." No doubt ungodly parents are greatly to blame for allowing this condition to develop, and Christian parents have their particular responsibility in controlling their children. They may experience difficulty with their unsaved children, but surely none who profess to be followers of our Lord Jesus would be so lacking in love to their parents, whether they were saved or not, as to disregard their wishes. Let us all remember that "pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16: 18).

When the Holy Spirit of God gave instructions to Christians regarding their widows, He guided the apostle Paul to write thus: "If any widow have children, or nephews (more correctly "grand-children"), let them learn first to show piety at home, and to requite (pay back) their parents (progenitors): for this is good and acceptable before God." All of these parents, and some grandparents, have spent freely of their strength and their means in rearing their children. They have watched through the long nights of their sicknesses, given of their hard earned money for their support and education, denied themselves often to be with them, and have sought to counsel and guide their young feet, to the best of their ability, in right and profitable ways.

Nothing strikes a deeper wound than ungratefulness. How sad that a son or daughter should act (perhaps even boldly say): "I don't owe them anything!" Not only does this break the heart of a loving parent, but it is wickedness in the sight of God. Surely such an ungrateful spirit would never be manifested by a son or daughter, grandson or granddaughter, who professes to be a follower of Christ. It is very evident that our Lord had a genuine care for His mother, Mary, and when He could no longer be with her, He commended her to the disciple John, who took her to his own home.

Dear young Christian, you have been fed and clothed, educated and watched over until you are almost of age. You expect to begin to earn a good salary. What about "paying back" some of what you owe your parents? You know that you can never pay all that debt, but what about giving them some interest on their investment, by doing for them what you can? Are you grateful at all? "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7).

**THE GLORY OF OUR LORD
AS MANIFESTED AT CANA'S MARRIAGE FEAST**

(John 2:1-11)

—Vern Markle

All believers are familiar with John's account of the turning of the water into wine at the wedding feast in Cana of Galilee. It is especially significant because it was our Lord's **first** miracle. All the details which are given to us are interesting, but the eleventh verse is decidedly intriguing. It says: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him." Every time we have read this story, two questions always seemed to assert themselves. 1. **How** did He manifest forth His glory here? and 2. **What** glory did He manifest? Was His glory manifested simply by His changing the water into wine? The wonder of that seems insignificant indeed alongside of the far greater wonders of Creation itself. To Him "who measured the waters in the hollow of His hand . . . and weighed the mountains in scales, and before whom all nations are as nothing" the mere turning of some water into wine seems somewhat trivial! Yet the inspired writer distinctly tells us that thus He "manifested forth His glory."

May we suggest that the changing of the water into wine was just **one aspect** of His manifested glory, and that the glory He manifested was His **moral** glory, and that every detail given to us in this passage has a distinct bearing on one or more of the moral glories He here displayed.

But **what is** moral glory? Perhaps we might define it as the outshining of inward excellencies and perfections of the moral character. Humility, for example, is a moral virtue. It, along with many more of the moral virtues, is seen in our Lord in this passage of John 2, and in His humility **our Lord shone**, or His glory was manifested! But now let us examine the passage more closely in search of these moral virtues.

We soon realize that it was not so much the **fact** of His changing the water into wine which displayed His moral glory, but rather **the way** in which He did it. A **crisis** arose at the wedding feast; the supply of wine ran out! Our Lord then supplied this human need in such a way as to manifest forth His own moral glories. We may say then that **He supplied a human need**:

(a) **WISELY**. Did He not know from the beginning that their supply would fail? Yes, He did. Why, then, did He not offer to make up the lack in a miraculous manner before the feast started? Because it was **wiser** to wait until they felt their need! So it is

with sinners, God wisely allows us to have our fill of this world's false wine **first**, and then, when that source fails to satisfy our sin-sick souls, He supplies the **best** wine of salvation. Having now tasted of both, are we ever likely to leave the best divine wine and go back to the world's inferior pleasures? How our Lord's wisdom **shines** here! And when we behave ourselves wisely toward both saint and sinner, **we too shine!**

(b) **LIBERALLY.** The six waterpots of stone contained two or three firkins apiece. Newberry tells us that this was the equivalent of about nine gallons each. Six containers, each holding nine gallons, give us a supply of 54 gallons of wine. Did they really need so much wine to finish off the feast? Impossible! They had already well drunk. So we see that our Lord supplied their need most liberally, far more than they could possibly drink that day. It is safe to assume that they would be drinking that miracle wine for many weeks after the wedding feast was over. And when the Lord saved our souls did He just save us from Hell? Was **that** the full extent of His salvation? No! In His divine liberality, He made us His own children, constituted us kings and priests unto God forever, blessed us with all spiritual blessings in the heavenlies in Christ Jesus, and said to us, "All things are yours!" (I Cor. 3:21). Could God's gracious liberality go further? And when we believers give liberally of our substance to the Lord's work, or to help defray the expenses of a Conference, etc. etc. **we too shine!**

(c) **REGALLY.** 54 gallons of wine today would be quite expensive to buy. How much did the bridegroom in Cana of Galilee have to pay for this lavish supply of wine? Not a cent! Although he didn't know it, it came from the hand of the King of kings, who is so rich that He cannot be impoverished by He never so liberal! So our Lord that day supplied a human need **regally**, in a manner worthy of Himself as Lord of all, **gratuitously**, free for nothing! And so with His great salvation, and all our present and eternal blessings — **they cost us absolutely nothing!** And we shine too when we obey the injunction, "Freely ye have received, freely give!"

(d) **POWERFULLY.** One moment that water was water, and the next it was wine! There was no effervescence to signalize the mighty change — nothing to draw human attention to the miracle being wrought! It was powerful, instantaneous, and noiseless! Although seemingly insignificant alongside of the greater wonders of Creation, yet it was still something that only God could do! Not one of us can change even one drop of water into wine. But even in this powerful act, how our Lord shone! When **we** do anything of any moment, we like to be sure that it is done in such a way as to attract the attention of our fellows, excite their wonder, and draw forth their praise, but not so our Lord! But there was a **double**

miracle performed here. It would have been a miracle just to have turned that water into **new** wine, but our Lord turned it into the **best** wine, which means that it was as wine which had been aged for years in the wine cellar! New wine is never considered to be the best. Usually the older it is, the better its flavour. So our Lord concentrated the normal aging process of wine, which usually takes years, into one moment of time!

(e) **GRACIOUSLY.** This point takes us back to the dialogue between our Lord and His mother, Mary. We read that when they wanted wine, she said unto Him, "They have no wine." What was His reply? Literally it was: "What to Me and to thee?" And He added, "Mine hour is not yet come." Now our Lord knew before the foundation of the world that on that day He would change the water into wine. Did He then need His human mother to tell Him what to do? May we not indeed call her, on this occasion at least, "Meddling Mary?" Certainly she was out of her place in even suggesting to her divine Son what He ought to do! Yet He went ahead and performed the miracle **in spite of her meddling!** . . . I remember as a boy, when there were visitors around and I was feeling specially angelic, I would go ahead and do something commendable without being told to do so. Usually children have to be always told to do anything worthwhile. But my Grandmother, when she saw that I was about to do it, would then forestall me by **ordering** me to do it! She thus crushed with one blow my rising self-esteem, and with tears I would turn to her and retort angrily, "I was going to do it anyway." Now the fact that our Lord went ahead and wrought the miracle **in spite of** His mother's meddling, shows to us His **grace!** It was most gracious of Him to overlook her interference and meet that critical human need.

(f) **SUPERLATIVELY.** That is to say, the wine He made was the very **best!** No one in all the history of this world ever tasted better wine than that which our Lord made that day in Cana of Galilee! When He gave, He gave the **best!** And so with salvation, and all its attendant blessings, God ever gives us **His best!** He **shone** that day by giving them the best wine at the last. Do we give **Him** our best? If, and when we do, we shine with His moral glory, reproduced in us by His Holy Spirit.

(g) **SIMPLY.** How simply and with how few words was it all done! Just "fill the waterpots with water", and then "draw out now and bear unto the governor of the feast." The great passage of our Lord's discourse in John 13-17 is full of the **simplest** language! The way of salvation itself is divinely simple; just "believe and live." Simplicity is divine, and it **shines!** Let us too be simple in all our words and ways, and then we too shall shine!

(To be continued)

ANGELS AND THEIR MINISTRY

—W. H. Bennett

Part 3

The next record of angelic ministry (2 Kings 6:13-17), is a beautiful illustration of the word spoken by the Psalmist, as expressing a well-known fact, "The angel of the Lord encampeth round about them that fear Him, and delivereth them (Psalm 24:7). Elisha and his servant were in Dothan, and, when the latter had risen early, "Behold an host had compassed the city both with horses and chariots." The servant cried out with fear, but Elisha said, "Fear not, for they that be with us are more than they that be with them." Then, in answer to Elisha's prayer, his eyes were opened, "And he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

This incident may teach us that, however near the spiritual enemies of the Lord's people may be to them, their angelic attendants are nearer still. The Syrian chariots "compassed the city;" but "the horses and chariots of fire" were round about Elisha. It is interesting to note that Elisha simply asked the young man's eyes might be opened. If only our eyes were opened, what wonders we should behold! What activities of both angels of light and angels of darkness! But "we walk by faith, not by sight."

As before remarked, the angel who was with the three faithful young men in the furnace (Dan. 3), may have been the Son of God in human form, though this is not explicitly stated, and there is nothing to lead to a definite conclusion. But in chapter 6:22, Daniel says, "My God hath sent His angel, and hath shut the lions' mouths;" and we recall, (Dan. 9:21) that Gabriel was sent to Daniel to give him "skill and understanding" with regard to the future, as well as to assure him that his prayers were accepted, and that he was "greatly beloved."

The angel, Gabriel, after more than five centuries had intervened since his appearing to Daniel, appeared to Zacharias, to give promise of the birth of the Lord's forerunner. Then, to a lowly virgin at Nazareth, Gabriel appeared to foretell the birth of the Lord Himself. In each case he "was sent **from God**" (Luke 1:19, 26), showing that after each act of service, he returns to his accustomed place "before God." Three times an angel spoke to Joseph, but each time in a dream, and an angel announced the birth of Christ to the shepherds.

Though all the holy angels may not at once have known the full mystery of the incarnation of the Son of God, as Gabriel did, it

must have been a period of great interest and activity to them. It also seems to have been a time when the powers of darkness had more than their wonted liberty in taking possession of the bodies of men. That the holy One was the special object of angelic care, we learn from Psalm 91:11-12, "He shall give His angels charge over Thee, to keep Thee in all Thy ways; they shall bear Thee up in their hands lest Thou dash Thy foot against a stone."

Twice, when Satan had put forth all his craft in tempting the Lord, and had been foiled by Him, there was the visible ministry of angels. In the wilderness, "angels came and ministered unto Him" (Matt. 4:11). In the deep agony of Gethsemane, "There appeared an angel unto Him from heaven strengthening Him" (Luke 22:43). Not **angels** here, but "**an angel**" appeared, as best befitting the solemn circumstances of the moment, and "**an angel from heaven,**" implying that he came as a special messenger, direct from the immediate presence of God.

It is said of Christ, as the One Who "was manifested in flesh," that He "was seen of angels." Though this may have special reference to the fact that, as the risen and glorified One at His Father's right hand, He was seen by angels as He never was before, yet it is equally true with reference to His life of obedience and lowly service here. No event of that life, we may well believe, can ever fade from their memory. If God, according to His deep counsels of infinite wisdom, is pleased to deepen **their** knowledge of Himself by means of His dealings with us (Eph. 3:10), is there anything very improbable in the thought that, in ages to come, **our** knowledge and fellowship may be deepened by communication from them of what they witnessed of the life of the Son of God in this world?

This may be a suitable place to notice the Lord's own references to the present ministry of angels. Concerning those who have been "converted and become as little children" (Matt. 18:3), and thus have their places in "the kingdom of heaven," the Lord says, "I say unto you that in heaven their angels do always behold the face of My Father which is in heaven" (verse 10). He intimates that those who attend His people are among the most exalted of the heavenly hosts who, like Gabriel, "stand in the presence of God." Exalted as they are, they delight to minister to those who are Christ's, whose superior dignity they recognise without being jealous of it. They regard it not as a dishonour, but rather a privilege to serve the Lord by ministering to His members.

Of the many ways in which they serve us, we are at present unconscious, though we shall know all in the blessed future. That they often guard us from bodily harm, there can be no question, and

there can be as little doubt that they often have charge to ward off the attacks of spiritual foes. The work of God in the soul is indeed wrought by the Spirit of God through the Word but surely there is truth in the following words: "When it is reflected how much even the children of God are dependent upon the circumstances of good or evil, and how much for the cause of God, whether in the world at large or in the case of individuals, often turns upon a particular event in Providence, one can easily see what ample room there may be in the world for such timely and subtle influences as the quick messengers of light are capable of imparting."

The Lord's other reference to the ministry of angels shows that when the earthly pilgrimage is ended, and the time of departure arrives, they are still in attendance. In the narrative of the rich man and Lazarus (Luke 16), while it is said, "The rich man also died and was buried," it is recorded that, "The beggar died, and was carried by the angels into Abraham's bosom." These bright messengers of the Lord are ever ready, at His bidding, to bear His redeemed ones to His own holy presence. Witness has often been borne that, even before the bodily eye was closed to things of earth, angels of light were manifest to the spiritual vision. But as to the scenes that await us, even in connection with angelic ministry, as we leave this world, we can only say, "Eye hath not seen."

THE TWO SINGERS

—H. A.

Perhaps no one before or since has had a voice like the great Italian singer, Caruso. He entertained thousands of people all over the world, and when this renowned vocalist came to the end of his career, one large newspaper announced his death with the headline—"CARUSO WILL NEVER SING AGAIN."

In a large hospital there lay another singer, a young man who was just at the beginning of his career. His fame had not risen to the heights to which Caruso had reached, but his talent promised great success. At the time when his popularity was rapidly increasing he was stricken with cancer, and his sympathetic Doctor said to him one day, "Young man, I am sorry to tell you this, but you will never sing again." Then he informed him that in an effort to save his life, a glossactomy would be performed (removal of the tongue). "You may survive the operation" said the Doctor, "but one thing is certain, **you will never sing again.**"

Then looking up into the surgeon's face, smiling the young man replied, "Doctor, **I WILL sing again.** If I never sing again on earth,

I am going to sing a new song with the redeemed around the Throne of God in heaven. I am going to sing a new song "unto Him Who loved me and washed me from my sins by His own blood" (Rev. 1:5). Then he added, "Doctor, I want to sing once again on earth, before you remove my tongue tomorrow morning."

The next day the young man was taken into the operating room. Doctors and nurses stood by, ready to administer the anesthetic. "Now," said the surgeon kindly, "what about your last song?" To the surprise of all, the young man opened his lips and sang the whole of Cowper's well known hymn—

There is a fountain filled with blood
Drawn from Immanuel's veins,
And sinners plunged beneath that flood
Lose all their guilty stains.

I do believe, I now believe,
That Jesus died for me
That on the cross, He shed His blood,
From sin to set me free.

The dying thief rejoiced to see
That fountain in his day:
And there have I, though vile as he,
Washed all my sins away.

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Then in a nobler, sweeter song
I'll sing Thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

Shortly afterwards this young singer passed away to join in swelling the song of the redeemed of all ages when they sing the new song of Revelation 5:9,10 — "Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred

and tongue, and people, and nation; and hast made us unto our God kings and Priests; and we shall reign on the earth."

Reader, were you today found in the position of the young man could you sing with confidence "I do believe, I now believe, that Jesus died for me; that on the cross He shed His blood, from sin to set me free?"

Are you going to sing again after you have departed this life? Or will you be among the many who "will never sing again"?

God gave His son upon the cross for you. As a sinner, today, "Believe on the Lord Jesus Christ and thou shalt be saved" Acts 16:31.

ABIDE IN ME

—*T. Holliday*

(continued from May)

FOURTH, WE SHALL NOT BE ASHAMED AT HIS COMING

How often the COMING OF THE LORD is considered as part of our creed! Yes, we believe in the coming of Christ and are looking for Him, but what effect has it in a practical way in our lives, our homes, our business, and all our associations as we journey here? Often there is much in our walk, ways, speech, and manners, which pass current amongst men, even amongst God's people according to human standards, but if we judged ourselves, our words, our ways, in the light of the Lord's coming, we would find much to condemn and confess with shame as short of the standard of glory. ONLY AS WE ABIDE IN CHRIST, under the influence of HIS PRESENCE and walk in SELF-JUDGMENT, shall we be preserved from that which would cause SHAME at His coming.

FIFTH, WE SHALL BE KEPT FROM LAWLESSNESS

The spirit of LAWLESSNESS is manifest all around us in these last days, and in view of this the Spirit of God gives us another feature of one who ABIDES IN CHRIST: — "WHOSOEVER ABIDETH IN HIM SINNETH NOT" or, does not practise sin. Sin is lawlessness, that is, DOING OUR OWN WILL. How often the expression is heard, "I CAN DO AS I LIKE," forgetting altogether that we are NOT OUR OWN, we are BOUGHT WITH A PRICE, and are to glorify God in our bodies. With Christ there was not an atom of lawlessness from the cradle to the grave. CHRIST came into this world, as

it were with those words on His lips, "LO I COME TO DO THY WILL." To His mother, as a boy of twelve, he said, "DID YE NOT KNOW THAT I OUGHT TO BE OCCUPIED IN MY FATHER'S BUSINESS?" Throughout His lowly life He did always those things that pleased the Father, at the close of that wonderful life, when facing the horrors of Calvary, from which His holy soul shrank, He said, "NOT MY WILL BUT THINE BE DONE." Brethren! We are in the last days, and the spirit of that wicked one, — THE SPIRIT OF LAWLESSNESS—is abounding in every circle of life. Even amongst God's people the lawless spirit is at work, and every one of us is liable to be affected by it. What will save us from it? Only as we ABIDE IN CHRIST, consciously, and constantly moving under the INFLUENCE OF HIS PRESENCE, shall we escape SELF-WILL, which is the essence of sin.

Of the things which we have spoken this is the sum: the blessedness of ABIDING IN CHRIST, as brought before us in the Scriptures under review, is as follows:

- 1 — We shall bear fruit for the Father's pleasure and glory.
- 2 — Our prayers, being in line with God's will, will be answered.
- 3 — Our walk will show forth some of the beauty and fragrance of Christ.
- 4 — Our ways will be consistent with the coming of Christ.
- 5 — We will be preserved from lawlessness.

How good then to ABIDE IN CHRIST; let us too remember the NECESSITY of abiding in Christ, for WITHOUT CHRIST YE CAN DO NOTHING. We may be gifted, have long experience, have all knowledge, but still it remains true that WITHOUT CHRIST WE CAN DO NOTHING, and may stumble at the smallest trial, and fall into the greatest evil. If then WITHOUT CHRIST we can do nothing, let us seek to ABIDE IN CHRIST, and not go forward one day without Him.

O patient spotless one,
 Our hearts in meekness train,
 To bear Thy yoke, and learn of Thee
 That we may rest obtain.

Men often lose their souls through excessive generosity. When the preacher touches upon this or that sin, they do not take it to themselves, but give this part of the sermon to one, and that part to another. Thus they give away the whole sermon, and it does them no good.

ABOUT FULL ASSURANCE

—Mervyn Paul

In earlier issues the bad habit of Destructive Thinking, as it affects our assurance of salvation, was discussed; and the importance of POSITIVE RESTING on the Word of God was stressed. But some of our readers seem to be at a loss, still, to understand how this can be acquired. Were I free to do so, I should tell you of certain troubled ones who came into full assurance and peace of mind through it. But this being impossible, let me put together some true details gleaned from the experiences of a number of doubters, each of whom finally found assurance in the same way.

D. P. (as I shall call him) was saved when he was a small boy. His concern about his soul had been according to the measure of his years, while of consciousness of the guilt of his sin he had none. He knew only that God said he was a sinner — and that He never told a lie! His father had told him, also, that lost sinners have to go down to hell; although he did not make the mistake of telling him he was on his way there—which would not have been true. He just told his little son the general truth, depending on the Holy Spirit to use it whenever the child should be able to hear it (Mark 4:33). Finally, the Spirit did apply it; and before long D. P. was resting on Christ and His finished work. Unhappily, no record was kept of the time and place. However, some years later, he was baptized and received into Assembly fellowship.

In his late teens, and “out in the world”, his record varied greatly. After listening to a melting Gospel address he would be full of joy for a few days. Then he would lapse; and a sense of wrong in his life made him feel unworthy to go to meeting. A preacher would come along, telling the wonderful story of his conversion. And since he had no such story to tell, well, how could he be saved? Worse still, the preacher might warn his hearers that unless they KNEW “the time when, the place where, the manner how,” they could make up their minds they were not saved at all!

Now, certainly it is true that in every real case of conversion there always is “a time when, a place where and a manner how”, features that people, especially adults, usually can recall quite definitely. But there are some genuine believers, particularly among those saved in early years (Matt. 18:6), who have no clear recollection of the occasion. **Their hearts were won to Christ, nevertheless;** and their lives have been a witness to their faith in Him. (For example, a reader of the memoirs he himself wrote will find it hard to discover how, when, and where the late George Muller was saved!)

A long period of uncertainty and concern, which I need not describe, and which stretched on into years, left D. P. "high and dry". Eventually, a friend persuaded him to give up his profession, and led him to profess again. He now laid claim to a time when, a place where and a manner how; yet deep in his heart he knew he had nothing more than he had before! Christ was his Saviour then, even as He was now. However, he felt sure something was lacking. Some days he was happy, and on others, utterly miserable. This was his state of soul when he talked with another servant of Christ.

This good man took him all over the familiar Salvation Scriptures, finding him quite clear concerning his sinful condition, eternal destiny, need of a Saviour, and also of his acceptance in Christ. Finally this brother said to him, "If I ask you to do something — something you can do without difficulty — will you do it?" To this he agreed. "Very well then; this matter must be settled between your own soul and God. I want you to go home, and go to your knees. Tell out all your story to the Lord in the same way that you have told it to me. Then humbly ask Him to show you whether or not you are saved, from His Word. And stay right there before Him until He speaks to you, Himself — even if it takes all night!"

Well, the dear fellow did it. And if you would like to know the word of assurance the Lord brought before him in answer to his petition, see Isa. 44:22. After that word straight from His presence, a settled peace became his blessed possession. All that had been lacking, right from the first, was a full assurance given to him as from the Lord, Himself.

Moreover, you may be interested to know that, bit by bit, mostly when he was praying, the details of that boyhood experience, when he trusted the Saviour, were brought back, clearly, to his memory. He had forgotten them, but the Lord had not! (And I ought to know; for I was that little boy!)

Let me say to you, therefore, my doubting friends: "Go thou and do likewise." **For only when you get your assurance from God, Himself, will you be at rest.**

"Abstain from all **appearance** of evil." (2 Thess. 5:22).

Character is founded upon facts, **reputation** is founded upon appearances. Be careful to maintain good appearances, if you would maintain a good reputation. Acting in a way that would be likely to cause suspicion will soon destroy any person's reputation, though he may actually have done no evil.

NOTES ON GOSPEL HYMNS AND THEIR WRITERS

—Hector Alves

“In evil long I took delight,
Unawed by shame or fear,
Till a new object met my sight,
And stopped my wild career.”

On a marble stone in an old cemetery in London, England, there is this inscription: “John Newton, Clerk, once an Infidel and Libertine, a servant of slaves in Africa, was, by the rich mercy of our Lord and Saviour Jesus Christ, preserved, restored, pardoned, and appointed to preach the faith he had long laboured to destroy. Near 16 years at Olney in Bucks, and—years here.” This epitaph was prepared by Newton himself, and the blank space preceding “years” was filled in with the number “28”.

John Newton was born July 24, 1725, and died in London, December 21, 1807. His mother, a godly woman, who diligently taught her boy the Holy Scriptures, died when John was seven; at the tender age of eleven he left school and went to sea with his father who was a captain in the Merchant Marine. Later he was pressed into the British Navy, deserted, was caught, put in irons, and whipped publicly. Later he signed up in the lowest of all craft, a slave ship. Young Newton scarcely knew how to read, but he knew the sea, and it wasn't long till he walked the bridge, sometimes with a whip or a gun in his hand, master of a slave ship.

Captain Newton was only twenty-three years of age when he tied up an old windjammer in the harbour at Southampton; paused as he looked back at his ship, then walked up an old cobblestone street. He little knew that day in 1748 was to mark a great change in his life, a change from a slave dealer to a preacher of the gospel of God. During the long voyage from Brazil he had been reading Thomas a Kempis' “Imitation of Christ.” Then there arose a great storm at sea which threatened to send the ship and all on it to the bottom of the ocean. Soon he came under deep conviction, and trusted Christ as His Saviour. Coming under the influence of the Wesleys and Whitfield a desire to preach the gospel was created in his soul. A number of years were spent in preparation and self education. During his stay at Olney he formed a lifelong acquaintance with William Cowper, and “The Olney Hymns” were written by these two men, a collection which is amongst the finest in English literature, as well as being rich in scripture truths. One of Newton's devices for keeping up the people's interest in the prayer meeting was the provision of a new hymn every Tuesday evening, usually

founded on the text from which he would preach that night. These weekly new hymns were written by either Cowper or himself and this served to keep Cowper from the spells of melancholy from which he suffered for many years.

The hymn, "In evil long I took delight," tells out Newton's conversion so well that we give here two more verses:

"I saw One hanging on a tree,
In agonies and blood,
Who fixed His languid eyes on me
As near His cross I stood."

the following verse, 5, is not so well known—

"With pleasing grief and mournful joy
My spirit now is filled,
That I should such a life destroy,
Yet live by Him I killed."

Nine of John Newton's hymns appear in *The Believers' Hymn Book*. Amongst his less known hymns are —

"Precious Bible! what a treasure
Does the Word of God afford;
All I want for life or pleasure,
Food and medicine, shield and sword.
Let the world account me poor,
Having this, what need I more?"

and —

"Though troubles assail, and dangers affright,
Though friends should all fail and foes all unite;
Yet one thing secures us whatever betide,
The Scriptures assure us the Lord will provide."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. What is the meaning of 1 Corinthians chapter 9, verse 22? "I am made all things to all men, that I might by all means save some." Just how far can we go, and yet keep within the limit of these words? This verse is often quoted to justify going to certain places outside of the assemblies, and also for indulging in practices which do not seem to be in accordance with the word of God.

Answer. It should not be necessary, but probably it is for the sake of some, to state the fact that in accommodating himself to the

standpoint of others, Paul the apostle never descended to the mere pleasing of men, or to conniving with wrong or unscriptural practices. In the verse following the one above quoted he plainly states, "And this I do for the gospel's sake, that I might be partaker thereof with you." A better translation of "I am made all things to all men," is "I am become all things to all men." (R. V., J. N. D. etc).

These words are a summing up of what has gone before in verses 19 to 22. He writes, "And unto the Jews I became as a Jew that I might gain the Jews" (verse 19). When Paul approached a Jew with the gospel he did not place himself in the position of a Jew, but he approached him from a Jewish standpoint. When he had to do with the Gentiles, who were "without law" (verse 21), he appealed to nature, and to creation as revealing "the eternal power and Godhead", (Rom. 1:20), and not to the Old Testament scriptures, which they did not have.

In Acts 17:16-34 we find Paul at Athens with a Gentile audience before him. There is no "reasoning with them out of the scriptures, opening and alleging that Christ must needs have suffered" etc., as we find him doing at "Thessalonica, where was a synagogue of the Jews," (verses 1 and 2). On Mars hill he approaches these Gentiles on their own ground; he immediately refers to their "altar with this inscription, TO THE UNKNOWN GOD." And says, "Whom therefore ye ignorantly worship him declare I unto you" (verse 23). In this way he was becoming all things to all men. Keeping God's limitations in view we may safely follow the principle here which the apostle followed. Paul adapted himself to the various conditions and classes among whom he laboured, but he never surrendered his liberty, or toned down his message. Paul "made himself servant to all that he might gain the more," (verse 19) but he never compromised the truth in so doing. When principle was at stake, no man was more firm or unyielding than Paul the apostle of Jesus Christ. The carnal will invariably seek to wrest scripture from its context in order to cover up wrong practice.

Question. Is there any scripture that would suggest to us that the Jews will have returned to their own land, Palestine, before 1 Thess. 4:15-18 can be fulfilled?

Answer. The great event spoken of by the apostle in 1 Thess. 4:15-18 is the rapture of the church, the coming to the air of the Lord Jesus Christ, when all of His own, dead, and living will be caught up to meet Him. This is not dependent upon the fulfilling of any prophecy. The rapture of the church is not associated with signs, nor is any date given or suggested; the Lord may come at any moment. "Times and seasons" have to do with Israel. The Lord will come for us when His church is completed. It is now in the process of being built and soon the last soul will be saved, the last member added to the

body, the last stone added to the building. The important thing is to be ready, watching, and waiting. He said, "Behold, I come quickly." Today the Jew is going to Palestine of his own volition; after the church is taken to heaven, God is going to gather His earthly people to the Land He has given them, the land of Palestine.

Question. Have the overseeing brethren any right to change the time of any of the assembly meetings without consulting the whole church about the matter?

Answer. It is always a wise course for the elder brethren and overseers to make known to the whole assembly any contemplated changes to be made regarding any of the affairs of the assembly. Sometimes it is to the advantage of the assembly to change the time of a meeting. This should be discussed by the brethren taking the oversight, then their suggestion made known to the whole assembly. If the suggestion is favourable in the mind of many, then let the change be made, duly considering any reasonable objections. This principle ought to apply to all matters of any importance; buying new seats, painting the Hall, alterations, etc. "Let all things be done decently, and in order."

(continued from back cover)

BRANDON, MAN. — On April 11th, our sister, Mrs. Winnifred Woolven went to be with Christ. She had been an invalid for several years but always attended meetings when able. She had been in fellowship for 38 years. A good number attended the funeral which was taken by F. Holder and J. Stothard.

LACROSSE, WIS. — Our dear sister, Mrs. Samuel Hamilton, wife of our brother and servant of the Lord, S. Hamilton, went home to be with Christ on April 8, at the age of 72. She was saved 43 years ago at meetings in La Crosse held by S. Hamilton. She was ill for some time but attended the meetings as long as she was able, and now, as brother Hamilton wrote, "She is with her best Friend and could not be happier." L. Brandt and S. Mick preached the Word at the funeral parlours and Wm. Gould at the grave.

SPRINGFIELD, P. E. I. — Our sister, Mrs. Wesley Collicutt, the only daughter of brother Lyle Livingstone, died suddenly on April 14th, aged 19. She was saved two years ago at meetings by R. McIlwaine and A. Ramsay and she and her husband of only three months walked over three miles to remember the Lord the previous Lord's Day. A large crowd heard the Gospel at the funeral.

ERRYROE, CO MONAGHAN, N.I. — Our dear brother, Wm. Nesbitt, was called home on March 12 in his 73rd year. He was saved while ploughing in the field in 1909 and in Erryroe assembly since its commencement. He was an earnest, quiet brother who used his home and means for the Lord and His work. He will be much missed in the little assembly.

BALLYSHIEL, N.I. — Our beloved brother, Graham Hamilton, passed away on March 27th. He was saved through labours of Wm. McCracken and T. McKelvey, and for over 30 years in happy fellowship here. The assembly and district have suffered a heavy loss by his departure for he was a man who prayed much and bore a good testimony before all.

LANSE AU LOUP, LABRADOR. — A most encouraging conference, extending over five days was held. About twenty-five men gave their testimonies to the saving, transforming power of the Gospel. G. Campbell was married after the conference. H. Harris and G. Goff are preparing the boat for the summer's work.

AUSTRALIA. — Hector Alves writes of a good conference in Sydney. He recently had large meetings in the Goulburn Gospel Hall on "The Tabernacle". He also had meetings at Melbourne, Victoria and at Ridgley, Tasmania. He expects to sail for home on May 8th after a very busy visit, preaching every night in the week including Saturday.

U. S. A.

McKEESPORT, PA. — The conference on the whole was considered good, with practical ministry, B. Dobson and J. Lipke followed with Gospel meetings.

SEATTLE, WASH. — T. McKelvey and E. Fairfield had a week of good, helpful ministry meetings. The assembly has been encouraged by very good attendance in children's meetings from the homes of strangers.

Brother Lloyd Balhagen, who labours in the middle west, asks prayer for a Gospel effort under canvas in a community where an interest was quite encouraging in cottage meetings held in the late winter.

BRYN MAWR, PA. — Wm. Warke and O. L. MacLeod saw some blessing. Brother McLeod was called to Nova Scotia because of the homecall of his mother.

EAST BOSTON, MASS. — T. McKelvey had two nights of appreciated ministry. They expect to have their one day summer conference on June 4th. D. Howard and D. Carmichael are starting Gospel meetings in the Mt. Auburn Hall, (formerly Cliff St.).

DETROIT, MICH. — The West Chicago Blvd assembly have commenced a Sunday School in a suburb, ten miles west of the present hall.

CONFERENCES

PORTAGE LA PRAIRIE, MAN. — We purpose, D. V. having our annual conference June 16, 17 and 18, preceded by a prayer meeting on the 15th. Corr. Sam Rey, Box 725, Portage la Prairie, Man. (While we have no word, we expect Pine Creek will follow the next week end.)

GLEN EWEN, SASK. — Our annual conference commences, D. V., with a prayer meeting, June 29 at 7:30 p.m., continuing over Lord's Day, July 2nd. Corr. Roy Macfarlane, Glen Ewen, Sask.

TOGO, SASK. — It is purposed, D. V. to have the first conference here on Friday evening July 22nd for prayer, and continuing the 22 and 23 of July. Those coming from a distance kindly write the correspondent so that arrangements can be made for accommodation. Corr. J. Ruf, Togo, Sask.

AUGUSTA, MAINE — We purpose, D.V. having our conference June 24 and 25, with a prayer meeting on the Friday at 8. Corr. Fred A. Thompson, Augusta, Maine.

EARLTON-CHARLTON, ONT. — The Earlton-Charlton conference will be held, D. V., in both halls on June 30, July 1 and 2, with a prayer meeting June 29 at 8 p.m. Servants of the Lord walking in the old paths welcomed, (no circulars). Correspondents, Norman Ferguson, Earlton and Harvey Pratt, Charlton, Ont.

PUGWASH JUNCTION, NOVA SCOTIA. — The annual conference will be held in the Gospel Hall here, D. V., on June 30, July 1 and 2, preceded by a prayer meeting on June 29 at 7:45 p.m. Lord's servants walking in the old paths welcome for ministry. Corr. M. C. MacLeod, Pugwash Junction, Nova Scotia.

WEST UNION, IA. — The West Union Assembly will hold their fourth of July all day meetings as usual. Corr. Lester Croin, R.R. 1, Elgin, Iowa.

STRAFFORDVILLE, ONT. — Annual conference, D. V., Sat. July 1st at 2:30 and 7:30 p.m., Lord's Day 10:30, S.S. 1:45, 2:30 and 7:30, D.S.T. Corr. Geo. Adlington, Straffordville, Ont.

TAYLORSIDE, SASK. — we expect the Taylorside and Mervin Conferences will follow Glen Ewen as usual on the week ends of July 9 and 16. Further particulars later.

TAYLORSIDE, SASK. — We have just received the notice of the Taylor-side conference which will be held, D. V. July 7, 8 and 9, preceded by a prayer meeting July 6 at 8 p.m. D.S.T. Corr. Clifford Paul, Box 655, Melfort, Sask.

WITH CHRIST

SEATTLE, WASH. — Our dear sister, Mrs. Ricka Owens passed away on March 24th at the age of 80 years, after a long illness, patiently borne. She had been in fellowship in the assembly here for about thirty years and was a good, steady sister, given to hospitality.

AREDALE, IOWA. — On April 15th, our beloved sister, Mrs. Chris Kramer passed away at the age of 77 years. She was saved nearly 30 years ago and was in fellowship in the assembly here from its beginning. She was faithful and will be much missed. L. DeBuhr and P. Elliott took the services which were largely attended.

HITESVILLE, IOWA. — Our dear brother, Jerry Kluitert went to be with Christ on April 29. He was 78 years of age and was saved in 1929 in meetings held at Costerby by O. Smith, and was in happy fellowship here. Many heard the Gospel messages spoken at the funeral by Harm Harms, L. DeBuhr and P. Elliott.

CLEVELAND, OHIO. — Miss Jennie Hammink went home to be with the Lord as she desired after 15 months in hospitals. She was almost 88 years of age. Saved 67 years ago through Matt. 11:28 at tent meetings by John Smith and John McFayden, she continued steadfastly in the Addison Rd. and Monticello assembly. She honoured the Lord with her substance. J. Smith and J. Lipke spoke the Word at the funeral service.

LINDSAY, ONT. — Our dear sister, Mrs. John Webster went to be with Christ on April 28th. For many years she was in fellowship in Victoria Rd. and of recent years in Lindsay. She was a quiet, consistent sister who bore a good testimony to the end. J. Adams spoke at the funeral.

ORILLIA, ONT. — Our sister, Mrs. McKenzie, passed away at 85 years of age. Saved in her teens, she lived for some years in Nova Scotia but for a long time has been in Ontario and has been an invalid for a number of years. F. Pearcey and A. W. Joyce spoke at the funeral.

ARLINGTON, WASH. — Our dear brother, O. L. Timmreck, went home on April 6th aged 83. He had been in happy fellowship for a number of years in Arlington.

PUGWASH, N.S. — The funeral was held here on April 27th for Mrs. Bertha McLeod who passed away in R. I. at the age of 91. She was saved in 1915 at meetings held by John Ferguson at Pugwash Junction, was in the assembly there and for many years in assemblies in R. I. Douglas Howard preached the Word at the funeral services.

PUGWASH JCT., N.S. — On April 29th., our dear sister, Mrs. Elixia P. McLeod went home in her 87th year. She was saved 58 years ago, with many others, at meetings held by the late David Scott. All the years since then, she has been in fellowship in this assembly, holding firmly and loving the truth. She was the mother of O. L. MacLeod, who is in the Lord's work. D. Howard preached the Word at the funeral.

BRYN MAW, PENN. — On April 17th, Mrs. Sarah Parks, aged 76, fell peacefully asleep in Jesus after an illness of several months. She was born in N. Ireland and saved there in her teens, and later gathered out in the States. With her late husband she was among the first in the Bryn Mawr assembly. A woman of an excellent spirit, staunch in the truth and most faithful in attendance, she was a true servant of the church. Many from all over enjoyed the hospitality of the home, and she will be much missed. The funeral was shared by Wm. Warke and O. L. MacLeod.

Mr. Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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NEW ADDRESSES—John Govan, Bentler Manor Apts., 17274 Bentler Apt. 50, Detroit 19, Mich.

Albert W. Grainger, 45 Manominee, Box 1365, Huntsville, Ont.

Brother Frank Carboni is coming from Italy to the U.S.A. and has asked us to insert the following address from him: c/o Voices from the Vineyard, 15 Park Row, New York 38, N.Y.

* **TAYLORSIDE, SASK.**—Those who were saved last winter at the meetings by J. Norris have given joy and it is expected that a number will be baptized shortly.

NEWMARKET, ONT.—John Adams expected to pitch a Gospel tent and commence nightly meetings on June 18th.

EMBRO, ONT.—Meetings formerly held in Mrs. Dent's home will now be held in the home of Harold St. Claire at R.R. 1, Embro, until a hall can be obtained. (B. of B. at 10.45 a.m.)

GRAND BEND, ONT.—J. Blackwood had appreciated ministry meetings.

DESERONTO, ONT.—Good conferences were reported in Deseronto, Midland and Eden Grove. Also at Sarnia conference, which was largely attended, the good Word of God was ministered by about fourteen of the Lord's servants.

CAMBRIDGE, N.S.—J. McCracken and Robert McIlwaine are starting in the Gospel. They had a number of unsaved to listen to the Gospel in Avonport. Brother McCracken's father, Mr. Wm. McCracken of Belfast, N.I., fell out of bed and broke his thigh. For many years he faithfully served the Lord but has been very feeble for some time. The doctors felt he was too far gone to do anything for him.

REBELLION VERSUS LOYALTY

(Isaiah 30)

—A. W. Joyce

As God's children, throughout our lives, we may manifest true-hearted loyalty to the Lord, or, like Israel in a bygone day, we may rebel against Him and His Word. Could a real Christian, redeemed by blood, show a rebellious spirit toward the One Who has saved him? Alas, that it should be so, but this is often true — sometimes the rebellion may be an unconscious one, though very real just the same. The people of Israel were very highly privileged in the past. They had been redeemed from Egyptian bondage and richly blessed by God — yet they rebelled against Him, both in the wilderness and in the land of Canaan.

We may draw from Isaiah 30 a two-fold message: 1. A solemn warning to the rebellious; 2. A wonderful encouragement to the faithful.

In Isaiah 30:1, we read, "Woe to the rebellious children." In what way were they rebellious?

1. They took the wrong counsel.
2. They sought help from the wrong source.
3. They refused, (verse 9) and then despised, (verse 12) the Word of the Lord.
4. They dictated to the prophets the kind of ministry they wished to hear from them.

Is there any wonder that calamitous results soon followed? They had no power to stand against their enemies. They suffered not merely defeat but shameful disaster, when one thousand fled at the rebuke of one.

Israel's first wrong step was when they took wrong counsel. "Woe to the rebellious children, saith the Lord, that take counsel but not of Me." The Word of God has ever been a sure guide-book throughout all ages in the past. But how often the Word of the Lord has been substituted by human counsel. When God speaks plainly in His Word about a matter, surely no other counsel need be sought. Changing circumstances, new customs, modern tastes, can never justify turning from the faithful Word to human counsel. One of the wonders of the Holy Scriptures is its marvellous adaptability to meet the need of every age, of every race and of every clime. The Eskimo or the Patagonian, the occidental or the oriental, the philosopher or the peasant, the scientist or the savage, can all alike find their need met to perfection in the Word of God.

Israel's next wrong step was: "To walk to go down into Egypt . . . to trust in the shadow of Egypt" (verse 2). "For the

Egyptians shall help in vain, and to no purpose" (verse 7). Egypt, as we all know, is one of the great types of this world system. The world is the great enemy of our Heavenly Father and of all of His children. John wrote: "If any man love the world, the love of the Father is not in him." James wrote: "The friendship of the world is enmity with God." Let us always remember that not one of us is proof against the seductions and allurements of the world, save as we keep in fellowship with God. Even Abram, the man of faith, on occasion turned aside and "went down into Egypt" in a time of famine (Gen. 12).

In verse 9, a further step of departure is taken when they **refused** the Word, and in verse 12, they **despised** the Word. One wrong step leads to another. How far they had fallen when they refused and despised the Word of the Lord! Is this condition true of any of our readers? When we know the Word of God forbids the action we are about to take, but in spite of this we will not hearken—we despise the Word.

The fourth step in the progress of evil is found in verse 10 — They dictated the kind of ministry to which they wished to listen, and said to the prophets, "Prophecy unto us **smooth things.**" They did not want messages which would disturb their consciences or reveal the true conditions of their souls. (This is one of the dangers to which the "closed platform" and the "pre-arranged subjects" may lead.)

The result of all this, as we have already noted, was shameful defeat at the hands of their enemies.

But we gladly turn from this dark picture to notice the wonderful encouragements to the exercised children of God.

PATIENCE. Instead of turning to Egypt for help in a time of trial, the exercised saint will wait quietly upon the Lord to give deliverance. The last clause of verse 7 says: "Their strength is to sit still." The flesh wants to be "up and doing." The hardest thing on the flesh is to "sit still" or "Be still" (Psalm 46:10) or "Stand still and see the salvation of the Lord" (Ex. 14:13).

CONFIDENCE. "Thus saith the Lord God, the holy One of Israel; in returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (verse 15). To patience we have here added, **confidence in the living God.** How important this is! The Psalmist said: "Some trust in chariots, and some in horses; but we will remember the Name of the Lord our God" (Psalm 20:7). And again: "It is better to trust in the Lord than to put confidence in princes" (Psalm 118:9). At the present time the nations put

their confidence in powerful alliances, armies, and weapons of total destruction. Individuals trust in "social security" insurance schemes of every kind etc., but after all the only true source of absolute security is in God Himself, for time and for eternity. "Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35).

FORGIVENESS AND BLESSING. "Therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you. . . blessed are all they that wait for Him" (verse 18). God waits to be gracious, delights in mercy, is longing to forgive and to bestow abundant blessing. Every repentant sinner, every returning backslider, and every weary saint has proved this to be so.

ANSWERED PRAYER. "He will be very gracious unto thee at the voice of thy cry; when He shall hear it, He will answer thee" (verse 19). How much we lose through lack of prayer! "Ye have not, because ye ask not." We talk about our problems, we worry, we complain, but how slow we are to go to the One Who is waiting to hear and answer prayer. One has said: (quoting from memory)

"Were half the breath, thus vainly spent,
To heaven in supplication sent,
Our happy cry would oftener be
See what the Lord has done for me."

FRUITFULNESS. "Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth and it shall be fat and plenteous" (verse 23). The conjunction at the beginning of the verse connects with the verse before. When Israel shall separate from evil and idolatry, God will send the harvest. So fruitfulness does not depend upon a "broad-minded" mixing with the world, but with a complete separation from it.

RESTORATION. In verse 26, the prophet speaks of a day of great light when "The Lord bindeth up the breach of His people and healeth the stroke of their wound." Then the chapter closes with the promise of **VICTORY** over their enemies when "His glorious voice" will be heard and His arm will be put forth in their deliverance.

Thus throughout the chapter God brings before us the course and the calamities of **REBELLIOUS CHILDREN** in contrast to the many wonderful blessings which will be the happy portion of those children of God who are **loyal to His Name** and obedient to His Word. In which class are we?

I'M A PARENT — HOW ABOUT JUNIOR ?

—*G. G. Johnston*

There is much said today about juvenile delinquency, and many are the opinions given as to the cause of the alarming increase in crimes committed by the youth of today. It is not our purpose to add one more opinion to this list, but to point out a few things from the Word of God, hoping thus to help some who are willing to be guided by its counsel.

Certainly the contributing causes of this evil are various — the two great wars through which many of the parents have passed, with their exceedingly degrading influence upon the whole world. Some of the developments of science, though marking an era of advancement in knowledge, have created a flood of corrupting influences, such as the cine, with its horror pictures, its immoral scenes; the radio and television, depicting to childish minds what would have horrified the grownups of fifty years ago; the amazing increase in the pay of teenagers, permitting them to obtain automobiles, and go places and do things that they otherwise could not have accomplished. These might be termed "visible" causes.

But the Word of God throws the burden of responsibility back upon the parents. There we find written: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6). Again, the parents in most cases neither know God nor His Word. Their faith in the Scriptures has been shaken by ungodly men, who in pulpit and professor's chair have done all possible to destroy their confidence in what is therein written. The ravings of infidels, who profess to know what happened in this world one hundred million years ago, have substituted for what God has said, so that they have stopped the ears of their fellows, who have, as a result, lost all sense of being accountable to their Creator.

What will their children care for any of the solemn admonitions of God's Word, if they hear their parents scoffing at the mention of God or of the devil, and living careless and often indecent lives?

This is the element in which truly Christian people must rear their children. Is there not the danger of fainting under such conditions, acting, if not saying, that it is useless to try to train them to be obedient? Yet this is surely the duty of every Christian parent.

How many of those parents who will read these lines, and who are rearing families, have a set time each day for the reading of the Scriptures to their children? How can you "bring them up in the nurture and admonition of the Lord" without this? Is there any hope of the Sunday School teacher being able to instil into their

hearts a respect for the Scriptures, if the children see that they are little used, or heeded, by the parents? Do they, instead, see in their parents great fits of anger, or a mother who bobs her hair or dresses, contrary to what the children know the Scripture says?

Timothy's mother and grandmother had taught him the Holy Scriptures from a child and had thus prepared the soil for the good seed of the Gospel. Have yours been thus prepared?

That all Christian parents should insist upon the obedience of their children is plainly taught in Scripture. What should you do if they refuse to obey? Should they be coaxed, and later allowed to do as they please? Many verses could be quoted from distinct sections of the Word, but a striking command is given to parents in Proverbs 23:13, 14: "Withhold not correction from the child . . . Thou shalt beat him with the rod, and shalt deliver his soul from hell." How could that save his soul?

Would it not mean that, if he has learned to obey, though it be after chastening, his humbled spirit will be prepared to bow to God's Word and to God's call in the Gospel? Try speaking to an individual about his soul who has been allowed to grow up in lawless disregard for his parents, and you will find he will most likely scoff at you. What a difference in the case of those who have been trained to obey! Will your son, your daughter, be forever in hell because you failed in your duty to insist on obedience?

There is no doubt but proper correction, by a parent who is obedient to the Lord, will result in a humbling of the rebellious spirit of the child, (Read Proverbs 22:15), but there is the possibility of abusing the child. Note the exhortations given to parents in Ephesians 6:4 and Colossians 3:21. The term "fathers" includes the mother, who also can be guilty of discouraging her child. Never fail to encourage, when the right thing has been done. And don't fail to pray daily for each one by name. Fulfil your duty in training them, as if all depended upon you, but pray as if all depended upon God.

MISCONCEPTIONS

If the Scriptures had not told us that Elijah was a man of like passions as we are, we would think that he was a "superman." If the Bible had not told us that Lot was "a righteous man", we wouldn't have believed it. But for the Book of Jude, some would believe Balaam to have been a child of God. What important light New Testament commentary casts upon Old Testament history.

GOD IS LIGHT

—*Wm. Williams*

“God is light, and in Him is no darkness at all” (I John 1:5). In the Old Testament God began to reveal Himself to man using the name “Elohim”, a title pregnant with meaning to the Bible student. With each fresh need that man experienced, God was ready with a new name to meet that need. There are at least nine different names that God took to meet the need of His people.

When we come to the New Testament the first name that we find is “Jesus” — again to meet the need: “He shall save His people from their sins.” Then He reveals Himself as the “Christ”, and later as “Lord”, so that His full name is the Lord Jesus Christ. It is something to be said of Christians who gather in the name of the Lord and seek to walk in Scriptural paths that they usually give the Lord His full title. In contrast, we hear the Christians in the sects speaking of “dear Jesus”, “sweet Jesus”, “our elder Brother” or “the great Master”.

But there are four titles or attributes of God in the New Testament to which we would wish to call your attention: 1. God is light; 2. God is love; 3. God is a Spirit; 4. God is a consuming fire. Now to the Hebrews or chosen people God used names which they could understand and revere. But to the Gentiles He appeals to elements, matter and our moral conceptions.

“God is light.” Notice the present tense — “is”, not “was” or “shall be”. He is light from the beginning and will ever be light, and in Him is no darkness at all. Light is often a synonym for moral uprightness; while darkness is the mark of the devil. Light is equal to truth, and darkness to the devil’s lie.

Now light reveals, exposes, manifests all to those who will walk in the light. God will reveal to us the true from the false. He will expose the errors of false religions. He will manifest the way that we should take. “With Thee is the fountain of life: in Thy light shall we see light.” How absolutely necessary it is for the child of God to come to this fountain of life daily to get light for the day’s journey. Christians in the mad rush of the present times have often little time to come to this light, and so God just leaves them to walk in the light of their own fire and in the sparks of that fire (Isa. 50:11).

What shameful compromises we are seeing today — young women of certain attainments allowing themselves to be united in marriage to unsaved fellows who are amiable outwardly, but are at heart enemies of God who believe in evolution and all the sickening

frothy teachings of the "schools". They play their game well. A young lady takes such a one to see her parents. He is on his best behaviour. He adapts himself to the family reading and even kneels to feign prayer with them. What grieves one is to hear the parents say: "He is such a nice fellow, and he simply adores our daughter; he will not hinder her from practising 'her religion'." They allow his social position, his salary and his educational status to blind them. They come not to the fountain of life. They ask not counsel at the mouth of the Lord, and the marriage takes place. The ensuing years present their bitter harvest: adultery and divorce; and the broken-hearted parents sit and nurse their sorrow, and would even dare to ask, "Why did God allow all this?"

How often in the past sixty years we have come to our gracious God for light and guidance. How often have we found that word true, "Unto the upright there ariseth light in the darkness." He does not always lead by the easiest path, but with our hand in His great hand we go on; and the time comes when we look back and bless Him for all the way He has led us. God is light, dear child of God. Walk in that light and there will be no shadows, but all will be perfect light.

BETTER WAIT

If you are going to do a thing in a bad spirit, your wisest course is **not to do it**. The fact that you are in a chafed and irritated mood shows clearly that you are not in a condition **to act**. In these circumstances your "strength is to sit still." It may be quite right that a thing should be done; but if I am not in the right spirit, I may gravely question if I am the "chosen vessel" for the work in question. At the very least I may be assured that it is not the **right time for me** to act. If I am not in the right spirit, the first work to which I am called is to judge **myself**, and seek the spirit of the Patient One. If apart from such self-judgment, I seize the sword to deal with evil in my brethren, I shall simply learn experimentally the "wrath of man worketh not the righteousness of God."

If the matter calls for personal dealing, between brother and brother, the Scripture gives plain instruction. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). As one has put it: "Do not let us use the butcher's cleaver, where the surgeon's lance is required."

THE WHOLE HUMAN FAMILY

—C.H.M.

“To preach the Gospel in the regions beyond you”

(2 Cor. 10:16)

These words, while they set forth the large-heartedness of the self-denying and devoted apostle, do also furnish a fine model for the evangelist, in every age. The Gospel is a traveller; and the preacher of the Gospel must be a traveller likewise. The divinely-qualified and divinely-sent evangelist will fix his eye upon “the world.” He will embrace, in his benevolent design, the human family. From house to house; from street to street; from city to city; from province to province; from kingdom to kingdom; from continent to continent; from pole to pole. Such is the range of the “good news,” and the publisher thereof. “The regions beyond” must ever be the grand Gospel motto. No sooner has the grand Gospel lamp cast its cheering beams over a district, than the bearer of that lamp must think of the regions beyond. Thus the work goes on. Thus the mighty tide of grace rolls, in enlightening and saving power, over a dark world which lies in “the region of the shadow of death.”

Christian reader, are you thinking of the “regions beyond you?” This expression may, in your case, mean the next house, the next street, the next village, the next city, the next kingdom, or the next continent. The application is for your own heart to ponder: but say, are you thinking of “the regions beyond you?” I do not want you to abandon your present post at all; or, at least, not until you are fully persuaded that your work, at the post, is done. But, remember, the Gospel plough should never stand still. “Onward” is the motto of every true evangelist. Let the shepherds abide by the flocks; but let the evangelists betake themselves hither and thither, to gather the sheep. Let them sound the Gospel trumpet, far and wide, o’er the dark mountains of this world, to gather together the elect of God. This is the design of the Gospel. This should be the object of the evangelist, as he sighs after “the regions beyond.”

When Caesar beheld, from the coast of Gaul, the white cliffs of Britain he earnestly longed to carry his arms thither. The evangelist, on the other hand, whose heart beats in unison with the heart of Jesus, as he casts his eye over the map of the world, longs to carry the Gospel of peace into regions which have heretofore been wrapped in midnight gloom, covered with the dark mantle of superstition, or blasted beneath the withering influences of “a form of godliness” without the power.

It would, I believe, be a profitable question for many of us to

put to ourselves, how far are we discharging our holy responsibilities to "the regions beyond." I believe the Christian who is not cultivating and manifesting an evangelistic spirit, is in a truly deplorable condition. I believe, too, that the assembly which is not cultivating and manifesting an evangelistic spirit, is in a dead state. One of the truest marks of spiritual growth and prosperity, whether in an individual or in an assembly, is earnest anxiety after the conversion of souls. This anxiety will swell the bosom with most generous emotions; yea, it will break forth in copious streams of benevolent exertion, ever-growing toward "the regions beyond." It is hard to believe that "the word of Christ" is "dwelling richly" in any one who is not making some effort to impart that word to his fellow-sinners. It matters not what may be the amount of the effort; it may be to drop a few words in the ear of a friend, to give a tract, to pen a note, to breathe a prayer. But one thing is certain, namely, that a healthy, vigorous Christian will be an evangelistic Christian — a teller of good news — one whose sympathies, desires and energies are ever going forth toward "the regions beyond." "I must preach the Gospel to other cities also, for therefore am I sent." Such was the language of the True Evangelist.

It is very doubtful whether many of the servants of Christ have not erred in allowing themselves, through one influence or another, to become too much localised — too much tied in one place. They have dropped into routine work — into a round of stated preaching in the same place, and, in many cases, have paralysed themselves and paralysed their hearers also. I speak not, now, of the labours of the pastor, the elder, or the teacher, which must, of course, be carried on in the midst of those who are the proper subjects of such labours. I refer more particularly to the evangelist. Such an one should never suffer himself to be localised. The world is his sphere — "the regions beyond," his motto — to gather out God's elect, his object — the current of the Spirit, his line of direction. If the reader should be one whom God has called and fitted to be an evangelist, let him remember these four things — the sphere, the motto, the object and the line of direction, which all must adopt if they would prove fruitful labourers in the Gospel field.

Finally, whether the reader be an evangelist or not, I would earnestly entreat him to examine how far he is seeking to further the Gospel of Christ. We must not stand idle. Time is short! Eternity is rapidly posting on! The Master is most worthy! Souls are most precious! The season for work will soon close! Let us then, in the name of the Lord, be up and doing. And when we have done what we can, in the regions around, let us carry the precious seed into "the regions beyond."

Contributed by H. J. Flood.

**THE GLORY OF OUR LORD
AS MANIFESTED AT CANA'S MARRIAGE FEAST**

(John 2:2-11)

—Vern Markle

(Part 2)

Last month it was noted that our Lord supplied a human need: (a) Wisely, (b) Liberally, (c) Regally, (d) Powerfully, (e) Graciously, (f) Superlatively, (g) Simply.

(h) **HUMBLY.** The glorious humility of the Lord on this occasion was evidenced in three different ways: 1. His POSITION at the time the miracle was performed. Where do we find Him? Out in the patio with the servants! What was He doing out there? Why was He not inside with the rest of the guests, for He was also invited? Could it be that He, Jehovah's Servant, felt more at HOME with the servants out in the patio? Was our Incarnate Lord shy? When He healed the impotent man at the pool of Bethesda, the healed man "wist not who it was: for Jesus HAD CONVEYED HIMSELF AWAY" (John 5:13). He did not wait to receive glory from man! Or, as it was foretold of Him, "Verily Thou art a God that HIDEST Thyself, O God of Israel, the Saviour" (Isa. 45:15). Surely He sought not the limelight, as most of us would have done! He was content to occupy the obscure, unknown place, throwing in His lot with the servants. 2. His position and attitude AFTER the miracle was performed. He STAYED out in the patio. He did not enter with the servants to bask in the glory of the miracle He had wrought; nor were they ever advised that that wine was the result of a divine miracle! Rather He remains in the patio and lets the bridegroom get all the praise which was really due to Him! The bridegroom, knowing neither where the extra wine had come from, nor its miraculous origin, was quite content to take the praise which did not belong to him, and our Lord was quite content to have it so! What moral glory! How He shines in His humility! It is doubtful if those guests EVER knew that they had drunk miracle wine that day! Only the servants and His disciples knew, and He was content that it should be so! 3. He could just as easily have CREATED that wine out of nothing, yet He chose to use physical means, WATER, to do so, thus further displaying His humility.

(i) **SOVEREIGNLY.** Though so lowly, yet here we find Him giving two quiet commands as a Sovereign: "Fill the waterpots with water"; "draw out now to the ruler of the feast." And even as He was pleased to use physical means in the performing of that miracle, so today He deigns to use HUMAN instruments to carry the message of the Gospel to the lost. He deigned to use

human instruments to convey the wine so miraculously made to the guests, and today He deigns to take us up into partnership with Himself in the work of the Gospel, and to reward us eternally for all such service. He could get along quite nicely without any of us, if He so chose!

(j) **TYPICALLY.** The Lord knew full well that this incident of His first miracle would be used repeatedly in the presentation of the Gospel to unbelievers. Indeed every detail of it was so arranged that it might serve as a type of something greater. There were six waterpots, and six is the number of man. They were filled first with water, and then divinely changed into wine, a picture of the regeneration of a human soul, and so on.

(k) **RIGHTEOUSLY.** Although we are not expressly so told, we may safely assume that those waterpots were **EMPTY**. So, our Righteous Lord will only use us in His service when we are empty of self.

(l) **FAITHFULLY.** Did our Lord tell those servants that He had changed that water into wine? No! They had to act in faith! When ordered to bear unto the governor of the feast, did they pause to expostulate with the Lord about its being only water? No, they believed it was wine all right! And did the Lord let them down? Were they made fools because of their simple obedience to the word of the Lord? No! By the time they started to serve it, it was the best of wine! At what precise moment did it become wine? We are not told, and so do not know; but may we hazard the guess that it was **WHILE** they were bearing it to the governor that it became wine? Their faith was tested, and the faithfulness of the Lord fully proved! He was as good as His word!

(m) **JOYFULLY.** When Mary said to the Lord, "They have no wine," and He replied, "What to Me and to thee?" **WHY** did He add those significant words: "Mine hour is not yet come?" The very fact that He uttered them proves that that future hour when He would give His life a ransom for many was even then in His thoughts! Indeed there seems to be a definite link between the two events. He ministered joy to those guests that day by changing the water into wine. And as He did so, no doubt He was thinking of that coming Day, when, by His atoning death upon the Cross, He would minister present and eternal joy to the hearts of myriads of lost sinners! "Wine maketh glad the heart of man" (Psa. 104:15), and what can compare with the spiritual wine of salvation? — to the joy produced by the Holy Spirit in the heart of a sinner who has just trusted Christ as his Saviour? And so, **JOYFULLY**, our Lord ministered joy that day just to a handful of wedding guests, but as He did so, He looked forward to the time when He should minister

redemption's joys to countless myriads of lost men! Oh, how He shone that day! And WE shine too as we joyfully preach the Gospel, or testify to others, seeking to bring eternal joy into their darkened hearts!

Let us always remember that the Holy Spirit will reproduce in us these same moral virtues, IF WE'LL ONLY LET HIM! "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Do not our hearts yearn to shine like Him?

ANGELS AND THEIR MINISTRY

(Concluding Paper)

—W. H. Bennett

In returning to Scripture narrative, we find that, at the resurrection of the Lord, an angel rolled away the stone from the sepulchre and took his seat upon it, as if to express Jehovah's derision (Psalm 2) of His enemies and all their doings. He spoke words of comfort to the women who sought Jesus, assuring them that He had arisen, and in this he was joined by another. Though **ONE** was sufficient to roll away the stone and terrify the guards, God was pleased to give the testimony of **two** to the women. Later on, also, when Mary Magdalene, being left alone at the sepulchre, looked in, she saw two of these heavenly ones sitting, "one at the head and the other at the feet, where the body of Jesus had lain."

At the ascension of the Lord, two angels appeared to the disciples and gave them the assurance that "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

After this we find the record of repeated angelic interposition on behalf of the servants of Christ, and for the furtherance of the Gospel. In Acts 5, we read of how an angel of the Lord released the apostles from the prison, opening and closing the doors without being seen by the guards, and charged them, "Go, stand and speak in the temple to the people all the words of this life." An angel directed Philip to "go toward the south," where God had appointed that he should meet the Ethiopian eunuch, though it was the Spirit who bade him join himself to the chariot (Acts 8:26-29).

An angel was commissioned to instruct Cornelius to send for Peter that from his lips he might hear the Gospel. These two incidents remind us that, varied as the ministry of angels is, they are not put in trust with the Gospel. This honour is reserved for those who have been led to prove for themselves that that Gospel is the power of God unto salvation. Our tardiness in spreading it, in

contrast with the promptitude of angels, is fitted to awaken serious reflection.

An angel was sent to deliver Peter "out of the hand of Herod, and from all the expectation of the people of the Jews" (Acts 12:11). The angel smote the murderer of James and opposer of the Gospel, because, when men flattered him, "he gave not God the glory" (verse 23).

In sore peril and distress, Paul was cheered by the presence of an angel, who bade him "fear not", told him he must be brought before Caesar, and gave him the assurance of the preservation of all in the ship (Acts 27).

The smiting of Herod by an angel, just referred to, reminds us that these holy beings are often the executors of the judgments of God. Angels were employed by God when He sent the plagues upon Egypt, for in Psalm 78:49, "evil angels" should be "angels of of evils," that is, angels that inflicted these evils. An angel of the Lord smote the camp of the Assyrians, and, more solemn still, was seen with a drawn sword in his hand when the terrible pestilence destroyed seventy thousand of Israel (2 Kings 19:35; 1 Chron. 21:16). Compare Psalm 35:5-6.

In connection with the second coming of the Lord, for which we wait, the holy angels will be very prominent, and the event will be to them a cause of much exultation. When "the Lord Himself shall descend from heaven" to receive His people, His shout that shall summon them to His side will be accompanied "with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). When He is spoken of as awarding "rest" to His troubled ones, and "tribulation" to the troublers, it is said, He "shall be revealed from heaven with the angels of His power, in flaming fire" (2 Thess. 1:6-8).

The Lord Himself tells us that "in the end of this age the Son of Man shall send forth His angels and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:40-42). He also declares that "they shall gather together His elect from the four winds, from one end of heaven to the other." When He shall "sit upon the throne of His glory, and before Him shall be gathered all the nations," He will be attended by "all the holy angels" (Matt. 24:31; 25:31-32).

But it is the book of the Revelation that specially brings before us angelic ministry in connection with what has yet to be brought to pass. In Psa. 103, as soon as we read, "Jehovah hath prepared His throne in the heavens; and His kingdom ruleth over all," angels

are mentioned. So this book which shows us God on the throne, and Christ taking the kingdom, is full of the ministry of angels.

It is in harmony with the fact that the Revelation is especially the book of the kingdom — first connected with tribulation and endurance (1:9), and then with rule (11:15) — that the Lord “sent and signified it by His **angel** unto His servant John.” But let us never forget the word concerning the whole of it, “I, Jesus, have sent Mine angel to testify to you these things **in the churches**” (22:16). Great indeed was the honour conferred upon this angel, yet, as one has said, “In no unguarded moment is he surprised into forgetfulness of the Master’s honour or the servant’s place. Unconcerned about his own dignity, his sole aim is to give prominence to the revelations he has communicated” (see chapter 22:6).

The attempt to enumerate the notices of angels in this book would too greatly extend these papers. Their worship, as shown herein, we have already remarked on, but both this and their activities will be best estimated by a careful reading of the book itself. The mysterious picture of “War in heaven,” in which “Michael and his angels” overcome and cast out the dragon and his angels, forcibly brings before us the fact that these holy beings are the **hosts** of the Lord, and that one of His great titles is “Jehovah of Hosts.” These bright choristers of heaven are armed warriors at the will of their Lord.

In chapter 18, we hear the exultant voice of those who have watched the course of Babylon, and marked how, “in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” They exclaim at her downfall, “Rejoice over her, these heavens, and ye saints, and ye apostles, and ye prophets: for God hath judged your judgment on her” (verse 20, R.V.).

The last mention of angels is in connection with the heavenly city, which has twelve gates, and “at the gates twelve angels,” intimating that they who have watched over and guarded “the bride, the Lamb’s wife,” through all the vicissitudes of her earthly course, will be her guard of honour. They will be her companions in her eternal home, and will find their joy perfected in the joy of the Lord and His redeemed.

Lettuces, radishes, and such garden crops, are soon ready for the table; but an oak requires centuries to grow. There is no need to deplore the slowness of our spiritual growth, if that which comes of it be of a solid character.

ONE THING AFTER ANOTHER !

—*Mervyn Paul*

They had been married only two years. Having been deeply in love, their prospects seemed glowingly rosy at the time of the wedding. Had not everyone wished them much joy? And had they not a right to expect those wishes to come true? But, as I have said, the time was two years later. So, listen in with me:

"It's just one thing after another! We only get ourselves out of one trouble when along comes something else! It's most discouraging. We wanted our married life to be happy; but how can it be happy if we are going to have trouble all the time? Is it going to be like this forever? We feel so frustrated! What's the meaning of Life, anyway?"

Enough! Let us turn away our ears and not continue our eavesdropping any further. For this dear couple was much disappointed in the course of events in their life, and needed help to understand what it was all about. It would seem, also, that Eliphaz was right when he declared, "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7).

When we read what the Lord had to say to him, and to his two friends (Job 42:7-9), we realize that we must have other Scriptures to support their sayings before we can accept any of them. However, relative to this word of Eliphaz, we do have Gen. 3:16-19, telling us that God cursed the ground that supports human life, decreeing, "In sorrow shalt thou eat of it all the days of thy life." And in spite of Man's efforts, for thousands of years, to get around it, that word still holds good!

Generally speaking, young people are dreamers of happiness. So far as Eliphaz' dictum is concerned, while they do not deny its truth, they really do not expect it to happen to them. Thus it frequently comes as quite a surprise when life's hard knocks begin to arrive . . . in spite of their prayers of avoidance!

Now, it is not the purpose of this article to try to open love-blinded eyes. Rather would I seek to encourage those dear ones whose resentment against the way things are going may be rising — resentment against the one-thing-after-another process.

For, mind you, it is a process! — A process with a purpose, one which goes on, very often, so long as life shall last. After a while we get more or less resigned to it; **but it is only when we have it revealed to us** that the hand of our loving Father in heaven is

behind all the troubles (NOT causing them; only allowing them) that we begin to see light. Then, bit by bit, we come to see that His blessed purpose that "all things (shall) work together for good" (Rom. 8:28), actually is being fulfilled. Slowly, our attitudes change. We cease to batter our helpless heads against the prison walls of our circumstances. With much unwillingness, we finally admit to ourselves that if there is to be any change, it will have to be in ourselves, rather than in our troubles.

Over and over I find it necessary to seek to assure "the tempted and tried" that God is not trying to wreck their lives, but to make the utmost of them in view of the Ages to come. For in spite of Scriptures like Acts 14:22, we all seem to feel that the ideal way of living is to be "carried to the skies on flowery beds of ease".

It may sound somewhat crude, but sometimes it is useful to ask, "If you were up in heaven, thinking of your children's welfare 'unto the ages of the ages', how would you want then to use the few little years of their life on earth? Would you not desire that they should make the utmost of those years in getting suitably conformed to the Standard of life up yonder?" (Col. 3:1-4) . . . Of course you would! And certainly this is a basic aim of our all-wise Heavenly Father (Rom. 8:29). Otherwise, we shall go to heaven "magnificently unprepared" (I John 2:28b).

When the Perfect Servant was making His final report to the Father, He said: "And this is life eternal **THAT THEY MIGHT KNOW THEE**, the only true God, and Jesus Christ Whom Thou hast sent" (I John 17:3). In those few words He summarized the objective of all His earthly service. **And in them we can see the meaning of life to the Christian**, and therefore, why God allows the one-thing-after-another process. **IT IS IN ORDER THAT WE MIGHT GET TO KNOW GOD** — not just to know about Him, and His Son. For when you have been long upon the road you will know that it is mostly through trials and troubles that we get to know Him! And so, dear troubled one, may the Lord tenderly soothe your fears, encourage you, and enable you to keep on going on. And let us listen, carefully and with purpose of heart, to Eliphaz' later counsel: "Acquaint now thyself **WITH HIM**. . . and be at peace!" (Job 22:21).

On board vessels made of iron it is a common thing to see a compass placed aloft, to be as much away from the cause of aberration as possible: a wise hint to us to elevate our affections and desires; the nearer to God the less swayed by worldly influences.

NOTES ON GOSPEL HYMNS AND THEIR WRITERS

—*Hector Alves*

“Come, ye sinners, poor and wretched,
 Weak and wounded, sick and sore,
 Jesus ready stands to save you,
 Full of pity, love and power.
 He is able,
 He is willing, doubt no more.”

This hymn was written in 1759 by Joseph Hart (1712-1768). He wrote several hymns, including “How good is the God we adore” and “Once more before we part,” which have been mentioned in these pages (Dec. 1951 and Dec. 1954).

Hart had been religiously brought up and well educated, becoming a teacher of languages. His knowledge of heathen classics did not influence him for good as he wrote a book against religion, published translations of lewd pagan writings, and lived an ungodly life. In 1757 he was awakened to his condition, and, as he says, “went about alone bewailing my sad and dark condition.” In the words of an unpublished verse of the above hymn he was led to—

“View Him kneeling in the garden;
 Lo! your Maker prostrate lies;
 On the bloody tree behold Him,
 Hear Him cry before He dies,
 ‘It is finished!’
 Sinner, will not this suffice?”

At this time there was a period of awakening in England, and the Moravians were an influence for God. These zealous Christians, under the leadership of Count Zinzendorf, had sent missionaries to North America and the West Indies, and had congregations in England. John Wesley was for a time one of their followers. It was a few weeks after the vivid experience of contemplating the sufferings of Christ as mentioned above, that Joseph Hart heard a sermon in a Moravian chapel. The text was Rev. 3:10. It appears to have brought the assurance of salvation to him, as he says he felt “an alteration in my soul as sudden and palpable as that which is experienced by a person staggering and almost sinking under a burden, when it is immediately taken from his shoulders.” The last verse of our hymn, as he wrote it, gives the reason for his assurance and peace:

“Lo! the incarnate God, ascended
 Pleads the merits of His blood;
 Venture on Him, venture wholly,
 Let no other thought intrude;
 None but Jesus
 Can do helpless sinners good.”

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. When children who profess to be saved ask for baptism when they have scarcely reached their teens, what should be done? Ought they to be baptized right away, or should they be asked to wait until they are older, although they do give evidences of having divine life? At what age would you say they should be brought into the assembly?

Answer. In Acts 16 we read concerning the jailer at Philippi, "they spake unto him the word of the Lord, and to all that were in his house;" and then, "believing in God with all his house;" and "was baptized, he and all his, straightway." There is no word about the age of any "in his house." In Acts 18:8 we read, "Many of the Corinthians hearing, believed, and were baptized." Again there is no mention of the age of those who believed and were baptized. In Acts 2:41 we read, "Then they that gladly received his word were baptized." In this instance Peter is addressing "men and brethren" (verse 29). Nothing is said in the scriptures about "adult" baptism, or about "juvenile" baptism, but we do read of believers being baptized. In Acts 8:12 we read, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The emphasis here seems to be on the sex rather than the age of any of those baptized in the above mentioned instances.

Undoubtedly a child of tender years can believe the gospel, and can also give evidences of having divine life. A child of twelve years may also have an intelligent exercise concerning the ordinance of believers' baptism, and ask to be baptized. We know of certain assemblies that have a rule which they go by in this connection. One is to wait until the boy or girl has graduated into high school. Another is to wait until he or she has reached his or her thirteenth birthday. These rules may be all right in certain cases, but they could not apply in every case. Our mind is that each juvenile applicant for baptism ought to be considered on his or her own individual merits. One child of twelve or thirteen years might have the spiritual intelligence relative to believers' baptism which a sixteen-year-old might not possess. It is true that when a thirteen-year-old child is baptized while a fifteen-year-old may be asked to wait, there is the possibility of envy, jealousy, or even of strife. This is an instance where I Tim. 5:21 requires to be paid heed to by elder brethren and overseers in the assembly: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, and doing nothing

by partiality." Elder brethren need to be cast upon God, and to seek that wisdom which is from above in dealing with this matter. One thing seems plain, young children cannot understand their place in a church of God. Assemblies are composed of believers who have some intelligence concerning Matt. 18:15-20; Acts 2:41, 42; I Cor. 5:4; I Cor. 11:1-16; and kindred church doctrine.

Question. When a brother, who has been recognized as an "elder" or an "overseer", and who has taken part in the business matters pertaining to the assembly, absents himself from all other meetings apart from the Lord's Day morning meeting and the business meeting, should he be recognized still as an overseer?

Answer. The answer to this question is found in I Tim. 3:1; "If a man desire the office of a bishop, he desireth a good work." The marginal reading of the Newberry Bible is worthy of note — "If a man earnestly desireth overseership, he desireth a good work." It is clear from this that overseership is a work, not an office, or anything of an official nature. This being the case, a brother can only be recognized to the extent in which he is doing the "work." However, to answer this question fully and intelligently, one would need to know the particulars of the case in point. On the face of the question the answer would be "No". However, if the brother in question is an old man, or infirm, or in any way incapacitated, an allowance ought to be made in his case. If he is a godly and spiritual brother, a man of experience whose judgment has been valued in the past, such ought to be recognized, and his presence desired whenever he is able to attend the business meetings of the assembly. While he may not be able longer to participate in the regular meetings of the assembly, he strives to be present to partake of the Lord's Supper, and also to be a help in any way that he can.

Question. What is your mind about a Christian taking pictures or photographs on the Lord's Day? Please answer this question through the pages of the magazine.

Answer. Our mind is that it is unbecoming for a child of God to take pictures or photographs on the Lord's Day. The first day of the week is not the Sabbath, but it is the day on which our Lord rose from the tomb; it is called the Lord's Day, or the Lordly Day (Greek) and it belongs to Him. John tells us that he was "in the Spirit on the Lord's Day" (Rev. 1:10). We ought to spend the day in worship and in service for our Lord Jesus Christ, and not in pleasure, or amusement, or unnecessary employment.

A number of years ago two of us were staying in the home of a brother who showed us no small kindness. There was no running

water in the house, and on the Lord's Day morning we went to the kitchen and asked for a jug of hot water for the purpose of shaving. Our host replied, "We do our shaving in this home on Saturday night, not on the Lord's Day." We felt the stinging rebuke and it spoiled the meeting for us when we gathered together to break the bread and drink the cup in remembrance of our Lord. When we returned home, and had our dinner, our host said, "This is a lovely day, and I would like all of you to come out on the front lawn and I will take your picture." Our reply was, "Dear brother, we do shave on the Lord's Day, but we have never yet stood up in front of a camera on the Lord's Day, and we beg to be excused." That was our mind then, and it has not changed during the years. We are not under law, but let us use the Lord's Day for the Lord, and not for ourselves and for self-gratification.

JESUS ONLY

For me the past was clouded, for me the present dim,
And all my future shrouded until I gazed on Him;
On Him—the fair unveiling of all my life and light,
Sweet light!—in Him unfailing to make my future bright.

To make my past unclouded, my present no more dim,
And all my future blessed, centred alone on Him!
Yes! Jesus—"Jesus only"—to fill my raptured sight,
No longer dark and lonely through this world's fevered night.

Lord Jesus! on the mountain beside Thee, I would stand,
Drink from no other fountain, feed from no other hand,
Gaze on no other glory, lean on no other breast,
Thus, thus would I adore Thee, My Everlasting Rest.

My Lord! Thy beauty seemeth so fair, so passing fair,
I stand like one who dreameth, with Thee transfigured there!
Keep me, all else forgetting, still standing at Thy side,
Upon Thy holy mountain, whatever may betide.

BADDECK, C.B.—D. Petherick had ministry meetings to help the Christians.

CRAPAUD, P.E.I. — The conference meetings were largely attended and the Lord's people, some of whom came from quite long distances, were encouraged by the plain, practical ministry of the Word. A. W. Joyce and A. Gratton had ministry meetings in Rosebank, Springfield and Crapaud. A. Ramsay and R. McIlwaine have been encouraged by the interest in Rosebank.

U.S.A. AND OTHER LANDS

GARNAVILLO, IA.—The conference here was a very happy time with practical and stirring ministry; also the conference at Stout. G. Graham and G. McKinley had several appreciated meetings between the conferences. A. T. Stewart also had meetings in Stout, Hitesville and Black Earth. L. Brandt and H. Wahls have been preaching in Dubuque, Ia. P. Elliott and R. Orr are in a new place called Evansdale, Ia. S. Hamilton has been visiting with the Gospel in the homes and helping the Lord's people. E. Jamison is quite ill with a heart condition and prayer has been requested for him.

McKEESPORT, PA.—H. Dobson and J. Lipke had five weeks in the Gospel with a little blessing. The latter has started Gospel meetings with E. Wickert in the West Side assembly, Cleveland, and they hope to work a tent together this summer in Mansfield, O.

BYFIELD, MASS.—The conference here and the one-day meetings in East Boston were very well attended and the ministry was fresh, practical and wholesome. D. Howard and D. Carmichael continue in Boston preaching the Gospel in the Mt. Auburn Hall.

SUNNYSLOPE, ARIZ.—S. J. Rea and E. McCullough had six weeks of Gospel meetings which were well attended and a man, his wife and son professed to be saved. They also visited some of the California assemblies and ministered the Word.

Hector Alves reached his home in Vancouver safely. Before leaving Australia he had a return visit to Old Bonalbo, N.S.W., to give ministry to the young in Christ. The last six days were spent in Sydney with two meetings in each of the three halls there.

VENEZUELA, S.A.—We are sorry to have to report that our dear brother, Wm. Williams, took ill and had an operation in the hospital in Valencia. His condition is believed to be quite serious, so remember this veteran missionary before the throne of Grace.

ANGOLA, PORTUGUESE WEST AFRICA—A letter received from another veteran servant of the Lord, James MacPhie, tells of terrorist raiding in the northern part of the country but so far trouble has not reached the part where he is labouring. He spoke of two who had just desired baptism and reception into the assembly.

WITH CHRIST

DETROIT, MICH.—Mrs. Susannah Anthrobus went to be with Christ on May 15th, in her 91st year. She was saved in England when 16 years of age, thus she was 75 years in Christ. She was in assembly fellowship in England, for many years in Central Hall, Detroit, and for the last few years in West Chicago Blvd., where she bore a good testimony for the Lord. A. T. Stewart preached the Word faithfully at the funeral parlour and Alex Stewart at the grave.

CLEVELAND, OHIO—Robert Rankin, "A faithful and beloved brother," entered into rest on May 11th aged 77 years. He was born in Bonhill, Scotland, and saved in Paisley in 1903. He came to Cleveland in 1923 and has been in happy fellowship in the assemblies for the past 56 years. He put the things of the Lord first in his life and was always a help in the assembly. A large company gathered for the funeral at which Wm. Ferguson preached the good Word of God, helped by J. H. Smith.

NORTH VANCOUVER, B.C.—Our brother, Mr. Edmund Martin, departed to be with Christ on May 20th at the age of 75. He was born in Dromore, N. Ireland, and born again in Edmonton, Alta., in 1907 where he was first in assembly fellowship. For the past 23 years he has been in the N. Vancouver assembly, where he attended faithfully to the end. Hector Alves and C. A. Steele faithfully preached the Word at the funeral when a number of unsaved relatives were present.

GLEN RAE, ONT.—Our aged brother, Cornelius Metcalf went home on May 21st in his 80th year. He was saved as a lad of seven and was in the assembly for over 60 years, maintaining a steadfast course. The funeral was taken by L. E. McBain.

TORONTO, ONT.—Our dear brother, Charles Bagnato, went home on June 6th. He was born in Italy in 1886, was saved in Canada in 1917, and was truly a trophy of the grace of God. He was gathered out in the Brock Ave. Assembly, and for many years bore a good testimony before his R.C. relatives and friends. He always loved to preach Christ to Italians. Frank Pearcey preached the Word at the funeral which was largely attended.

CLEVELAND, OHIO—Our dear brother Henry Wendt of the West Side Assembly went to be with the Lord on May 30th. He was born in 1890 in Ohio and was saved in 1932 and gathered to the Name. C. Patrizio and J. D. Lipke spoke the Word at the funeral service.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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TIDINGS

VANCOUVER, B.C. — Farewell meetings were held in the Woodland Gospel Hall for Mr. and Mrs. Harry Steele and Mr. and Mrs. E. Fairfield, one week apart; the former returning to Japan and the latter to Venezuela. Brother Fairfield had well-attended meetings in three of the halls during his short visit to the city. Hector Alves gave an account of his labours during his recent visits to New Zealand and Australia, to a large audience in the Fairview Gospel Hall.

SAULT STE. MARIE, ONT. — The attendance has been very encouraging in the local Gospel meetings, and in a school-house in Searchmount the brethren have been cheered by the numbers of un-saved attending and one recently professed to be saved. Recent visits have been appreciated from G. L. Shivas and R. Booth. G. Patrizio is having some meetings for the Italian brethren in the West End. Three recently were baptized. James Clark is preaching the Word in Port Arthur.

NEWMARKET, ONT. — J. Adams continues in tent meetings. He was helped at first by F. Pearcey and later by local brethren.

MILTON, ONT. — The work at Milton continues with encouragement. Ron Dart saw another couple profess to be saved recently.

ORILLIA, ONT. — The new correspondent for the assembly meeting in the Dominion Hall is, Reuben J. Pears, 14 Coldwater Rd. W., Orillia, Ont.

QUEBEC, QUE. — Harry McCready is distributing fifty thousand tracts and is following up the requests resulting from them.

PUGWASH JUNCTION, N.S. — The conference was largely attended, the ministry practical and profitable and a happy spirit of harmony prevailed throughout. One professed to be saved. Walter

JUDAH'S UNCROWNED KING

—A. W. Joyce

In the history of the past, many crowned kings have displayed a character entirely out of keeping with the standard, which we learn from the Book of Proverbs, that God looked for, and desired, in royal rulers. In contrast to this, there have been men who never wore a crown or sat upon a throne who have displayed most royal attributes, which have drawn out the respect of men and the admiration of the godly. Such a man was Jehoida, the priest. He was in the best sense of the word a king-like man.

Jehoida's life may well convey a lesson for all of us today. By meditation upon it, we may be influenced to develop and manifest royal attributes. God's people, often amongst the poor, the unlearned, and the despised of earth, nevertheless are among God's aristocracy. By sovereign grace we have been united to Him who shall yet be manifested as "King of Kings and Lord of Lords." We are destined to reign as "kings and priests" in the future. But most important, in the present, we are called in I Peter 2, "A royal priesthood" who have been left here on earth for a little while to "shew forth the praises (virtues, excellencies) of Him who has called you out of darkness into His marvellous light."

Let us return to Jehoida and trace some of the royal actions which stamped him as a character who was far more king-like than the man whom he put upon the throne of Judah, and whom he served so long and faithfully. The account of this remarkable man Jehoida, is found in 2 Kings, chapters 11 and 12, and in 2 Chron., chapters 22-24.

Jehoida lived in a dark period of Judah's history. At that time the country was ruled by a wicked queen, Athaliah, a usurper of the throne. This murderous woman destroyed all the seed royal, to make her own position secure. Behind her actions no doubt the devil's hand is seen, here as on other occasions, seeking to destroy the royal line of David, of whom the Messiah was to be born. On what a slender thread the purposes of God seemed to hang at this time! "But Jehoshabeath, the daughter of the king took Joash . . . from among the king's sons that were slain." This good woman was the wife of Jehoida and we read of the infant Prince Joash, "He was with them, hid in the house of God six years: and Athaliah reigned over the land." Apparently the young prince was but a year old or less, when he was rescued when all the others of the king's sons were slain.

HIS COURAGE. Jehoida and his wife must have had real courage to risk their own lives to save the life of the little prince.

HIS PATIENCE. Until the time was ripe to reveal the presence

of the boy prince Jehoida had to patiently wait for the time of deliverance.

HIS WISDOM. "In the seventh year," Jehoida took into his confidence five of the leaders of the army. No doubt by this time the country was groaning under the misrule of Queen Athaliah and longing for deliverance. The Levites and the chief of the fathers were next brought into confidence in the secret, in order that the young prince might be protected. Surely this was a well-kept secret for we learn then that "all Judah" rallied to the support of Jehoida and the prince.

HIS RIGHTEOUSNESS. Having passed out weapons of war from the house of God, Jehoida then anointed the young prince as King of Judah and cried, "God save the king." He pronounced just sentence on Athaliah as "the due reward of her deeds" but this good man had regard for the holiness of the Temple and ordered, "Slay her not in the house of the Lord." So well and wisely had Jehoida planned, that only the wicked queen-ruler lost her life, along with the idolatrous priests of Baal.

HIS GODLY INFLUENCE. "Joash was seven years old when he began to reign . . . and Joash did that which was right in the sight of the Lord **all the days of Jehoida the priest**" (2 Chron. 24:1-2). 2 Kings 12 adds: "All his days wherein Jehoida the priest instructed him." Thus we see him as the wise instructor of the king and the regent of the country during the years of the young king's adolescence.

HIS COVENANTS. Jehoida made a number of covenants, first with the military leaders, then with "all the congregation" for the protection of the young king. After the death of Athaliah, "Jehoida made a covenant between the Lord and the king and the people, that they should be the Lord's people; between the king also and the people" (2 Kings 12:17). This good priest did all possible to insure that God should be honoured by His people, and by introduction of good rule, and stable government.

When this godly, king-like man died in old age, the people of the land gave him the burial of a king. He was the only man of whom we read: "They buried him in the city of David **among the kings**." Then the Scripture gives us the reason they did so:

1. "because he had done good in Israel,"
2. because he had done good "toward God",
3. because he had done good "toward His House".

Thus at his death all the nation felt that his influence throughout his long life had been for their good. He had honoured God. He

had served faithfully in the House of the Lord. "The memory of the just is blessed."

As we trace this history and read the memorial of this man, does it not stir within our souls a desire to leave such a testimony behind us? How quickly our little day of service will be over, whether by the coming of the Lord or by our going to be with him by death! We may allow the Spirit and Word of God to produce in us those attributes which united to form the character and mould the life of this king among men: Courage, Patience, Wisdom, Righteousness. By the display of these things we will influence others for good, for God, and for eternity. Our lives here and now will determine the place we will occupy in the coming kingdom.

CONSIDERING HIM

I know of nothing more fitted to humble one under the mighty hand of God, than a quiet tracing up of the earthly pilgrimage of our Lord Jesus, as recorded in the Gospels. The epistles abound in exhortation; and doubtless we need to exhort each other daily, and the more as we see **the** day approaching. But the example—the Perfect Example—is to be found in the Gospels. There, as we behold **Him**, the Almighty One, making Himself of no reputation, being brought up in a poor man's family, and sitting at a poor man's table, we stand amazed at the sight. What a descent, from the heights of glory to Joseph's home at Nazareth!

Go, my soul and think of it. Is there any room for **me** to be proud of my social position? Do I find a certain complacency in belonging to some particular circle of "society"? Would I aspire to some higher grade, and wish to be known among the world's great ones? Surely never! How can such thoughts cross my mind, if I remember the manger at Bethlehem—if I follow to the humble home at Nazareth that One who made Himself of no reputation! How the pride of these hearts quails before the glance of Him who descended so low! We may well give heed to the exhortation to "consider Him;" for only in considering Him do we learn to pour contempt on all our pride.

I'M EMPLOYED — SHOULD I PRODUCE ?

—G. G. Johnston

We live in a peculiar day, and one of the Christian's great dangers is that he become imbued with the spirit of the age. There was a time when we "ran with them" and our great dread was lest we should not do as the rest, thus incurring their sneer. It is to be hoped that the reader has been truly converted to God, which means that he has turned from "the course of this world" to please and serve God.

One of the marked changes of these "latter days" is that of the servant to his master. In fact, so great is the change that the servant no longer accepts the designation of servant. One is thankful for any change that has made it difficult, or impossible, for unscrupulous employers to exploit their employees, paying them only a pittance for long hours of toil, while they themselves become vastly rich. But if we would do honour to God in our employment, as elsewhere, we must be guided, not by popular opinion, nor by the spirit of a lawless world, but by the Word of God. If we turn to it, we shall find what would please God, and that is surely what matters.

The Old Testament gives numerous examples of the good and the bad master, also of the good and the bad servant. That of Boaz and his reapers is worthy of note. As he came into the field where they were reaping his grain, he said: "The Lord be with you," and they answered him: "The Lord bless thee" (Ruth 2:4). In contrast, of Nabal of 1 Samuel 25:17, his servants said: "Our master . . . he is such a son of Belial, that a man cannot speak to him."

In the New Testament epistles, repeated counsel is given to Christian employees. In both Ephesians 6 and Colossians 3 exhortation is given to obey, serving not with eyeservice, as menpleasers, but as servants of Christ. Reward from the Lord is guaranteed, as is also punishment for wrong-doing. Surely serving Christ is a much higher position than merely working for a man, or for a company! Are we known as Christians where we work? The spirit of our day is to produce as little as possible, seeking at the same time so much return in pay that the employer must periodically increase the value of his product in order to keep going. The greed of the one is matched against the greed of the other. As Christians, should we not be careful to honour our employer, whether an individual or a company, giving faithful service at all times?

In the epistle to Titus, chapter 2, employees are exhorted against "answering again," also against "purloining (petty thieving)." The impudence some employees give to their employers is shocking,

and would be a disgrace to any Christian. But, what about thieving? Have you ever taken anything from your place of employment that didn't belong to you? Then, restore it and confess your sin. Perhaps you have already been suspected. Your employer's confidence will never be restored until you make good what you have taken.

What an opportunity a Christian has to "adorn the doctrine of God our Saviour," in the midst of a crowd of ungodly sinners, by his diligence, his fidelity, his manifest interest in the prosperity of his employer. Some known to us have won the highest esteem, not only of their employer, but of the hundreds of fellow employees. They say: "He won't buy tickets for theatres, or games, he won't put a cent into our gambling kitty, he won't have any part in any sabotaging of the Company's interests, but he's as true as steel—he's a Christian.

The doctrine of "God our Saviour" is in itself extremely beautiful, but what kind of a frame are you and I putting on that picture in our daily life among our fellows? "Adorn the doctrine of God our Saviour in all things" (Titus 2:10).

GRACE REACHES — GRACE TEACHES

Titus 2:11-14

"Grace of God, salvation laden, hath to all men now appeared,
Jesus Christ, God's Revelation, sweetest message ever heard.

"Grace of God," would be our teacher and as pupils we would learn
That the Grace that reached and saved us all ungodliness would spurn.

"Grace of God" would still instruct us, worldly lusts we should deny,
For 'tis true we've died with Jesus Whom the world did crucify.

"Grace of God" o'er sin abounding thus would have us ever live
Sober, righteous, godly Christians, to that Grace, expression give.

"Grace of God" presents a prospect, Jesus Christ our Saviour God
Will appear, and that in glory, to this scene His feet have trod.

"Grace of God" would e'er remind us, that Himself He freely gave
To purify and make us zealous, and from lawlessness to save.

"Grace of God" will still provide us all the pilgrim journey through,
Then the dreary desert past us, we will find there's glory too.

—J. S. McAllister.

GOD IS LOVE

—Wm. Williams

Now we come to the second expression in the New Testament used to designate God. We saw that "God is light". Light can be felt as well as seen, for it is generally believed that there can be no light without heat. Anyway, the Lord said that John was a burning and a shining light. He warmed up the people first and then gave them light.

Love cannot be seen in itself, but its effects can be felt. It is something like electricity which cannot be seen but it surely can be felt. The first time the word "love" occurs in the Old Testament is in Gen. 22 where God says of Isaac to Abraham, "Whom thou lovest." We believe that all true platonic love has its source in God Himself. The first thing that God desires is to have the object of His love near Him. The devil thwarted this purpose when he succeeded with the help of the woman to get Adam to disobey God. One definition of death, according to Dr. Anderson Berry, is "separation". Man became spiritually separated from God the instant that he ate the forbidden fruit. He is not only "died", became separated spiritually, but he lost his love for His Creator and fear took its place. "I was afraid," he said, and hid himself from God. But if sin separated man from God, causing death, blessed be God, it did not separate God from man, nor did it diminish His love for him; for He immediately brought forward a plan whereby His banished could return to Him.

We are sometimes asked why God, if He is all-powerful, allowed sin to come into the world. We confess that we do not know; but we usually ask another question: "How was it that God Himself had to bear the brunt of the sin brought in by man?" He had to give His only Son "whom Thou lovest", to be made man, to suffer the shame of the cross, to bear the hiding of His Father's face, to die a felon's death.

The second thing that love desires is fellowship—to be able to talk and commune with its object. Now God is not only love, but is "perfect love". The devil succeeded in robbing God of creature communion in the cool of the day. But God sought after him, "Where art thou?" He was hidden—no desire to be near his Creator. Again, God in Christ has bridged the gulf that left man afar off. He has made us nigh to Himself through the death of His Son. We sometimes sing truthfully,

So near, so very near to God
I cannot nearer be;
For in the person of His Son
I am as near as He.

We are accepted in the Beloved—marvellous truth—glorious triumph. We can commune with Him at all times. We should ever live on speaking terms with Him. One asked if we knew what it was to pray for an hour without stopping. We had to confess that we did not; but we added that our ambition is not to let an hour pass without praying.

THE EPISTLE TO THE ROMANS

In the Old Testament

—V. J. McManus

The following appeals to the Scripture may be noted in Paul's epistle to the Romans. There are fifty direct Old Testament quotations. "As it is written," occurs fifteen times. References to the Scriptures, "What saith the Scripture" etc., occur seven times.

We have also such statements as, "David saith"; "Moses describeth"; "He saith also in Osee"; "God saith", etc.

There are fifteen quotations from Isaiah, thirteen from the Psalms, five from Genesis, four from Exodus, four from Deuteronomy, two from 1 Kings, two from Hosea, and one each from Leviticus, Proverbs, Joel, Habakkuk, and Malachi.

In Romans chapter three, verses 10 to 18, we find five quotations from the Psalms and one from Isaiah, to declare the guilt of man.

In chapter nine alone, we find 11 Old Testament quotations and 10 in chapter 10.

Surely these facts should teach us the importance of comparing Scripture with Scripture in order to understand the mind of God. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:16).

In Luke 24:27, we read of our Lord, "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

THE MEAT OFFERING

Instances of devotion have, through God's grace, been not altogether wanting in His Church. Some have been enabled to make great personal sacrifice for the truth, and have even triumphed because of it over torture and death. Courage and constancy have thrown a lustre around the name of many a martyr. In closely examining their personal histories we expect, perhaps, to find all as bright as the halo that surrounds their memories. But who that has made such examination has not felt a measure of keen disappointment at the result? Minute inspection discloses numberless deficiencies in the character of those whose path seems most marked with brightness.

Worldliness, impetuosity, and sometimes bitterness and pride, have tinged deeply the words and the ways of those who have been ready to submit unhesitatingly to torment or to death. Many whose devotion has been extended through a lengthened series of years—who have received such discipline, and been subjected to countless sorrows, have nevertheless betrayed again and again thoughts little brought into harmony with those of Christ. Self-will and independency of spirit have oftentimes swayed their course. Ignorance, perhaps, of Scripture has led them to despise truth and justify evil. Or else their proud minds, refusing to bow to the simplicity of revealed truth, have, to use the words of the Apostle, "replied against God". Every thought has not been brought into captivity to the mind of Christ.

There has, however, been ONE, Whose unreserved devotedness, perfect as it was in life and in death, has been equalled by the perfection of **His character** even in its minutest traits. Indeed, no **perfection of devotion** can exist where **perfection of character** is wanting. Acts of devotedness there may be; but even those acts will, if the character of the agent be imperfect, exhibit some flaw, patent to the eye of God, even if hidden from the observation of man. **Acts** of devotedness may owe their origin to constraint of circumstances; as, for example, when there is no alternative between confession of the truth or apostasy; or they may spring from impulses that are irregular and fitful. Such devotion may be sincere: it may have in it principles of faithfulness which God may recognize, and, through His grace in Christ, honour. But how different such **deeds** of devotedness from that **unreserved devotedness of heart** which is only found where the character is perfect! There can be nothing irregular, nothing wrongly balanced, nothing fitful in the thoughts and actions of one whose character is perfect.

Perfection of character can only be where every inward feeling, as well as every outward form of action, is in habitual conformity with God. The understanding, the desire, and the deliberate pur-

pose of the heart, must be all ordered aright. The counsel that is formed within, the word that is expressed, or the deed that is done must be perfect in the mode of its development, as well as of its conception. The will of God must be made the only test. No appeal must be made to anything short of His perfectness. When all things have been measured by this standard and no deficiency found; when inward and outward conformity to the mind of God has been strictly and unvaryingly maintained—then, and only then can perfectness of character be claimed. **Such was the perfectness of the character of the Lord Jesus.**

(In accordance with this close connection between "Devotedness" and "Character," the Meat-offering may virtually be considered as an appendage to the Burnt-offering, see Numbers 15:3-4. The words "Burnt-offering" and "his, or its, Meat-offering" are of continual occurrence. There was also a Burnt-offering perpetual, and a Meat-offering perpetual.)

But although there is this close connection between devotedness and perfectness of character, so that one in reality involves the other, yet they may be contemplated separately. The disciples when they called to remembrance the personal history of the Lord Jesus, might at one moment think of the manner in which He had dedicated Himself and all His powers always to God, and this would have shown them the Devoted One. At another moment they might consider the principles and habits that He had developed. They might ask what He had sanctioned, and what He had condemned, whom He had approved and whom eschewed; and this would have taught them His character.

Reflection on the manner in which the great Devoted One had dedicated Himself to God, would necessarily be accompanied by meditation on the aspect in which He had morally presented Himself among men. They would see Him holy, harmless, meek, lowly and gentle. They would think how all that leavening power of evil that had infused its bitterness into the sentiments and habits of men, was in Him never found—such would be their thoughts concerning Him. These thoughts would teach them of His character, or in other words, would lead them to the knowledge of THE MEAT-OFFERING.

The earth had been from the beginning marked throughout all its history by self-will and arrogant insubjection to God. "Pride compasseth them about as a chain; violence covereth them as a garment . . . They speak loftily. They set their mouth against the heavens; and their tongue walketh through the earth." Such was the character of those among whom the Lord Jesus came; such are they among whom His Truth still suffers. Among such He was sent to display features of character in all respects opposite to theirs. Where self-will and arrogance reigned—where God was hated and His laws

despised — there He came to manifest implicit obedience and implicit subjection to the will of Another. "Lo, I come to do Thy will, O God," were the characteristic words with which He entered the sphere of His suffering service here. And throughout its course He was ever able to say, "Not my will but Thine be done."

Cheerful subservience to another's will, through a bitterness of suffering which none but Himself ever knew; meek submission to insult and reproach; gentle kindness and love shown towards His fiercest enemies—such were the characteristics of Him Who, because of these qualities, is here typified by one of the best types of meek subjection that it is possible for nature to supply—AN OFFERING OF FINE FLOUR.

Observe, there is in this no type of subjection **conferred**. No millstone was seen grinding the wheat into its smoothness; no sifting to free it from its husks or roughness. The flour was brought already perfected in fineness, and as such became the type of what Christ was even when first born as a babe into the world. The many afflictions and sorrows that are needed to bring our hearts into the possession, even of a measure of meekness—a measure poor at the best—may help us to understand how wonderful must have been the character of Him Who needed no discipline nor any sorrow to subdue His spirit. He came into the world perfect in meekness and submission. Affliction found in Him these things; it did not bring them. It added to Him no new qualities; it only developed those which were already there.

The meekness which He manifested on the cross or in the judgment hall, was not more perfect than that which marked Him as He grew up beneath the care of Joseph and Mary, subject to them and sharing their low estate. The excellencies of His character were intrinsic and essential—unchangeable as the holiness of His own eternal being.

We must remember, too, in the case of all these types of moral excellency, that the Lord Jesus not only answered to them perfectly, but that He answered to them **always**. What a contrast between Him and His servants. Moses was the meekest of men, and yet in meekness Moses failed. John, the beloved disciple, who so well appreciated the value of **love**, wished to call down fire from heaven to consume those whom Jesus came to save. Paul, who knew well the need of bridling the tongue, said to one whom he was bound to honour, "God shall smite thee, thou whited wall." But Jesus under all circumstances was the same. The equality of his character never varied. It was like Himself, unchangeable—the same on earth as it had been in heaven.

—Extracts from an old writer.

(To be continued)

THE NEW ENGLISH BIBLE

—*S. Stewart, Belfast*

The New English Bible, hereafter referred to as N.E.B. — that is, for the moment, the New Testament portion — was published on March 11th and we have had time to scrutinise it in regard to many fundamental teachings. I will, therefore expose some of the most subtle attacks on our most precious heritage of the faith which was once delivered unto the Saints. Authorised Version referred to as A.V.

The Deity of Christ

A.V. Romans 9: 5. "Whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

N.E.B. "Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever! Amen."

(A triumph for the unitarian participants who have long contended that these words do not ascribe Deity to Christ, but are rather a benediction to God.)

A.V. John 1:34. "And I saw and bare record that this is the Son of God."

N.E.B. "I saw myself, and I have witness. This is God's Chosen One".

(The Son of God is completely omitted, and in John 6: 69 "the Son of the living God" is omitted and replaced by "The Holy One of God".)

A.V. Matthew 27:54. ". . . Truly this was the Son of God."

N.E.B. ". . . Truly this man was a Son of God."

The Worship of Christ

Another attack on our Lord Jesus Christ's deity is the inconsistent manner in which the "translators" handle the Greek word "Proskuneo"—"to worship". When the word is used of God the Father the N.E.B. translates it "worship" e.g. John 4:24. "God is spirit, and those who worship him must worship in spirit and in truth". Again the N.E.B. translates the same word when used of the beast in Revelation 13:12 as "worship" and in Revelation 9:20 when it is used of devils and idols it is again rendered as "worship".

The translators never render this word as "worship" when it is used in reference to Our Lord Jesus Christ.

At His Birth

A.V. Hebrews 1:6. "And again when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."

N.E.B. "Again, when he presents the firstborn to the world, he says. Let all the angels of God pay him homage."

A.V. Matthew 2:11. "And when they (the wise men) were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him."

N.E.B. "Entering the house they saw the child with Mary his mother, and bowed to the ground in homage to him."

Christ Risen From The Tomb

A.V. Matthew 28:9. "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet and worshipped him."

N.E.B. "Suddenly Jesus was there in their path. He gave them his greeting, and they came up and clasped his feet, falling prostrate before him."

These are but a few instances of this kind. The "translators" studiously avoid all reference to Jesus being worshipped, even at His ascension when the A.V. Luke 24:52 reads "And they worshipped him, and returned to Jerusalem with great joy." The N.E.B. "translators" write "And they returned to Jerusalem with great joy."

The Virgin Birth

A.V. Luke 2:33. "And Joseph and his mother marvelled at those things which were spoken of him."

N.E.B. "The child's father and mother were full of wonder at that which was being said about him."

Many vital teachings are omitted. The sinner is now assumed to be able to undertake a large share in the work of his salvation, therefore, the words "election", "justification", "redemption", "imputed righteousness", "regeneration" and "the Mercy seat" have all been eliminated in the N.E.B. "translation".

The Precious Blood Of Jesus Christ

The "translators" do not like The Precious Blood and omit this most precious element of our faith, even when referred to by Our Saviour Himself.

A.V. Luke 22:19, 20. "And he took bread, and gave thanks, and brake it, and gave unto them, saying. This is my body which is given up for you: this do in remembrance of me. Likewise also the cup after supper, saying 'This cup is the new testament in my blood, which is shed for you.'"

N.E.B. reads "And he took bread, gave thanks, and broke it; and he gave it to them with the words, "This is my body."

A.V. Colossians 1:14 "In whom we have redemption through his blood, even the forgiveness of sins."

N.E.B. "In whom our release is secured and our sins forgiven."

Romanism

A.V. Matthew 16, 18. "And I say unto thee, That thou are Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

N.E.B. "And I say this to you: You are Peter, the Rock; and on this rock I will build my church, and the forces of death shall never overpower it."

The views of the director of the translators, Professor C. H. Dodd are a fair example of the other translators, and are evident in his estimation of The Revelation of which he says:—

"The most downright claims to infallibility are made by the apocalyptists, as for example in the New Testament Revelation (see xxii, 6, 16, 18-19) a book which some of the wisest thinkers of the early Church wished to exclude from the Canon, and which as a whole is sub-Christian in tone and outlook." Page 15 "The Authority of the Bible" by Professor C. H. Dodd.

Editor's Note: Reactions to the N.E.B. are varied. Many have hailed it with undiluted praise, as if it were the last word in accuracy and felicity of expression. Others have been unmerciful in their wholesale condemnation. One reviewer calls it "perversion" rather than "version", and substantiates his criticism by numerous quotations. . . .

See Version or Perversion by Ian Paisley, 423 Beersbridge Road, Belfast, 5, Northern Ireland. — The Believers' Magazine.

AS SLOW AS THE WRATH OF GOD

—A.W.J.

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth," wrote the wisest man who ever lived (Proverbs 27:1). How many men, women and young people, who are now unprepared to meet their God, would flee to the Saviour of sinners, if only they gave heed to this verse of Scripture!

A few weeks ago in the city of Toronto, a man made a business call at one of the large offices of that city. At the close of his interview, as he stood at the open door leading to the corridor, he paused for a parting word. Evidently referring to a mutual acquaintance, the business man called out "That man is so slow, **he is as slow as the wrath of God.**"

It happened that in the next office two Christians overheard this closing remark. Shocked at the flippancy of it, one said to the other, "Did you hear that? Go out to the corridor and see if you can have a word with him." The other did so but was too late, the businessman had disappeared. Two days later they received

the solemn news, the businessman had dropped dead. While truly God is a patient God, the wrath of God is not always slow. We do not know how this man died, but the carelessness of his remark upon such a solemn subject as the wrath of God, leaves little hope that at the time those words were uttered, the man who spoke them was a saved man. How little he realized what a day would bring forth!

Some time ago, a Christian Sunday School teacher sat with his class of young lads. It happened that Lord's Day that the teacher was impressed to speak to the class upon the words, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." At the close of the school, the teacher reminded the boys that the annual Sunday School picnic was to take place that week. He added, "We want you all to be there, and we hope that you will have a happy time with us, but do not forget our text, 'Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.' We do not know what may happen, you may not be able to be there, I may not be able."

One lad in the class piped up, "I'll be there all right, I bet you two dollars I'll be there."

"No," said the teacher, "you cannot be sure, remember our text."

Again the lad said, "I'll be there all right."

The day before the Sunday School picnic, the teacher was horrified as he looked at the morning paper to see a news item. It told how the evening before a young lad was riding his bicycle when he was struck by a car and had been killed instantly. It was the boy who had said, "I'll be there all right."

Dear reader, whether young or old, "Thou knowest not what a day may bring forth." Is your soul saved? Have you been born again? Are you prepared to meet your God? Life is so uncertain, "death is so permanent", eternity is so near. You are journeying on, either to heaven forever or to hell forever. Which is it in your case?

The Lord Jesus Christ, the Son of God, has made every necessary provision for you. Upon the cross of Calvary, Christ died for the ungodly. He endured the wrath of God which our sins deserved. He finished that mighty work so that nothing is required for the sinner to do save in honest repentance to acknowledge his lost condition and to avail himself of the work which Christ has done. "The blood of Jesus Christ, His Son, cleanseth us from all sin." Will you not, right now, trust Him as your personal Saviour? "He that believeth on the Son hath everlasting life" (John 3:36).

But remember, there is no time to be lost. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

CASTING OUR CARE UPON HIM

—*Mervyn Paul*

We three were helpless—with the flames rising high! But then, as soon as we came to an end of ourselves, the Lord “took over”—as He always does But more about that farther on.

Save for one happy letter telling of a beloved elder sister's recovery of the joy of her salvation, the lesser of the tension stories of past weeks have had to do with:

- Examination — worried students;
- Far too much to do: Life has become a “rat-race”;
- Demanding, careless, unreasonable employers;
- Frightening business problems;
- A sister, confronted with a drastic, hateful change in her circumstances, balking at the Grace of Acceptance.

Now, since at least ten of these stories have the same basic solution, let me discuss that theme a little. Taking the second item for consideration, we can see that there may be two avenues of relief. First: if it be feasible, the activities might be cut down to make them more in keeping with the person's ability to carry the load. Secondly: especially when there seems to be no clear way of giving up the doing of this, or that (perhaps because the responsibilities have been thrust upon them), burdened ones can learn to practise 1 Peter 5:7. **And I mean to practise it, literally, concerning every responsibility of every kind.**

Now the unhappy truth is that a great many of the Lord's dear people, young and old, are battling away with their problems, just as if they were poor sinners going down to hell. They know very well that before they could get saved they had **“to come to an end of themselves”**, and then trust all to the Saviour. They can see that principle quite clearly. But the truth that **they need to carry the same principle on into their daily living** (Col. 2:6) if they are to live God-honouring, Christ-exalting, anxiety-free lives (Phil. 4:6-7) just never seems to come home to them. Instead, the common idea seems to be that we should pray and struggle along as best we can, and then turn to the Lord for help when the going gets too hard! ! ! How easily Satan deceives us!

Moreover, now that the end of this age is closing in upon us rapidly, with the Lord's return nearer still, we can expect the Devil's fight for control of our minds (Eph. 6:12; 1 Peter 5:8) to become more intense, accompanied by increased tempos and resultant nervous tensions. If our pathway becomes progressively difficult, are we prepared for it? Will we be able to stand the strain to the glory of our God?

It is not necessary for us to be woefully unready to cope with such pressures. It is written, "Thou wilt keep him in perfect peace, **whose mind** is stayed on thee: because he trusteth in Thee" (Isa. 26:3). This verse plainly implies that when we do not have perfect peace, we can be certain that our minds are not stayed on the Lord at all. They are stayed upon something outside of Himself — likely on our own ideas, or abilities, or plans.

What commonly happens, even when not consciously depending on something human, or material, is that we pray and pray for deliverance from our troubles, doing all we can, ourselves, to get clear of them. But Beloved, **that is not coming to an end of oneself, and then leaving the solutions entirely in His hands.**

Yes, we need to accept the trial, as allowed of God (Matt. 11:26).

Yes, we need to pray for grace to endure it (Heb. 4:16).

But there is something more. IT IS I PETER 5:7. Let me try to illustrate. Late at night, we discovered that our farm woodshed roof was on fire. My wife, daughter and I were alone — even the neighbours all were away. In her efforts to do what she could, my dear wife tripped and fell, breaking her arm. We now were helpless — had come to an end of our resources. All I could do was pray, "O Lord, don't let the house burn down! O Lord, hold back the flames, in Thy mercy! etc., etc." — frantic praying!

Finally I "came to myself", for it came home to me that I was not practising I Peter 5:7 at all. So I confessed my sin and changed my tune. "Well, Lord, if it's Thy mind that the house should burn down, Thy will be done. We are helpless, and the decisions are Thine alone. But if it should be Thy will to save it, then we shall need help quickly, and that the Fire Department truck shall get here soon. But I leave it all in Thy hands". Thus the responsibility re the fire now was on the Lord's shoulders, and I was free, through positive resting. Fear and anxiety left me and I was calm once more. And the Lord did "take over"! A brother in the Lord, passing by, saw the flames and came to our help. Not long after the big fire truck arrived from the city and soon put out the fire.

Today, we can see our Father's loving hand in:

- Bringing us, literally, to an end of ourselves;
- Giving me a refresher-lesson on I Peter 5:7;
- And a further opportunity to practise the Grace of Acceptance;
- Thus demonstrating that Romans 8:28 still is true.

For we must not forget that our ideas of easy, comfortable living usually mean but little to our God. He sees us **as creatures of eternity**, with the "Ages to come" as the great goal of our existence. Moreover, **only as we keep on coming to an end of ourselves** are we able to cast (to throw away) our cares upon the Lord, and so begin positive resting — just like when we were saved. Only then can He **DIRECT US** as to what He would have us to do.

- Think this over, won't you?

**NOTES ON GOSPEL HYMNS
AND WRITERS**

—*Hector Alves*

God in mercy sent His Son,
To a world by sin undone.
Jesus Christ was crucified —
'Twas for sinners Jesus died.

Miss Hannah K. Burlingham was the daughter of Quaker parents; born at Eversham, Worcestershire, in 1842. She was brought up in a home where the Word of God was read, studied, and revered. Hannah was led to a saving knowledge of the truth when a young girl; and at school she wrote her first poem, for which she was awarded a prize. When in her early twenties, Miss Burlingham withdrew from The Society of Friends, and sought fellowship with Christians gathered to the Name of the Lord Jesus Christ. It was through a diligent study of the Word of God that she was led to take this step.

About this time Miss Burlingham began to write her hymns. Her early compositions were published in *The Christian Herald*, a monthly periodical published by William Reid, the author of "Mid the splendours of the glory", and "Ours are peace and joy divine," etc. They were afterwards included in Reid's *Praise Book*, published in 1872, and which attained a large circulation.

Among Miss Burlingham's hymns, the best known are: "O God of matchless grace," "I'm waiting for Thee, Lord," "Bright, bright home! Beyond the skies," "Heirs of salvation, chosen of God," "The glory shines before me," "Jesus Christ Thou King of Glory."

Besides these original compositions, Miss Burlingham is the author of a number of translations from the German. Although she had the pen of a ready writer, she never could be persuaded to publish her works in book form. Some of her best hymns were issued after her death, in a book called "Wayside Songs." Miss Burlingham passed away on May 15, 1901. One who knew her intimately said, "I never met one who loved her Bible as she did. Though she was interested in current topics, they were wholly subservient to her one great interest. Her love for the Lord and her Saviour was deep and real, and one felt, that with her, everything else must take a back place." No doubt this was the result of her godly training, and a home with a spiritual atmosphere in it.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Questions. Would you please answer the following questions through Truth and Tidings? Is it proper for a person in fellowship in the assembly to marry one who is not in fellowship, whether they are saved or unsaved? If such a thing is done, would the person in fellowship be excommunicated? (From Ireland.)

Answer. It is not proper, and it is unscriptural for a child of God in assembly fellowship to marry one who is not saved. In 2 Cor. 7:14 we have a very definite and plain command, "Be ye not unequally yoked together with unbelievers." This would include the marriage yoke, and it makes allowance for no exceptions. One translation reads, "Do not be mismated with unbelievers. For what partnership has righteousness with iniquity?" Marriage is one of the great events in a believer's life, and to enter into an unscriptural union is a sin of no small proportion in the sight of God. The unequal yoke in marriage has corrupted the people of God from the beginning of time. It brought God's judgment down upon the antediluvian world, (Gen. 6). Also upon the nation of Israel in the case of a Moabitish woman and Israelite, (Numb. 25). In the days of Ezra and Nehemiah the unequal yoke in marriage had to be dealt with very severely.

When a person who is in assembly fellowship, gathered unto the Name of our Lord Jesus Christ, marries one who is not in that fellowship, that would not be "marrying in the Lord." (See 1 Cor. 7:39, where we read "married to whom she will; only in the Lord.") "In the Lord" we take to mean one who owns the Lordship of Christ. In Amos 3:3 the question is asked, "Can two walk together, except they be agreed?" When a child of God who is in scriptural assembly marries one who is not in that fellowship, they could scarcely "walk together" in agreement in the things of God. Each would want to go their own way, particularly on the Lord's Day; nor would there likely be oneness of mind in a number of things. There would be much that they would not have in common; one would have "light" on certain ecclesiastical matters, the other would not have that "light". "What communion hath light with darkness?" (2 Cor. 6:14).

While the unequal yoke is distinctly forbidden in the Word of God, we know of no scripture giving instructions to excommunicate the believer who is guilty of this grave offence. Every form of the unequal yoke is hateful to God, and each transgression should be treated in accordance with the circumstances, and nature of the case. There is no command to "put away from among yourselves" such a person, but there is legislation for the carrying out of internal discipline.

Brethren in the assembly who have a care for the flock of God should endeavour to give godly counsel and warning when they see or hear of a contemplated unequal yoke by any in the assembly. When the counsel is ignored, and the warning goes unheeded, and the unequal yoke is entered into in self-will, then discipline is called for. Towards such an one those in the assembly should alter their attitude. "Withdraw yourselves from every brother (or sister) that walketh disorderly" (2 Thess. 3:6). The disorderly person is still in the assembly, but we are to "note that one" who obeys not the Word of God, and "have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3:14, 15). However, we need to be careful not to overstep the Word of God in discipline, nor to go beyond that which is written. Where there is true repentance and humility, our attitude should be in accordance with the bowing to the discipline. And again, "Of some have compassion, making a difference" (Jude 22). The person may be young, and untaught; or there may have been a union resulting from an attachment of long standing before conversion, and perhaps a vow or promise made before conversion. The merits and demerits of each case ought to be considered before any action is taken.

FRESHLY SHARPENED FOR SERVICE

"I learned a lesson today," said a well-known and much-used servant of the Lord. "I watched a corkcutter at work today in his workshop as I was passing his place. For every fresh cork that he cut, he **sharpened** the knife he was using by stropping it on a leather belt which was ready to his hand for this purpose. The results of this were visible in a sharper cut, after each application of the leather strop. If he failed to use the strop, I noticed that the next cut was 'haggard' and rough. Not only was the work done less carefully, but there was less of it and of a poorer quality.

"I learned from this simple incident, that in spiritual service, there needs to be a continuous sharpening process, if our souls are to maintain their keen edge and be kept right with God in a condition so that He can use us in His work."

Is it not just here where we err and get out of condition so often in the holy and honourable service of the Lord? We need a fresh dealing with God after each act of service for His Name and in His work, if we are to be maintained as "sharp tools", in a right condition for His service. When these "waiting hours" in the presence of God are neglected, or ruled out by over-much work, the result will be loss to the worker and the work as well.

"THE SCRIPTURES ONLY"

A well-known evangelical clergyman of the Church of England is just now publishing some incidents that came within his own personal experience. On one occasion he was dealing with a believer on the subject of Christ's power to save from sin. The seeking one remarked, "It will take me a long time to learn all that; I have been brought up in a very different school." To this our clerical brother answered "It is a pity you were not in the School of Christ, where only the Scriptures are taught." He could scarcely have made a better rejoinder.

But how does his statement agree with his own practice? He is a member of the Church of England, yea a clergyman of that body, where infidels and sceptics are permitted to enjoy full membership. He is in fellowship with a system which declares in its printed creed that the moment a few drops of water are sprinkled on the face of an unconscious infant it is there and then born again, and becomes an inheritor of the kingdom of heaven! It is simply impossible to find such doctrines "where only the Scriptures are taught."

The Church of England is one thing; and the School of Christ is quite another thing. In the Church of England man's traditions are taught; but in the School of Christ it is the Scriptures only. It is therefore no breach of charity to turn our brother's words round upon himself, and say, "It is a pity you were not in the School of Christ, where only the Scriptures are taught; for in that case you would not be a member of the Church of England to-day." There is no getting over this, that if you contend for the School of Christ and the Scriptures only, these could never teach you that "Baptismal Regeneration" and fellowship with infidels are the doctrines of God. Man's traditions may tell you that your place as a believer is in the Church of England. But "the Scriptures only" can never teach any such thing.

It is truly wonderful how some public teachers can stand up for the School of Christ and the Scriptures only; and yet, if you take their own measuring line, and apply it to their church position, they refuse to be tested by such a standard. They appeal to the School of Tradition, and the commandments of men; and do not hesitate to say that "the Scriptures only" are a most insufficient guide!

— The Believer's Treasury.

Gustafson was returning for meetings in Vermont. J. McCracken and R. McIlwaine continue with some blessing in Cambridge. Vernon Markle and A. W. Joyce are ministering the Word among the assemblies in Cape Breton and Nova Scotia, the former giving interesting accounts of the Lord's work in Cuba during the past twelve years of his service there. Albert Ramsay returned to P.E.I., where he expects to work this summer in the west end of the Island.

FOREST, ONT. — We have just learned that our brother, T. Wilkie, is seriously ill. Remember him before the throne of grace.

NEWFOUNDLAND — The boat, the "Missionary Gospel Messenger" commenced the season from Corner Brook, going to Parson's Pond for the first week, where H. Harris and Gaius Goff have spent considerable time and have seen the Lord's Hand in the salvation of souls. It is expected that a baptism will be held there shortly. Open air work was carried on in this neighbourhood. They moved on up the coast of Newfoundland, calling at Port au Choix and Port Saunders and will be continuing on this coast part of the summer. Joyce, Geoff with two other young men are sharing in this work.

U.S.A.

PHILADELPHIA, PA. — W. Bunting, who has been ministering the Word in Canada and the States, took ill here and was advised by doctors to return to Ireland immediately for possible surgery. Remember him in prayer.

WEST UNION, IA. — The 4th of July all-day meeting was large and profitable. L. Brandt and H. Wahls are still in Dubuque. S. Mick plans on trying some meetings in Belvedere, Ill. C. Yost and Fred Holder intend having meetings in Ontario, Wis. E. Jamison is improving slowly but is not able yet to go out to meetings. S. Hamilton went to Taylorside, North Saskatchewan. L. DeBuhr and E. McCullough are going to Green, Iowa.

IN OTHER LANDS

VENEZUELA, S.A. — Recent letters from S. Saword and Mrs. Williams tell of the very serious condition of our dear brother, Wm. Williams for whom the special prayers of God's people are requested. Since the operation which was performed in the hospital in Valencia, brother Williams was brought home to Puerto Cabello. While he does not suffer severe pain, he has much discomfort, weakness and weariness. He sought to carry on work as long as he was able, even when far from well. As late as April 30th, he and Bruce Cumming had the joy of seeing an assembly formed in the desert peninsula at Punto Cardon. Mr. and Mrs. Williams send their greetings to the saints and appreciation for their prayers.

CUBA — Word was received on July 4th, saying that the Smiths and the Leightons were to leave Havana on June 30th, but their arrival in the U.S.A. has not yet been confirmed to us. D. L. Adams and family hope to be able to stay till the late summer or fall, so as to carry on as long as possible the press work and the sending out of thousands of Gospel tracts from Pinar del Rio. Miss Leona Joyce is endeavouring to arrange to leave when she can make reservation on a plane. Remember the work in Cuba and the assemblies there, before the throne of Grace.

CONFERENCES

CLEMENTSVALE, NOVA SCOTIA — D.V., the conference will be held in the Gospel Hall, Sept. 3 and 4, with a prayer meeting on Sept. 2. Servants of the Lord teaching and practising the old paths welcome for ministry. Corr. Ronald Berry, Clementsvalle, Anna. Co. Nova Scotia.

SAULT STE. MARIE, ONTARIO AND MICHIGAN ASSEMBLIES, forty-fifth annual convention will be held in the Technical School, Sault Ste. Marie, Ontario, on Sept. 2, 3, and 4, with a prayer meeting in the Gospel Hall, Sault Ste. Marie, Ontario, on Sept. 1 at 7.30 p.m. D.S. time. No circulars. Corr. S. H. West, 479 Albert St. E., Sault Ste. Marie, Ont.

ORILLIA, ONT. — The annual conference will be held, D.V., commencing with a prayer meeting Sept. 2 at 7:30 p.m. in the Dominion Gospel Hall, Andrew Street, and continuing over Lord's Day 3rd and Monday 4th. (Breaking of Bread at 10:30 a.m.) The Lord's servants practising and teaching the old paths are welcome to minister the Word. Corr. Reuben J. Pears, 14 Coldwater Rd. W., Orillia, Ont.

HITESVILLE, IOWA — The annual conference is planned, D.V., for Sept. 16 and 17, preceded by a prayer meeting Sept. 15. Corr. George L. Frey, Aplington, Iowa.

CLEVELAND, OHIO — The annual conference, (formerly Addison Rd.) will, D.V., be held in the Monticello Gospel Hall on Sept 2, 3 and 4, with a prayer meeting on Sept. 1 at 7:45 p.m. On Saturday at 2.30 and 7:30 p.m. The Breaking of Bread will be at 10 a.m. Corr. J. H. Smith, 3141 Warrington Rd., Shaker Heights, Ohio.

HUNTSVILLE, ONT. — The annual conference will be held, D.V., Sept. 8, 9, 10, in the Gospel Hall, Main Street, beginning with a prayer meeting Sept. 6 at 7:30 p.m. Friday and Saturday, 10:30, 2:30 and 7:30. Lord's Day 10 a.m., 2:30 and 7 p.m. The Lord's servants walking and teaching the old paths welcome for ministry. Corr. Geo. Cottrill, R.R., Huntsville, Ont.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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TIDINGS

VANCOUVER, B. C. — Brethren Neal Thompson of Venezuela (en route home to Australia) and Hector Alves have had appreciated ministry meetings in several of the assemblies in the city. Brother Alves has also visited Abbotsford and Westbank since his return home from Australia.

EDMONTON, ALTA. — The correspondent of the assembly at 9302 - 95th St., C. E. Lock, 10967 — 62nd Ave., writes that servants of the Lord, walking according to New Testament principles will be welcomed.

TAYLORSIDE, SASK. — The conference was a time of blessing; also the following ones at Mervin and Togo. S. Maxwell and J. Gray had some good meetings at Maidstone, and S. Hamilton at Taylorside, also with J. Gray at Arborfield and Esk. J. Ronald and R. Boyle continue on in the preaching of the Gospel at Spy Hill, with some blessing. Spy Hill is about 65 miles from Togo. John Norris has had some meetings at Roseisle and Brandon, Manitoba.

DUNCHURCH, ONT. — S. Simms and E. Pears have been preaching the Gospel under canvas in Dunchurch.

MILTON, ONT. — R. Dart has been further encouraged by a man and his wife professing to be saved recently.

NEWMARKET, ONT. — The Christians from Toronto have come out well to tent meetings by J. Adams, but it is hard to get strangers in regularly from the district.

VICTORIA ROAD, ONT. — Arnold Adams had good ministry meetings, encouraging to the people of God.

ARNSTEIN, ONT. — G. P. Taylor is ministering the Word on Assembly truths.

SAULT STE. MARIE, ONT. — C. Patrizio had some blessing in the Gospel in meetings here. He went to Toronto on July 15th and has been visiting among the Italians and preaching in the open air in a park to a large company of Italians. Many asked for Bibles or Testaments and two young Italians professed.

LOVE TO THE CHURCH OF GOD

—A. W. Joyce

Can each one of us honestly say: "I love the church of God. I love the assembly of God's people, gathered to the Name of the Lord Jesus Christ, of which I form a part."? Most certainly we **ought** to be able to say this. The churches of the saints are very dear to the heart of the Lord, and they should be very dear to our hearts.

The Psalmist, David, wrote in Psalm 26:8: "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." Another rendering of this is: "Lord I love the habitation of Thy house, and the place of the tabernacle of Thy glory." Because it was the dwelling-place of God and the tabernacle of His glory, David's whole affection was wrapped up in it. When we consider this, we can understand why, in spite of David's failures, "He was a man after God's own heart." More important to David than his own house, or even sleep for his body, was God's dwelling place, see Psalm 132. Although not permitted, himself, to build the Temple of God, in faith he saw it in prospect and prepared for it with all his might. David felt that no sacrifice was too great for him to make for the furtherance of the great work of the House of the Lord.

Are the churches of God on earth today, less to God than the earthly house in Jerusalem? Surely not. Then should the churches of God today be less to us than God's house was to David?

At a later date, far away from the Lord's centre, while in Babylon, a mourning remnant cried: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above **my chief joy**" (Psalm 137:5-6).

Are we all perfectly clear that an assembly of Christians, gathered to the Name of the Lord Jesus Christ according to the New Testament pattern, is a dwelling place of God? The Lord Jesus Christ is in the midst and we own no name but His Name. The Holy Spirit controls the prayer, worship and ministry, and no man usurps His sovereignty, whether calling himself priest, minister or pastor. If we are clear on these important truths, surely we will love the assemblies so gathered, and particularly the one in which we are continually in fellowship.

If we love the assembly, how will it be seen in our lives?

1. We will be present at all the assembly meetings, unless legitimately hindered by sickness or home responsibilities, such as

the care of young children, etc. Why should one half, or more, of the assembly be absent from the prayer-meeting? If the Lord were to ask us for our reason, could we give it, or would we blush at the paltry excuse we had made to ourselves?

2. We will be interested in all the assembly activities and be ready to help in whatever way possible, according to our gifts and sphere. We will be ready to help in the winning of the souls of the young, in open air work, tract work, and in bringing in unsaved people to hear the Gospel.

3. We will be found co-operating rather than criticizing and fault-finding with those who are carrying the burdens of the assembly. We will not be among those who speak against, or sow discord among, their brethren. If we are younger, we will endeavour to be subject to those who are older. If we are older, we will seek to be an example and not a stumbling-block to the flock. We will be known as peace-makers and not trouble-makers among the people of God.

4. We will never be found trying to lower the standard of assembly truth. We will never try to force or insinuate into the assembly anything for which we have no New Testament precept or example, on the assumption that more unsaved will be attracted to the Gospel, or in order that the carnal Christians within may be held, or the carnal without may be attracted. We will try so "to behave ourselves in the house of God" that we will be a source of strength and not a source of weakness to others.

5. We will remember that the path of the assembly is one of complete separation from the world in every phase or form, whether political, social, religious, business or the world of pleasure and sport. Remembering the high standard that a holy God demands of those who form His dwelling place, we will seek to live holy lives in separation from moral or doctrinal evil.

6. We will find our joy in the Lord, in His House and in His people. The sorrow of others will be our sorrow, as members one of another. We will "rejoice with them that do rejoice and weep with them that weep." We will have a shepherd care, one of another.

7. We will not cherish an unforgiving spirit against one who has injured us, but will be ready to forgive as Christ has forgiven us. On the other hand we will never cover sin that should be judged or try to oppose Scriptural discipline in the assembly.

"LET BROTHERLY LOVE CONTINUE."

IN THE FELLOWSHIP OR NOT?

—G. G. Johnston

With some dear brethren and sisters there is manifest failure to discern between the Church of God in its universal aspect, and the Church in a local sense — a testimony for God in a given place.

There is no authority in Scripture for the formation, or the maintenance, of a "circle" of fellowship; that is, a group of assemblies recognized as forming a "fellowship", to which assemblies subscribing to certain tenets belong, while others do not.

Attempts have been made at this, but it could not enjoy the Lord's blessing, since God has never granted to any man, or number of men, to any assembly or number of assemblies, the power to judge whether the divine presence is with a company of God's people, or whether it is not, whether a company professedly gathered alone in the name of our Lord Jesus is recognized of God as such, or not. He alone can say: "I will remove thy candlestick" (Rev. 2:5).

Surely it is clear from Revelation, chapters 2 and 3, that there was not (nor should be) any attempt at the formation of a "fellowship", or confederation of churches. Each church was directly responsible to her Lord, and none was charged with responsibility regarding conditions in the other, nor threatened with punishment for what was allowed in any other than in the midst of the particular church, or assembly, addressed.

But this does not in the least deter each assembly, and the elders representing it, from exercising godly care as to the material built into the local assembly by the reception of strangers into its fellowship. Certainly they will not ask the one wishing to come among them: "Are you in the fellowship?" But they may rightly ask, firstly: "Are you born again?"

When that has been answered satisfactorily, they might well ask: "Are you in the fellowship of any assembly of saints gathered unto the name of our Lord Jesus?" Otherwise, how could they expect them to answer the next question: "Have you a letter of commendation?" Such letters were carried, and necessarily so, in apostolic days (2 Cor. 3:1). Are they not more needed today? If no letter of commendation is forthcoming, who is to vouch that this person is "a child of God, adorned with the beauty of holiness, rich in the Christ-like spirit, and manifestly in fellowship with God"? Is it reasonable, or Scriptural, to accept **his own** testimony regarding this? Yet this is inferred by some.

We have the case of the apostle Paul himself coming to Jerusalem where the elders feared to admit him among them, until they were assured by Barnabas (Acts 9:26, 27) that he was genuine. Jude reminds us of "certain men crept in unawares." Does this not suggest the need for care lest the same should happen in our day?

If more prayerful, godly care had been practised, would assemblies of saints not have been preserved from some who, coming into their midst, have seemed bent upon introducing worldly customs which only tend to reduce the assembly to the level of another of the many sects of Christendom?

Instead of insinuating that everyone who claims to be a Christian should be received to "break bread", should we not rather be found strengthening the hands of those faithful men who are seeking, by God's grace, to keep a godly testimony, by guarding the assembly?

Let us remember that the Scripture never speaks of anyone being received to "break bread." Those received are brought in to form an integral part of the assembly, to share in both its privileges and responsibilities. When the fallacy of the first procedure is realized, the truth of the second will be the better understood and enjoyed.

THE SIX COVERED WAGONS

After Moses had **fully** set up the tabernacle, the princes of Israel drew near with their offerings. There was no confusion; "each prince in his day" (Num. 7:11), for "God is not the author of confusion" (1 Cor. 14:33). They brought their offerings in six covered wagons, drawn by twelve oxen, and God accepted the whole. Previous to this, God had chosen the Levites to assist the priests in the service of the sanctuary — "to every man his work."

To the Gershonites, God gave the oversight of the **soft** materials of the tabernacle; to the sons of Merari, He gave the oversight of the **hard** portions; but to the Kohathites, He gave the charge of the **valuable** part of the tabernacle.

Now when God calls a man to His work, He provides every facility for that work. This is beautifully seen in the distribution of the six wagons. He gave **two** to the Gershonites because they had the **lighter** portion of the tabernacle. He gave **four** to Merari, who had the **harder** portions; but to the sons of Kohath, He **gave none**. Was Kohath **slighted**? Nay, verily, he was **honoured**, for God had said that their portion should be borne on their shoulders, and it was departure from that simple order that drew forth the judgment of God upon Uzzah (2 Sam. 6).

Had **we** been there, we would have arranged things very differently. Give them **two each**, would have been our verdict, but "God divides to every man severally as He will". The socialistic cry of equality is being raised in our assemblies. Well, as to our **priesthood** we are all on a level, but as to **gift**, God is the great Divider, and we had better not quarrel with God's appointment. Truly in this, as in all other things, we may plainly see that "God's ways are not our ways." — T.B.

GOD IS A SPIRIT

—*Wm. Williams*

“God is a Spirit; and they that worship Him must worship Him in spirit and in truth” (John 4:24). This is a very enlightening statement. It makes it clear that God is different and cannot be represented in the way that man has sought to represent his “deities”. It furthermore states that God **must be** worshipped in Spirit and in truth.

This cuts at the whole root of the worship in the churches of Christendom. It means that with all their pomp, ritual and show there is not a true worshipper among them. We remember Mr. D. Monroe saying, at an Easter conference in Toronto, that there was as much worship in the braying of an ass as in what was called public worship in the churches. During that season the religious places were supposed to be celebrating Christ’s death, but it was done in a way that showed complete ignorance of God’s order where He must be worshipped in Spirit and in truth.

Mr. Monroe’s words were clear and scathing, and provoked criticism among the carnal Christians. But if our text is true, Mr. Monroe was right in his sweeping statement.

Now to worship God in Spirit, one must be “born again”; for they that are in the flesh cannot please God. This cuts closer. We believe that not a few, posing as Christians, come to the Lord’s table and know nothing of what it is to worship in Spirit. It is a mere form with them. They sit on a certain seat, sing the hymns — but not in “the Spirit” — close their eyes only when one is praying, and the moment he is done their eyes look here and there. Their thoughts are a mile away; they get into a reverie and only as another brother gets up do they remember that they are at the Lord’s table.

It is very difficult to worship God in Spirit. It requires controlled thoughts, controlled looks, controlled movements. Spiritual worship is so easily interrupted. The natural man lends nothing to it. Then, worship must also be in truth. Nowhere can we find truth relative to worship apart from the Word of God. It certainly can’t be found in any of the sects of Christendom. We say “Christendom” advisedly, not “Christianity”.

Where then are we to worship? This is a question which perplexed many of us after we were saved. What confusion there is among those who say that they are born again. We went here and there, and soon found that they were not “going by the BOOK”. The temptation was, at times, to give up and just go in with all the sects and try to help them to a better understanding of the truth.

This has been the wreck of many of the popular preachers. They knew enough of the truth to disagree with what they saw; but they did not know enough to make a complete break and go forth unto Himself outside the camp. But those who have had the spirituality and moral courage to break with Babylon can truly say, "He has brought us into a large place," for an assembly scripturally gathered is the only place where the Lordship of Christ can be owned, where there is liberty for the Holy Spirit to use whomsoever He will, and where there is room for all the Word of God to be taught and practised.

THE BODY — A TEMPLE

—A. McShane

The Soul's great price, we have been told, by far exceeds a world of gold;

For its true worth can't measured be, save in the blood of Calvary. But souls like jewels are encased; in bodies precious they are placed. These, too, were purchased by His blood and so, they too, belong to God.

Besides a vessel for the soul, the body plays another role. God's temple it has now become, in which His Spirit finds His home. How careful then, we ought to be, to keep our bodies pure and free. To spend our strength for Him alone, and manifest we're not our own.

If one should mar God's sanctuary with lustful immorality; Such sins are wicked sacrilege and will His holy wrath engage. How sad to see some saints today wasting their precious time away. Their bodies that were meant for God are used for sporting, like the world.

And is it not a sore disgrace, to see a sister change her face, With powder, tint and artful skill, to deck the temple at her will? 'Tis true, a partner's hard to find, and girls are oftentimes left behind, But where's the man, who's Spirit-led, who dreams a painted doll to wed?

No money can for beauty pay, nor can it e'er be washed away. It sparkles in the natural face that's beaming full with saving grace. If worldlings follow fashion's craze, it's ours, the Lord alone to please. In love for us, His face was marred, He's worthy of our sole regard.

We wait with yearning hearts the day when we'll be changed and called away,
His beauty seen in every face and all display His wondrous grace. Should He delay, and die we must, do lay our bodies in the dust. Do not the heathen imitate — the temples of the Lord cremate.

THE CHRISTIAN WARFARE

—*J. A. Ronald*

Of the many illustrations that the Apostle to the Gentiles used, perhaps the soldier and his armour is the most outstanding, reminding us that ours is no small warfare. With a threefold enemy and all his powers arrayed against us, what need there is of the threefold armour, heaven's provision, that we may be overcomers rather than overcome.

THE ARMOUR OF LIGHT (Romans 13:12-14)

Israel, in Exodus 17, was not long out of Egypt when Amalek (a picture of the flesh) was hot after them. What a trying time, and how it looked like defeat! However, Moses' hands were stayed up in intercession in the mount, along with the sword of Joshua working against the foe in the field. So it is with every Christian. No sooner is he free from the bondage of sin than the evil flesh within rises up to war against the spiritual life (Gal. 5:24).

How often a mighty man has fallen through some dark deed of the flesh. King David is only one of many Old Testament examples. What, then, will protect the believer midst such a scene of darkness?

The Armour of LIGHT, or as v. 14 tells us: "Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." If Christ is filling the heart and being lived out in the life, then no place will be found for fleshly lusts. True, they may, and will, suggest themselves to our hearts, but the place of death will be given them immediately. There will be no provision for the flesh and every provision for Him. Darkness cannot dwell where light is, so no room will be found for such if this Armour of Light is worn.

THE ARMOUR OF RIGHTEOUSNESS (II Cor. 6:7-17)

If we are God's fellow workmen (vs. 1), then the commendation of verses 3 to 10 will be manifest and also the separation of verses 14, 15 and 16. An ungodly world surrounds us with its many attractions. "How far can a Christian go along with such?" is often the question of the newly saved one.

Egypt's pleasures, treasures, and honours all presented themselves to Moses (Heb. 11:24). He weighed them up well, made the never-to-be-regretted choice and we read in v. 27, "By faith he **forsook** Egypt" (thoroughly and forever). Truly, it is not easy to turn one's back on an alluring world that so subtly gets its clutches on us. But does not I John 2:16 tell us that the lust of the flesh, the lust of the eye, and the pride of life is not of the Father?"

What need there is then for this Armour of Righteousness against the unrighteous world and its evil yokes. Alas, how many dear

Christians are yoked up in some lodge, union, or co-operative membership. If with open eyes they have walked into it, then the heart must be cold to Him, and what loss it will be in a coming day! If, however, it was done blindly, then by all means and at all costs the words "Be not" and "Come out" are for you. The world has no scruples regarding the manner in which it conducts business as long as the law does not find it out. But ye "are not of the world" (John 17:14).

What will convict the world more than the Armour of Righteousness being worn by the Christian? After all, have we not been left as witnesses against the evils of a perishing world?

THE ARMOUR OF GOD (Eph. 6:11)

Just as Light is against the deeds of darkness and Righteousness is against the unrighteous world, so is the Armour of God required against the wiles of the Devil. Here we have a different word for "armour" from that in Romans 13 and II Corinthians 6. There the word means weapons only, but here it means the complete equipment used by heavily armed infantry, the armour and the weapons.

What a battle this must be, requiring everything at hand! In this letter with so much of the heavenlies revealed we find the evil wiles of Satan manifest. What a foe! He attacks in our holiest moments and at the very time of heavenly occupations. Daniel 18:13 tells of his hindering hand. Joshua, in Zech. 3:1, found him standing at his right hand to resist him. Our Lord fought this same foe in the hour of temptation, and also Job, and Paul, and a multitude more. How often a strong man has been brought down by him! Yet the whole Armour of God is ours.

The LOINS GIRDED with the girdle of the Word is necessary to strengthen for the hour of trial. "I write unto you young men because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (I John 2:14).

The BREASTPLATE of righteousness tells of a practical life of righteous acts. There is nothing like this to silence the foe, and is not this to be the very garment of the Bride in that day? (Rev. 19:8).

The SHIELD OF FAITH, if used, defies any evil dart to strike. How it must try the foe to see these falling uselessly to the ground as faith looks above the trials of the way, proving that a faithful God is ever present (II Cor. 5:7).

The HELMET OF SALVATION tells of the mind being filled with our long looked for Lord's soon return. No matter how bitter the attack, we are soon to be taken out of it all and then we shall be more than repaid for any little testings here. "Wherefore gird up the loins

of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (I Pet. 1:13).

The FEET SHOD tell of a walk in keeping with our profession and also of a readiness to run with His message to the perishing. Only as the walk is right will the words prove of weight, and every inconsistent one should keep silent until the walk is God-like.

The SWORD OF THE SPIRIT gives us the offensive side of our warfare, as only the Word of God when used by the Spirit will bring down the foe. Our Lord used this most effectively and His Word is still quick and powerful. Only as it is stored in the mind and heart can the Spirit have the needed word to use in the hour of conflict.

Of the FORTRESS OF PRAYER let us not fail to make great use. Only prayer and supplication in the Spirit, will keep us calm and settled amidst life's conflicts.

Joshua, while living, was a strength to Israel, first in leading them into the land, then in possessing it in spite of their many foes, which were all so like these Satanic attacks. But soon after the death of Joshua came bondage and sorrow. What need there is of keeping the Warrior alive in our lives. "For the weapons of our warfare are . . . mighty through God to the pulling down of strongholds. Casting down reasonings and every high thought that exalteth itself against the knowledge of God and bringing in . . . every thought to the obedience of Christ" (II Cor. 10:4,5).

WORRY

Worry is a rust which wears out one's spiritual energies as much as anything possibly can. It adds to the already big pile of daily responsibilities, and it **kills a man more quickly than work will**. Yes, care's jaundiced eye ever sees black clouds before and behind, but **"worry's clouds have seldom any rain."**

A brother says, "True, but you must remember that these strikes mean no money for the like of us, and we cannot help worrying, with no bread in the cupboard, and hungry wife and children in the house." Here is God's balm for such care as yours. "Your heavenly Father knoweth that ye have need of these things." Believe it, brother. Worry is the result of a dissatisfied condition of soul—**it speaks of unbelief, and is really sinful.**

He Whose Word has said, "Be careful for nothing" and Who gives the weary, downcast believer such consolation as, "Casting all your care upon Him, for **He careth for you,**" shall without fail supply, during the years of your pilgrimage, "all things that pertain to life and godliness."

TRAGEDY STRUCK!

—O. L. MacLeod

Darkness had settled down, bringing with it refreshing coolness after the long, hot, July Fourth holiday. During the evening hundreds of people had come and gone from the Funeral Home. Around nine o'clock when we stopped by, after a Gospel meeting, many still lingered and talked, some laughed, others were hushed and still, while others quietly left.

Inside the Parlors, in separate flower-bedecked rooms lay three closed caskets. Each contained the body of a local business man in his early prime. All three were victims of a tragic plane crash on Holston Mountain in eastern Tennessee, early in the morning of the previous day. Now, friends and acquaintances had come to extend condolences to the bereaved families, and show respect for the dead.

These three men, all connected with the automotive business, had flown to St. Paul, Minn., to attend a conference of the Independent Garage Owners of America. Enroute home they spent Sunday night in Kingsport, Tenn. Early Monday morning they prepared to leave Bristol's Tri-Cities Airport for the last short flight home. Flying conditions were not the best, but about 7 a.m. with a visibility of twelve miles and a broken cloud layer on the nearby mountain, they took off. About five hours later a picnicker came upon the wreckage of the Cessna 172 at about four thousand feet up on Holston Mountain. As the men had not filed any flight plan ere leaving they were not reported missing. This made the fifth plane crash on this same mountain in little more than three years, taking a total of eighteen lives.

One of the first persons to reach the scene estimated that with one hundred feet more elevation they would safely have crossed the ridge. But is this not a fresh reminder of the uncertainty of life? How suddenly the most promising career can be terminated, and the brightest hopes dashed!

These three men were only an hour's flight from home. Almost at the end of their long journey, and reunion with wives and children, they perished; almost cresting the mountain and safety, but not quite. Alas! Similarly, many poor sinners have been almost saved, but are lost. Almost gained heaven, but are in hell.

One of them, aged 44, (the eldest) was known to the writer. Only last year he built new, modern quarters to accommodate his growing garage business. He lived within walking distance of the Gospel Hall, yet to our knowledge was never inside it. When per-

sonally invited to our meetings, he was too busy; however, Death ignored such an excuse. When a youth, he attended a good many of our tent meetings with his parents, so thus heard the message of salvation; but as to his ever believing it, evidence is lacking. At the funeral service taken by a denominational man, no reference was made even to his being a church member, let alone being saved.

One's heart is saddened by a tragedy such as this, but the words of Solomon come to mind: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). God would remind us afresh to consider the brevity of life and the reality of eternal things. To the rich farmer of Luke 12, God said: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (ver. 20.) He lived only for self (he doesn't even mention his family sharing the fruit of his toil), and earthly gain, and made no provision for eternity; thus his colossal folly. In Job. 27:8 we read: "For what is the hope of the hypocrite (godless R.V.), though he hath gained, when God taketh away his soul?".

Reader, are you still unsaved, and perhaps neglecting your salvation while pursuing the phantom bubbles of earth's pleasures? Or, are you one of those so engrossed with the affairs of this life you have no time to attend to the need of your soul? Or, if for some other reason you are procrastinating, may the foregoing impress upon you how quickly you may pass into eternity, and in your present state, into hell fire. But you need not perish thus, for "Christ died for the ungodly" (Rom. 5:6). Receive Him by faith now, believing that He died for you, and you will be saved. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36).

THE ART OF SELF-DEFENCE

"Do you think it would be wrong for me to learn the noble art of self-defence?" a religiously inclined young man enquired of a preacher.

"Certainly not," answered the preacher, "I learned it in youth myself and I have found it of great value during my whole life."

"Indeed sir! did you learn the old English system or Sullivan's system?"

"Neither, I learned Solomon's system."

"Solomon's system?"

"Yes, you find it laid down in the first verse of the fifteenth chapter of Proverbs. 'A soft answer turneth away wrath.' It is the best system of self-defence of which I know."

THE MEAT OFFERING**Part 2**

There was nothing, perhaps, that more distinctively marked the character of the Lord Jesus, than the manner in which His various excellencies were developed. Whatever qualities He displayed, the mode, time, degree, in a word, all the circumstances of their development, were as perfect as the qualities themselves. In us, subduedness of character (if through His grace it measurably exist) is often accompanied by a weakness or a want of steadfastness that leads to compromise or abandonment of truth. We may acquiesce where we ought to resist, and be silent where we ought to reprove.

Barnabas, no doubt, was one in whom the graciousness and gentleness of Christ were peculiarly seen, otherwise his name would not have been what it was, "son of consolation"; yet Barnabas, when occasion required that the conduct of Mark should be discountenanced and the dissimulation of Peter withstood, in both instances failed. Indeed, in the latter case, himself dissembled also, and compromised the truth of the Gospel.

And even when there is no such marked failure as this, the characters of those who are most mature in grace are **seldom duly balanced**. Some particular feature is allowed to predominate; some favourite tendency encouraged. We approve in others just what we approve in ourselves. Exclusiveness follows. We become partial judges, and make **our** predilections, rather than the will of God, the standard by which we sanction or condemn.

But it was otherwise with the Lord Jesus. In Him nothing unduly predominated; no feature of character became excessive. Though emphatically the meek and lowly One who could weep over Jerusalem and pray for His murderers, yet He could also, when the service of God required, turn on them in anger and say, "Woe unto you, scribes and pharisees, hypocrites! Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

All the actions of Christ were subordinated to the will of God — all were according to the Spirit. It was the recognition of this that was typically indicated by the offerer, when he poured oil, the emblem of heavenly unction, on the fine flour of the Meat-offering. Oil was ever present in the character of Christ. That communion in holiness which subsisted between the Father, the Son, and the Spirit, before the world was, was not destroyed by the Son becoming flesh. The mode and circumstances of its development might be different, but the perfectness remained the same.

The exhibitions of the meekness of Christ and of all His other qualities, were never in the power of mere human thought and feeling. Every word which He spake, every feeling He expressed, was in the power of that which He essentially was as Heavenly and Divine. "The Word became flesh and dwelt among us, full of grace and truth." "Grace is poured into thy lips: therefore God hath blessed thee for ever." Hence we may well understand why oil was poured upon the flour.

Frankincense was also added. "He shall pour oil upon it, and put frankincense thereon." Frankincense was a gum of snowy whiteness, whence in Hebrew its name. It was the emblem therefore of purity — a purity which, when searched into by the fire of the altar, was found perfect in grateful fragrance. Such purity was, I need scarcely say, one of the distinctive features in the character of Christ. He was by birth the Holy One — "that holy thing that shall be born of thee shall be called the Son of God." He was God manifest in the flesh — flesh physically weak, physically like ours; yet morally so unlike, that every feeling there was, as to purity, in strict congeniality with the purity of that Holy One who had made that flesh His own. His character therefore was, as His person, pure and holy. No spot of darkness could be detected there. It was as the snow-white frankincense. It was the character of One who had never grieved, never hindered the Spirit of God, nor fallen short of His heavenly excellency. The ill-savour of fallen humanity was not there. Frankincense therefore, the type of fragrance as well as purity — fragrance suited to the altar of God, was appointed to crown the Meat-offering.

But whilst there was thus to be the presence of oil and frankincense, leaven and honey were excluded. "No Meat-offering, which ye shall bring unto Jehovah, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of Jehovah made by fire." There are some things which even nature itself is wont to recognize as evil, and of such things leaven is the type. Leaven is sour and corrupted dough. No one, unless his senses are vitiated or depraved, can taste it without knowing it to be bitter; all who use it know that it infuses its own qualities into everything in which it is allowed to work. But there are other things as unfit as leaven for the altar of God, in which nevertheless nature recognizes only sweetness. Of such things honey is the type — the type of mere earthly sweetness. It is the sweetest of natural things, but it is a sweetness that has not in it the characteristics of Heaven. Although formed, not under our tainting hand, but the result of an industry that finds its most suited sphere in distance from the haunts of man, where flowers bloom in unknown solitudes — although apparently, therefore, the purest and sweetest of the productions of earth, it

nevertheless soon shows that its sweetness is not the sweetness of the New Creation, for it ferments, corrupts, and quickly turns to sourness. Leaven itself is not more repugnant to the taste, than the acrid corruption of honey. That which is capable of such a change, has not the incorruptibility of the Paradise of God. It can find no place in the New Creation, for all is unchangeable and incorruptible there.

In the character of the Lord Jesus neither honey nor leaven were found. None of those principles which, operating age after age, had made human society what it was when He came into the world — principles which might properly be called "Old leaven," neither any thing in which that leaven was working fresh developments of evil — no such elements of character were found in the Lord Jesus. Neither was there in His character anything like honey.

No sweetness that was the mere sweetness of earth was there. That which gave a savour to His actions was "salt," not "honey." Salt being in itself incorruptible, is repellent of, and preserves from, corruption. Its incorruptibility and power of preserving from corruption, make it also the emblem of perpetuity or unchangeableness, whence the expression, "covenant of salt" (See Num. 18:19).

As representing such things, it became the fit emblem of principles divine and heavenly — savouring of God, not of men, and giving to character those qualities which were demanded by the altar of God. "Every oblation of thy Meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy Meat-offering: with all thine offerings thou shalt offer salt." It formed therefore an essential element in the character of the Lord Jesus.

THEY CAN BE SURRENDERED

—*Mervyn Paul*

The hymn-writer advises us, concerning our trials, temptations, and troubles to, "take it to the Lord in prayer." But all of us have found that there are times when praying about our concerns does not seem to be enough to rid us of them. At such times what we often need is to recall 1 Pet. 5:7; Psa. 55:22, and then "surrender" them to the Lord.

I know that "Repetition breeds Indifference"; but since, during past weeks, it has been necessary to counsel more than thirty persons to obey these Scriptures, there must be a need for it!

And I know, also, that the word "surrender" does not occur in our English Bibles; and that we cannot improve on the inspired

words employed by the Holy Spirit. But because the human spirit is given to tucking away certain hidden spiritual non-conductors, I find it useful, betimes, to use a few terms which, while not found in the text of the Word, are there in principle, and which can be related to hidden attitudes that are being over-looked. Let me note a few of many cases where the expression, "Surrender them!" could be a help in understanding what is required by such promises as Psa. 55:22; Matt. 11:28; Phil. 4:6; 1 Peter 5:7.

- A considerable number, recalling the article "Dread not, neither be afraid" (May 1961), have asked: "How can I humble myself? How can I get right with God?"
- A young sister's problem concerned a tendency to speak unwisely to an unsaved work associate, with whom she had a personality clash. She prayed much about it, but it got no better; and she became anxious about her testimony.
- Some sisters, employed in offices, have been apprehensive because their male superiors were not treating them with propriety. Yet the sisters feel the Lord gave them their jobs. Also, they need the work and would be likely to find it hard going if they were to resign.
- Certain brethren have found themselves carrying difficult and embarrassing business responsibilities — without an "opened way" out.

Now concerning the promises I have mentioned, please notice that they do not counsel us to consult the Lord about our cares. Indeed the words "cast" (in both cases) simply mean that we are to **cast the cares from us** on to the Almighty shoulders of our God. But sometimes this seems hard to do. The cares appear to cling to us, and will not let us go. However, when this is the case, it indicates that instead of them clinging to us, **we, in reality, are subconsciously clinging to them!** The very fact that we continue to harbour them proves this to be the case.

This situation seldom is recognized; but, as I have said, these harboured problems, apprehensions, and cares of all kinds, tend to get tucked away into hidden recesses of the mind, there forming spiritual road-blocks. It is for this reason that I wish to urge that, with full purpose of heart, **we shall surrender them** to the Lord, and thus effectively cast them upon Him.

When there is nothing to be dealt with, or put right, we can go to Him and say, "Here they are, Lord! All my unsolved problems, my anxieties, worries, dreads and fears — let me surrender them

to thee, unreservedly, I pray. For thou hast said, 'Cast thy burden upon the Lord, and He shall sustain thee', (put props under you)."

The moment this is done in earnest, the Lord will accept the burden and will take action on the burdened one's behalf, according to His sure promise. (Tried and proved.)

However, let me warn you that Satan never gives up easily! We may have surrendered our cares to the Lord all right, but the Devil is certain **to keep right on** raking up the problems and cares. Therefore, our next task will be to "resist the Devil" (James 4:7). And one of the simplest ways of resisting him is **to keep on surrendering them to the Lord** — not to obtain His help, but rather as a good way to resist the Adversary. After he finds out that we really mean business, he will flee from us. (Compare, Luke 4:13.)

When we have OBEYED these "casting" commands, we shall have taken an important step toward humbling ourselves (Isa. 57:15), and so to getting right with God. For quite often, I am finding, **the failure to obey them** is the very thing that hinders us from being overcomers. Then, after that, we ought to go on to learn how to put on, and actually make use of, "the whole armour of God" (Eph. 6:12-18).

"But what if I am clinging to something that I don't want to surrender?"

I can only bow my head, and suggest a humble meditation on Matt. 26:38-39.

NOTES ON GOSPEL HYMNS AND THEIR WRITERS

—*Hector Alves*

Softly and tenderly Jesus is calling—

Calling for you and for me.

See on the portals He's waiting and watching—

Watching for you and for me.

Will Lambartine Thompson lived in East Liverpool, Ohio, was born in 1847, and died in 1909. He wrote his first song at the age of sixteen, and ten years later, while studying at Boston's Conservatory of Music he published "Gathering Shells by the Seashore", which swept the nation from shore to shore, and gathered a fortune for the young composer of twenty-six years.

Riding the crest of fame and fortune at the age of forty, Will Thompson left off the writing of secular compositions and used his

pen and talent in writing hymns. His gift for poetry and music was matched with "a fine character of sincerity, simplicity, and righteousness." He bought a two-horse wagon and went around rural districts in Ohio, singing his compositions. Among them, besides the above, were — "Jesus is all the world to me." "Lead me gently home, Father." "There's a great day coming."

No doubt "Softly and tenderly Jesus is calling" has been the most used of this author's hymns. It is sung all over the English-speaking world, and has been translated into the language of Hawaii.

In December, 1899, "The Bard of Ohio", as he was called, went to pay his respects to the great evangelist, D. L. Moody. Visitors were barred from the sick-room, but through the open door Moody heard someone mention the name of Will Thompson. Ignoring doctors' orders, the dying evangelist demanded that his old friend be admitted. Feebly taking Mr. Thompson by the hand, the dying Moody said: "Will, I would rather have written 'Softly and tenderly Jesus is calling' than anything I have been able to do in my whole life."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. "Would you please answer the following question in the 'Truth and Tidings' magazine? Is it scriptural for a brother, who has been baptized, yet not received into the fellowship, to take part in the Prayer Meeting, or before the Gospel Meeting, or at the Bible Reading?"

Answer. We find in the New Testament both individual prayer, and collective prayer. An example of the latter is found in Acts 12:5, where we read, "But prayer was made without ceasing of THE CHURCH unto God for him." Then in verse 12, "Where many were GATHERED TOGETHER praying." While this may not refer to the Assembly Prayer Meeting, yet it was a Prayer Meeting of the Assembly or the church locally. In Acts 2:41,42, we read, "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." We learn from these words that there was a fellowship formed by the apostles' doctrine. That fellowship was made up of "those who were added" and the "them" of verse 41, who were in Jerusalem. One of the privileges of that fellowship was to gather together for the purpose of the "breaking of bread"; another privilege

of that fellowship thus formed was to gather together for the purpose of collectively praying to God.

In 1 Peter 2:3 we read, "Ye also, as lively (living) stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." We believe that all true children of God are "living stones", and all are priests as well, but these "living stones" must be "built up", in order to become, "a spiritual house." Moreover, these priests must be together in order to form a "holy priesthood", before such service can be performed in the divine order of things. Collective position, and collective service are clearly taught in this passage. The "spiritual house" brought before us here, we believe, refers to the local assembly, composed of living stones, built up, where spiritual sacrifices are offered up, and spiritual service is performed collectively, by a holy priesthood.

This service is connected with the house of God, the local assembly. Therefore we cannot see how it could be performed by one who is not in the church, or house of God, or local assembly. How could one who is not a part of (we do not use the word "member") the local church enter into in a spiritual sense, or pray for, the welfare of the assembly? He could not use in his prayer for the assembly, the words "we" or "us;" he has neither part nor lot in the matter.

Participating in the Assembly prayer meeting, Gospel meeting, or Bible reading is one of the privileges of being in the "fellowship" just as much as the "breaking of the bread" is. Being baptized is not sufficient to enjoy these privileges; many in the denominations are baptized believers, yet have no part in the worship or service amongst those who are "gathered together" unto the Name of the Lord Jesus Christ (Matthew 18:20).

Question. Should a very young child (under five years of age) be given a severe beating for talking a little, while thanks is being given? Is it possible to correct our children so severely that they will grow up despising the Lord and all Christians because of their treatment when young? I send this with a sincere desire to understand God's truth, that we may bring our children up properly so that they may learn to love God. Please answer in 'Truth and Tidings'.

Answer. The exercise of every Christian parent should be that of Manoah and his wife; "How shall we order the child, and how shall we do unto him?" (Judges 13:12). The answer to this question is well given in Proverbs 22:6, "Train up a child in the way he should go; and when he is old, he will not depart from it." And again in Prov. 13:24, "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." The Christian's home

ought to be a sphere of child-training according to the Word of God. The writer of the Epistle to the Hebrews tells us, "We have had fathers of our flesh which corrected us, and we gave them reverence" (Heb. 12:9). Of Abraham it is recorded, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). This man is called the "Friend of God" (2 Chron. 20:7. Isa. 41:8. James 2:23). On the other hand it is recorded of Eli, Israel's high priest, "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not" (1 Sam. 3:13). From these and other portions of the Word of God, the responsibility of the parent towards the child is made clear and plain.

For light on the question asked, turn to Eph. 6:4: "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Provoking to wrath would be the result of acting in the flesh. The flesh can never correct the flesh. Administering chastisement to a child in a manifestation of the flesh will only produce a manifestation of the flesh in the provoked one. Some parents use no other method of chastisement or correction but the rod, the strap, or the striking with the hand. These may be all right in their place, and often there is laxity in their use. However, let us keep in mind that children are intelligent beings, and at a very early age they are quite open to, and capable of, being reasoned with, and thus instructed and taught. In Colossians 3:21 we read, "Fathers, provoke not your children to wrath, lest they be discouraged." This is rendered in some good translations, "Do not irritate your children, so they may not lose heart."

It is worthy of note that both this, and the admonition in Ephesians 6:4 are addressed, not to parents, or to mothers, but to "fathers". God recognizes the father as the head of the house, so the instructions are given to him as such. Yet we know that in most cases the mother has far more to do with moulding the life and character of the young child. The mother holds the destiny of the children, and so we learn from this that the child benefits much by example as well as from the rod; perhaps far more from the former. Example does not provoke, nor does it create a bitter spirit in the heart of the child.

Our answer to the question is: we do not believe it is proper to give "a child under five years of age a severe beating for talking a little during the giving of thanks." True, chastisement is best administered at the time the offence is committed, but we have seen fathers defeat their own purpose by taking the little child out of a meeting, almost in a fit of rage, and the administering of the heavy hand upon the child could be heard inside, as well as the wailing of the

child. Then the little one was brought in again, subdued, heart-broken, and weeping; but was the end in view accomplished? In answer to the second part of the question: We have known children of the Lord's people to grow up unsaved, despising even their own parents, particularly their father, because of the severe and harsh treatment which they received at his hand for minor offences when they were quite young. To severely beat a very young child would not be consistent with the character of the One Who said, "Suffer little children, and forbid them not, to come unto Me."

WHO WILL GO?

Who will go and spread the Gospel of the blessed grace of God?
 Who will go and speak of Jesus and His precious cleansing blood?
 Speak it not with faltering accents — speak with no uncertain sound,
 But proclaim "Where sin abounded, grace—free grace—doth more
 abound."

Yea, to tell it in our cities, and our hamlets far and near
 In our crowded towns and districts, and our alleys, rank and sere,
 Throwing 'mid the gloom and darkness cheering streams of Gospel
 light,

Raising thus the poor, the outcast, from the dense surrounding blight.

Who will go? Thank God there's many answering sweetly, "I will go,
 By the prayers of saints upholden, to these scenes of sin and woe."
 On then! messengers of Jesus, bear our sympathy and prayers,
 Tell to all, in Christ believing, pardon, peace and heaven are theirs.

— A. Midlane.

WILLIAM WILLIAMS

PUERTO CALBELLO, VENEZUELA — As we are about to go to press, word has just reached us today (August 11th) that our dear brother in the Lord and veteran missionary, Mr. William Williams, went to be with the Lord this morning, Whom he loved and served so faithfully for the past fifty years. He could well be placed in the very front rank among pioneer missionaries connected with the assemblies, throughout the world today. We expect to have a photo in our next issue and an account of some of the labours of this devoted servant of Christ.

WELLAND, ONT. — The new address of our brother, James N. Smith, is 514 Lloyd Ave., Welland, Ont., (formerly Ste. Foy, Que.).

TATAMAGOUCHE, N.S. — Douglas Howard is preaching the Gospel in the French River schoolhouse near here. It is about 30 miles from Oxford, and there is an interest in this district among the unsaved, one professed. He hopes to be joined by Frank Pearcey.

BADDECK, CAPE BRETON — D. Carmichael has been giving help in moving the hall to a new site.

ROSEBANK, P.E.I. — Albert Ramsay and Robert McIlwaine are preaching the Gospel with a good interest and some blessing in souls to Christ. A. W. Joyce and Vern Markle gave help in the four assemblies in the ministry of the Word and the Gospel, the latter giving interesting accounts of the work of the Lord in Cuba. They also ministered the Word in a number of the assemblies in Nova Scotia.

CAPE BRETON, N. S. — Vern Markle is exercised about locating for a while in Glace Bay, N.S., as the way is closed at present for his return to Cuba.

U.S.A.

FROSTBURG, MD. — A. P. Klabunda and G. Baldwin are in tent work, preaching the Gospel in a mining settlement between Frostburg and Lonaconing. Some have been coming under the sound of the Word.

PHOENIX, ARIZ. — W. Fisher Hunter's new address is: 2444 E. Avalon Drive, Phoenix, Ariz.

CONFERENCES

CLYDE, OHIO — The annual Conference will be held, Lord willing, Sept. 25 in the Vine Street school. Prayer meeting Sept. 24 at 7:30 p.m. in the Gospel Hall, corner of Woodland and Walnut Sts. (On the Lord's Day at 10 a.m. and 2:30 and 7 p.m.) Servants of the Lord walking in the old paths, welcome. Corr. R. E. Fremion, Clyde, Ohio, R.F.D. 2.

LONGPORT, N.J. — The Conference will be held, D.V., on Sept. 16 and 17, with a prayer meeting on the 15th, at 29th and Atlantic Ave., Longport. Corr. Wm. Moon, 5 South 29th Ave., Longport, N.J.

MANCHESTER, IOWA — The annual Conference will be held, D.V., on Oct. 7 and 8, preceded by a prayer meeting on Oct. 6. Corr. Dan Lubben, 505 East Butler St., Manchester, Ia.

ST. THOMAS, ONT. — The annual Conference will be held, D.V., in the Arthur Voaden Vocational School on Elora St., Oct. 7, 8, and 9, with a prayer meeting Oct. 6 at 7:45 p.m., in the Gospel Hall, Erie St., (at Ross).

(Note — there will be no meeting on Sat. a.m.) The Lord's servants walking in the old paths will be welcomed in ministry. Corr. Allen McCandless, R.R. 1, Port Stanley, Ont.

CREEMORE, ONT. — The Creemore-Strongville Conference will be held, D.V., at the Canadian Thanksgiving, Oct. 8 and 9,

with a prayer meeting Oct. 7 at 7:30 p.m. Meetings Lord's Day at 10:30 a.m., 2:30 and 7:30 p.m. The Lord's servants, teaching and walking in the old paths, welcome to minister. Corr. H. J. Clark Box 136, New Lowell, Ont.

WITH CHRIST

SCARBOROUGH, ONT. — Our dear sister, Mrs. Ellen Croker went home to be with the One Whom she loved in her one hundred and first year. She had been in fellowship in the Birchcliff assembly since its beginning fifty-three years ago, she was a good-living, upright person, thinking that thereby all would be well. She heard the Gospel preached in the Broadview Hall in 1908, discovered she was only a self-righteous sinner and accepted Christ as her Saviour. She said the following lines, which were very dear to her, expressed her experience.

“Because the sinless Saviour died my sinful soul is counted free,

For God, the Just, is satisfied to look on Him, and pardon me.”

The Editor had the privilege of visiting her on her 100th birthday. God's Word which she loved, was her comfort to the last. H. Fletcher spoke the Word at the funeral.

EAST AURORA, N.Y. — Our dear sister, Lillie R. Paul went to be with Christ on July 26th at the age of 75 years. She was saved almost forty years ago and in fellowship in the assembly here. A. P. Klabunda preached the Word of God at the funeral.

SARNIA, ONT. — Our dear sister, Mrs. Guy Kember, was called home suddenly on July 11th. She was saved in March, 1915 along with her late husband through the labours of Mr. David Oliver. She will be much missed by her large family, all of whom she has had the joy of seeing saved and gathered together to the Name. The home was always open to the Lord's servants, and she and her husband were always deeply interested in the work of the Gospel and the welfare of the saints. The writer has often enjoyed the hospitality of the home — the last time during the conference in June. At the very large funeral, L. E. McBain and Wm. Ferguson spoke at the funeral home and the grave.

CULVER CITY, CAL. — Our esteemed brother in the Lord John Holt, went to be with Christ on August 1st, and at the age of 83. He was in happy fellowship in Jefferson Blvd. assembly for many years before going into the home in Claremont.

WAUBAUSHENE, ONT. — Our sister in the Lord, Miss Edit Mary Strong, passed away in the Orillia Hospital. She was born in 1871 in England and went to be with Christ on August 9th. She was saved the last night of tent meetings held in Toronto by the late brother Robert McClintock over 50 years ago, was gathered out first in the Central Hall, then Broadview Ave., and for many years in Pape Ave. For some time she was cared for in the Elim Homes. A. W. Joyce and J. Gunn shared the funeral which was held in Midland, Ont.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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TIDINGS

TOGO, SASK. — Arnold Adams is leaving to join J. Ronald in Gospel meetings here.

EDMONTON, ALTA. — Hector Alves ministered the Word at 95th St., before going east.

GLEN EWEN, SASK. — S. Hamilton spent two and one half months on the prairies. He had two weeks in Glen Ewen and meetings in other assemblies, Winnipeg, Ashfield and Kenora.

SAULT STE. MARIE, ONT. — The conference was good and profitable with 16 of the Lord's servants present. Two professed to be saved. W. Ferguson and S. Maxwell remained for a couple of nights of appreciated ministry. Brother Carboni is expected for Italian meetings about October 1st.

MILTON, ONT. — The Christians in this new assembly are exercised about Gospel meetings in October and desire prayer for them.

ARNSTEIN, ONT. — G. P. Taylor had a series of ministry meetings on assembly truths and then went on to Sudbury for a visit.

EMBRO, ONT. — The little assembly here meanwhile meet in the home of Mr. Harold St. Clair, R.R. 1, Embro, but they have bought a lot and hope in the near future to build. They express a desire for the right ways of the Lord.

GLACE BAY, N.S. — Vernon Markle, formerly of Cuba, has moved here to help to spread the Gospel in Cape Breton. His address is: 55 McLean St., Glace Bay, Nova Scotia.

CAMPBLETON, P.E.I. — A. Ramsay and M. McIlwaine saw some blessing in the Gospel in Rosebank. Later in the summer they began in a canvas tent in a fishing village called Campbleton and have had good numbers attending the meetings.

AVONPORT, N.S. — J. McCracken had Gospel meetings here, helped by Lewis Mackenzie at first and later by L. K. McIlwaine upon his return. from Ireland. R. Cairns and E. Walsh are getting an interest in a portable hall near Halifax.

TATAMAGOUCHE, N.S. — Frank Pearcey joined D. Howard in Gospel meetings in a school-house near here. A baptism was held when some who had previously been reached by brother Howard's meetings, obeyed the Lord in this ordinance.

IN MEMORIAM**WILLIAM WILLIAMS 1882-1961****"Whose Faith Follow"**

We are glad to insert the following by our brother Mr. Sydney Saword of Venezuela, who has laboured for many years with our departed brother.

At mid-day on August 11, in his residence, Puerto Cabello, a little group of sorrowing ones saw our beloved brother and fellow laborer, MR. WILLIAM WILLIAMS, breathe his last with his strong frame reduced to a mere shadow of what he once was. Thus the Lord of the harvest has promoted His faithful servant to higher and more honorable service, and we find comfort in the fact that like Paul he could say: "I have fought a good fight, I have finished my course, I have kept the faith."

When Mr. Williams began his apprenticeship to the marine engineering profession, his great dream was to become chief engineer on a trans-atlantic liner, and we have often thought how well adapted he would have been for such a position. However, God's eye was upon him and had him marked out as "a chosen vessel" for a special work, and that was to engineer the Gospel ship in its hazardous voyage through Roman Catholic seas. Now as we contemplate these 51 years of persevering, untiring service for the Lord in this land, we can see how eminently suited he was for such a work.

For the sake of readers who did not know him, we might say that Mr. Williams was born in 1882 in Scotland, and converted to God in 1900 through that terse and trenchant statement of Romans 5:6, "Christ died for the ungodly." His interesting book, "Rabbi, where dwellest thou?" tells of his spiritual exercise after reaching Canada some years later, which led to his being baptized, together with his first wife, then gathered to the Name of the Lord Jesus and received into fellowship at the Brock Ave. Assembly, Toronto. There he gained the respect and confidence of all, and when it became known that he and his wife were exercised about serving the Lord in Venezuela, they were heartily commended, and arrived here in the year 1910. At the beginning, in Valencia, it was uphill work, but when they moved to Puerto Cabello, together with Mr. and Mrs. Gordon Johnston, a new era began for the Gospel. There has been steady progress and expansion until the work has reached its present magnitude of 54 assemblies, with two schools, three printing shops and a home for aged saints. To God be all the glory!

Brother Williams had a personality which took well with the Venezuelans, a spirituality which earned him the respect of his fellow laborers and a competency which made him an accepted leader. He combined spiritual labor with physical; broke stones for the construction of the Port building, put his hand to masonry, carpentry, plumbing. Once when we were going from door to door in a new place together, an insolent individual passed a cutting remark about the easy job we foreign missionaries had. Mr. Williams asked the man to give him his hand, then the man winced as the vicelike grip tightened on his and he immediately changed his opinion as he realized this was the hand of a hard-working man.

We acutely feel the loss of the departed one, and we commend his beloved widow to the prayers of the saints, that God may graciously give her "the oil of joy for mourning and the garment of praise for the spirit of heaviness." But Brother Williams has left us a rich inheritance, which reminds us of the words of our Lord: "I sent you to reap that whereon ye bestowed no labour, other men laboured, and ye are entered into their labours." The responsibility for those of us who remain is to hold fast what we have and, with the same grace of God that made Brother Williams what he was and en-

abled him to do what he did, to press on and possess the land, as there are still many who sit in darkness and in the shadow of death.

Over 500 people attended the meeting in the large Hall, where the remains of the departed one were resting on the night of the 11th. Brethren J. Frith, J. E. Fairfield and S. J. Saword preached the Word which was largely directed towards the large number of un-saved present. The following day about 1,200, packed into the Hall and the dining room at the back, also the large baptistry and the Home at the side, then overflowing into the street, they came from near and far to pay their respects to the fond memory of God's servant. Brethren J. Naranjo and S. J. Saword took the meeting and later brother J. E. Fairfield addressed the large crowd at the grave side. Brethren J. A. Milne, B. E. Cumming and J. Walmesley also took part. The casket was borne on the shoulders of "chief men amongst the brethren", in relays for six blocks, then over 100 cars and five large buses followed the coach to the cemetery. Many had to stay behind through lack of transport. There is evidence that God has spoken to not a few through this solemn happening. May the dynamic life of brother Williams be a holy inspiration to us all to make his ambition our own, namely: "To please God, to win souls for Christ, and seek to serve the Lord's dear people."

—S. J. Saword

SOME TRIBUTES TO OUR BROTHER WILLIAMS

During our dear brother's illness, a servant of the Lord in N. Ireland wrote us: "He will be much missed in Venezuela. Perhaps he is the greatest missionary alive amongst the assemblies today."

The writer was reminded of a remark a brother passed twenty-three years ago when our brother Mr. R. Telfer was called home: "It seems as if it is more than a man who has passed away, it is as if an institution has been removed." When brother Williams went home, at least in Venezuela, the Christians and fellow-labourers must have felt his loss similarly.

So many were gathered at the funeral, and followed to the cemetery, that some of the people of the city asked: "Is this some millionaire's funeral?" And we may say, indeed it was—one of God's millionaires.

Well over forty years ago, brother Williams and our late brother David Scott, were the first of the Lord's servants to encourage the writer to go out into the work of the Lord. In 1922, when, with brother T. Wilkie, we saw an assembly gathered to the Lord's Name in Grand Bend, Ont., Brother Williams was our first missionary visitor and he encouraged the young Christians to go on in the ways of the Lord. Throughout the years we have enjoyed happy fellowship together during his visits to Canada, especially a few years ago when we

travelled together to the maritime provinces to visit the assemblies there.

At this time, one is reminded of David's lament over Abner: "Know ye not that there is a prince and a great man fallen this day in Israel."
—*The Editor*

GOD IS A CONSUMING FIRE

—*Wm. Williams*

This is a very solemn aspect of God's character. It had been proclaimed in the Old Testament, and John the Baptist had said, "Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." We have seen God likened to "light", to "love" and to "Spirit"; and now He is likened to "consuming fire". The word "consuming" suggests the result of this fire: it destroys, consumes, annihilates, for God alone can annihilate. Fire will be used to consume all the evil done in the Christian's body while here on earth, when his work is reviewed at the Judgment Seat of Christ. How solemn it will be to see the piles of wood, hay and stubble burned up — consumed — nothing left, not even the memory of it, perhaps, to mar the eternal bliss.

We get the terrible fire of God's judgment preparing the Day of the Lord in Malachi. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." In II Peter we get a terse commentary on the day of the Lord. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

God is going to purify the earth with fire — a consuming fire. Whether or not from the remains He will make the new heavens and the new earth is a matter of opinion. Certainly the cursed earth will be purified with fire. The last time we see this awful phase of God's character is in Revelation 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." At long last, God's judgment is carried out on the ach-enemy of God and man. We are asked at times in Venezuela, "If God is all-powerful, why does He allow the devil to carry on? Why does He not kill him?" We say to such that God is never in a hurry and is never behind. He is not going to kill the devil, but will cast him alive into the lake of fire to be tormented day and night for ever and ever.

Dreadful thought. Our "lovey-dovey" apologists would plead that the sentence is not commensurate with the crime. Notice the expression, "and the devil that deceived them." He has been guilty of the ruin of millions of God's creatures. Notice in Rev. 20:15 where such refused to acknowledge the Lamb and their names are not in His book.

The greatest trial of all ages apart from Calvary is being enacted at present in Jerusalem. Eichman is being tried, and no one knows what a suitable punishment should be. What will the verdict be? But God knows what the devil deserves, and his punishment will be eternal. Let not your carnal mind seek to plumb God's justice. Judgment is His strange work, but He will not leave it undone to enhance His love. His ways are equal; and if we get into His presence about those solemn things yet to come, we will get down very low before our God, and then look up and thank Him that we are accepted in the Beloved.

Yes, our Lord is "light" to reveal our lost condition, "love" to give His Son to die for us, a "Spirit" to be worshipped, but a terrible God to the atheist, communist, the unbeliever, the scoffer and the procrastinator. Reader, what is your status? If unsaved, delay not to be at peace with God. If saved, see that you make your calling and election sure.

HIS PLAN FOR ME

When I stand at the judgment seat of Christ, and He shows me His plan for me,

The plan of my life as it might have been, had He had His way and I see

How I blocked Him here, and I checked Him there, and I would not yield my will—

Will there be grief in My Saviour's eyes, grief, though He loves me still?

He would have me rich, and I stand there poor, stripped of all but His grace,

While memory runs like a hunted thing down the paths I cannot retrace.

Then my desolate heart will well-nigh break, with the tears that I cannot shed;

I shall cover my face with my empty hands, I shall bow my uncrowned head.

Lord of the years that are left to me,
I give them to Thy hand;

Take me and break me, mould me to
The pattern Thou hast planned.

I'M IN BUSINESS — WHAT FOR?

—G. G. Johnston

The desire to go into business for himself has been present in the heart of almost every man at one time or another. Sometimes it has resulted from difficulty in securing satisfactory employment, at other times it has been a natural development of experience and capacity on the part of the individual. It may have been, in other cases, the result of an inheritance which called for investment in a business, or the business itself may have been bequeathed to the individual. Could it not be that in other instances it was because of the individual's conceit? Some failures, not all, have been caused by this. Others are in business for God.

If you, dear brother, are thinking of starting a business, will you not seriously search your heart to see if in this you have some selfish motive? Could it be covetousness? Could it be pride?

You say that an acquaintance started for himself recently, and is doing well. But, are you sure that you would do as well? Have you the capital he had to start with? If not, it will not be your business, but the lender's. Have you had the training he had? Are you sure you have the personality it requires? Are you prepared, as a Christian, to employ modern methods of conducting business? Could you succeed otherwise, and if you obeyed your conscience, would you not fail? If you do as the ungodly, how about your own spiritual state, as a result? "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). Are there not too many shipwrecks already?

But, you say: "I shall have a partner, and I shall leave anything shady to him." I presume you mean that he is unconverted, and you think it will not matter then. Surely you have overlooked the exhortation: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). You cannot count on God blessing your business, if you yoke up with the unconverted, against the plain injunctions of His holy Word.

Some godly men, proceeding in a most honourable way in business, have done well. But, as we approach the end of this age, ungodliness increases in every branch, making it more difficult than ever for those who fear God. May all bear in mind that the Christian's business principles, as all others, will be tested in the fire at the Judgment Seat of Christ.

As a man in business, you no doubt have employees. In the terms used in Scripture, you are a master, while they are your servants. Please do not overlook the fact that yours is a responsible position. You must not be overbearing (Ephesians 6:9), and you must

give them what is just and equal (Colossians 4:1). In James, chapter 5, some solemn charges are laid against employers, which should be seriously considered by any Christian employer. They are accused of "living in pleasure on the earth, and been wanton," while they defrauded their employees of what was their due. Some while ago you went into bankruptcy. Do you continue to live lavishly, while your debts are still unpaid?

On the other hand, let us suppose that you are in business, earnestly desiring to glorify God by this. Are you giving Him the "controlling interest" in the business? Do you pray daily for grace to carry on in a way worthy of the name, Christian? Are you giving Him the "first fruits"? "Honour the Lord with thy substance, and with the first fruits of all thine increase" (Proverbs 3:9). God charged Israel, saying: "Ye have robbed Me" (Malachi 3:6). They had failed to honour God with their substance, and their selfishness brought His curse upon them.

If you wish to go into business, consider seriously whether, or not, it is God's will. If you are in business, be very careful to conduct it in a humble, godly way. Do what is right by your employees and the public. Let it be evident that your business is God's business.

SENT

"As My Father hath sent Me, even so send I you" (John 20:21)

So send I you — to labour unrewarded
To serve unpaid, unloved, unsought, unknown,
To bear rebuke to suffer scorn and scoffing,
So send I you, to suffer scorn and scoffing,

So send I you — to bind the bruised and broken
O'er wandering souls to work, to weep, to wake,
To bear the burdens of a world aweary,
So send I you — to toil for Me alone.

So send I you — to loneliness and longing,
With heart a-hung'ring for the loved and known,
Forsaking home and kindred, friend and dear one
So send I you — to know My love alone.

So send I you — to leave your life's ambition.
To die to dear desire, self-will resign,
To labour long and love where men revile you,
So send I you — to lose your life in Mine.

THE MEAT OFFERING

Part 3

The Lord Jesus loved the family at Bethany. God was exercising that family and teaching it. When the first blow fell on them, they sent to the Lord Jesus and entreated Him to come. But He did not go. Mere natural kindness would no doubt have caused Him to go; but the Lord Jesus never loved any, nor helped any, apart from God. He knew that it was for God's glory and their blessing that their request should not instantly be granted. He remained therefore where He was and Lazarus died. If He had not primarily remembered God and God's glory, and had thought merely of gratifying them, then, whatever His kindness, there would have been "honey" in the character of Jesus. He would have lacked the "salt", but this was impossible.

Again, mere natural kindness might have prompted Him to spare His servant that terrible rebuke when He said to Peter, "Get thee behind Me, Satan." In Peter, the "honey" had been found. It was mere natural feeling that caused him to say, in the apparent fervour of deep affection, "Be it far from Thee, Lord; this shall not be unto Thee." But Jesus was as the fire upon the altar, quick to detect that which lacked the savour of God. Salt was in His words when He turned and said to Peter, "Get thee behind Me, Satan; thou art an offence unto Me; for thou savourest not the things that be of God, but those that be of men."

These, however, were not the only occasions on which salt was seen in the character of our Lord and Saviour. If there was in His love towards God an incorruptible principle, that gave to it a perpetuity such as mere human love never knows, it is not otherwise in His love towards His people. That, too, is faithful and **perpetual** — love stronger than death, love from which nothing can separate. If the love of the Lord Jesus had had in it the mere sweetness of earth, would it not have failed when all His disciples forsook Him, and Peter denied Him, at the very hour when He most needed kindness — when men were raging around Him, and when the terrors of the Cross were before Him? Yet it failed not. It was the very moment at which it chiefly manifested its perpetuity, and showed that it was Divine.

If we had merely to consider the character of the Lord Jesus, and to contrast it with our own, the only result would be, anguish and despair. There would be the sense of necessary and everlasting severance, such as must subsist between purity and corruption. But it is not for this that we are brought to the altar where the Meat-offering is presented. We are brought there not merely to discern its excellency and to judge our own condition in the light thereof, but to **see it accepted on the altar for us**, and burned for us, as an offering

whose excellency is considered ours. It becomes our wealth—our endowment before God.

Poor as the Church is in all that constitutes heavenliness of character, it will nevertheless enter heaven in joyful consciousness that the results of all perfectness of character pertain inalienably to it, because of what Christ has been. All that pertained to the Offering was attributed to him who brought it. As we behold the sweet savour ascending, we see, as in the case of the Burnt-offering, the type of **imputation**. We are able to say that all the value of Christ's character is reckoned to be ours.

And here, we must again remember, that whilst it was needful for the Israelites to provide the Meat-offering, and to offer it in the appointed manner, (otherwise its value would not be imputed to him) yet it is not so with us. God has provided for us the Offering; God has caused it to be offered; and the moment we believe, **all the value of Christ's sacrifice**, under whatsoever type that value may be indicated, **rests upon us**. As we acquaint ourselves with this we may strengthen our faith, but we do not strengthen the certainty of our blessing.

Nevertheless, nothing is more important to our comfort and to our spiritual healthfulness, than that we should consider well the character of Christ, and our own characters in contrast therewith. Few things are more to be dreaded by the believer than a dull or hardened conscience. And the conscience will soon become hardened if it resolves to merge every thought in the one great fact of accomplished salvation, and is careless of all that gives to character, deformity or beauty in the sight of God. In such a case, natural qualities will be mistaken for grace: honey will not be distinguished from salt: and leaven will be unrecognized as bitter, not because it has lost its bitterness, but because the taste has become vitiated, and is unable to discern.

The heart, whilst in this condition, apprehends neither the excellency of the qualities it lacks, nor the malignity of those it cherishes. It cannot estimate the character of Christ, nor appreciate what His grace may have wrought in others. "Inexperienced in the word of righteousness," and failing in all priestly discrimination, (for if the heart of the priest should keep knowledge,) it will censure where it ought to praise, and praise where it ought to condemn. Its powers of service will decay. It will either become listless and cold, or else active with misdirected energy; feeding on things other than the food which God's altar supplies, and finding its occupations in the house of the stranger, rather than in the tabernacle of God.

We must seek, therefore, to consider well the character of the Lord Jesus as the Meat-offering. It is true, indeed, that we would have to be perfect ourselves before we could rightly estimate per-

fectness. Our senses **here** are, and ever will be, too dull to recognize fully either the bitterness of the leaven,, the fragrance of the frankincense, or the savour of the salt. We fail, therefore, even in **appreciating** the excellency of a condition in which all evil is absent, and all good is present. Nevertheless as we grow in grace, our ability to estimate these things increases. We find it humbling, yet happy, to think of our own leavened characters by the side of that altar where the unleavened One has been offered for us. We meekly thank God that He feeds us with this food, and makes us partakers of His own joy.

MOSES AND ELIJAH COMPARED

—A. McShane

The histories of Scripture make clear that certain outstanding men became a sort of head-line to be copied by those who came after them. Thus, for example, Abraham led the trail for all who walked by faith; David set the standard for all that ruled in Judah; and Moses, the first great prophet of Israel, became the model for all subsequent prophets. It is not surprising, therefore, that we detect some resemblance between the features of the latter prophets and their esteemed predecessor. In none is this more evident than in the case of Elijah, for in reading of his experiences and doings we are often made to feel that we are re-reading the story of the great law-giver. Perhaps it will deepen our interest in these two men if we collect together some of the more striking parallels in their lives.

To begin with, little thought will be necessary to see that there is a close similarity between the times of Moses and Elijah. When the former began his work, the Israelites were slaves in Egypt, toiling under Pharaoh's tyranny; their public worship of Jehovah was interdicted and neither altar nor sacrifice to His name was to be found amongst their many thousands. All that God heard from their burdened hearts were groans and sighs. The brick-makers had no song. In the days of the latter prophet the Nation was once more sunk in misery, this time through the wickedness of Ahab and Jezebel, his heathen wife. Together, these two had made strenuous efforts to stamp out the true worship and to establish idolatry in its place. The people as a whole may not have felt themselves subjected to the same severe bondage as their forefathers endured in Egypt, but the persecution of the faithful by Jezebel arose from the same spirit that had actuated Pharaoh, and had the same evil purpose in view—the stamping out from the minds of the people the knowledge of the true God. In order to execute his plan, Pharaoh was intent on exterminating the children of Israel, and likewise Jezebel, in fulfilling her purpose, was set upon exterminating the prophets. It is evident that neither Moses nor Elijah would have escaped death had not God miraculously preserved them.

God trains men for public service before He asks them to shoulder its responsibilities. Moses spent forty years in the college of Mount Sinai where his experience in the presence of God caused earthly power and glory to shrink into insignificance in his sight. Elijah's first words to Ahab, ("As the Lord God . . . before whom I stand") clearly imply that he, too, had been at school, and that his service was being done in the realized presence of God. The years he had passed in the hills of Gilead were as important to him as the desert experience had been to Moses.

Like flashes of lightning in the darkness of a storm, both these men entered the arena of royal courts, to face the struggle of their lives. Though Moses had to confront the haughty Pharaoh, and Elijah the wicked Ahab, neither showed the slightest fear. The fact that each escaped death can only be attributed to Divine protection and not to any clemency on the part of the two despots. God had determined that Pharaoh and Ahab would be taught both the greatness of His power and the seriousness of rebelling against Him. The plagues in Egypt and the drought in Israel were, respectively, His mighty hand that crushed the pride of these two evil monarchs.

When all that the Lord had in mind for Moses to do in Egypt had been accomplished, he, together with the hosts of Israel, returned once more to the desert. Another forty years of testing awaited him. Out of one trouble he found himself involved in others. How would he be fed? Where would he find water? Who would sustain the million or more souls with him? Questions like these must have arisen in his mind. We know the answer. The manna, the smitten rock, the quails, and the unwearing garments, all tell of God's faithfulness and the fulness of provision to meet his every need. Such blessed experience of daily witnessing the Lord's mercies few are allowed to enjoy, yet how parallel to all this was the lot of Elijah! He had no sooner left the presence of Ahab than the next we see of him is a lonely man far removed from human resources, proving, like Moses, the goodness and care of his Master. The brook, the daily visits of the ravens, the barrel of meal and the cruse of oil were ample proofs to him that God had not changed, and that he was experiencing in some small measure the blessings of his forefathers.

In sharp contrast to this daily feasting on God's provision, we find that Moses had occasions of exceptionally long fasts. During the giving of the law and the receiving of the pattern of the Tabernacle, he fasted forty days, and this was repeated when the law was given the second time. Apparently, his spiritual exercise in the presence of God was so engrossing, that all desires of the body were temporarily suspended. A similar experience was granted to Elijah. After his period of discouragement and sleep under the juniper tree, he was awakened by the angel and given a meal from a freshly baked cake and some water, on the strength of which he lived for forty days.

Both men in this respect remind us of the greater than either, the Lord Himself, Who, likewise, fasted forty days and forty nights.

The exceptional physical fitness of these two prophets is another little point of interest in their comparison. When we consider Moses, a man of almost one hundred and twenty years, climbing mountains, viewing scenes afar off, and distinguishing sounds at a distance, we are amazed that he retained such youthful vigour. In spite of all he had passed through, he seems to have known nothing of the limitations and frailties of old-age. We have no data by which we can tell the exact age of Elijah at the time when he stood before Ahab. Possibly the only hint that might guide us in the matter is that he was soon afterwards treated as a father and senior prophet. Whatever his age, we are compelled to admit that his running before the chariot of the king (and we may be sure the king's horses would be the swiftest in the land) for a distance of between sixteen and twenty miles, was no small feat.

No reader of the history of the Israelites can fail to see that idolatry was ever their besetting sin. After only a short time in the wilderness, and notwithstanding the many singular mercies they had experienced from God, they were quick to make the Calf and attribute their deliverance to it. While they were dancing and shouting round their new god, Moses descended the mount with the tables of the law in his hands. He immediately set about to destroy the idol and its worshippers. His clarion call on that day was, "Who is on the Lord's side?" A parallel to this can be easily traced in the story of Elijah's actions on Mount Carmel. On that day he played a very similar part to the great law-giver. Indeed, we can hear an echo of the latter's call in Elijah's words, "How long halt ye between two opinions? If the Lord be God, follow Him." The Baal worshippers, like the Calf worshippers, were put to the sword; and Israel, however temporarily, was again turned to the Lord.

The mention of Mount Carmel and the thought of the fire that fell upon the drenched altar reminds us of fire, for a very different purpose, witnessed by those two prophets. They must be amongst the few who saw the fire of the Lord consume their enemies. Korah and his company of false priests burned with fire are closely similar to the two captains and their armies upon whom the fire of God, at Elijah's bidding, fell. In both cases God proved the power of His arm in the defence of His servants.

Another point of interest in the comparison of these two prophets was the power granted to them to divide great stretches of water. Perhaps the most thrilling moment in the life of Moses was when he drove back with his staff, the mighty waters of the Red Sea; nor should we minimize the wonder in Elijah's heart, when he too, with, no doubt, this earlier experience in mind, rolled his mantle like a

scroll, waved it over Jordan, and saw its waters part asunder. His copying of the head-line could not have been more exact.

Our comparison of these two characters would not be complete if we did not inquire as to why they were both so singularly used of God. The answer is not difficult to find. Each was a man of prayer. Did not Moses know the Lord face to face? Indeed, we could well write across the desert sands the words, "Moses prayed for the people." Likewise, Elijah, as James tells us, "prayed" and "prayed again." Whether on Mount Carmel before the people, or in the upper chamber alone with the dead boy, he was able to lay hold upon his God. Another equally important characteristic of both, was their implicit obedience to the directing of God, even when called upon to do dangerous and costly acts.

In thinking of such men we must not fail to recognize that both were as human as any of us. We have but to listen to Moses speaking unadvisedly with his lips, to be satisfied that he was only a man at the best; and likewise, a moment's reflection upon the discouraged and fearful Elijah, sitting under the juniper tree, would leave us in no doubt that he, too, was part of a fallen race. Both men became so downhearted that each, in turn, went the length of asking God to take away his life.

One great event in the experience of these men must be mentioned, ere we close. It was by far the highest peak of their history, and the only occasion on record of their meeting together. We refer to their appearing with Christ on the Holy Mount. No two men were more worthy of the honour conferred, and no two men had more in common.

It would have been profitable if we had applied the various lessons taught by the linking together of these prophets, but this must be left for the reader to do for himself. We would make mention however of what to us is the chief one, namely, the unchanging character of God. How encouraging for us in these days to see that God was as willing to manifest His power in the period of apostasy in the days of Elijah, as He had been in the better times of Moses.

"REVEREND"

"Reverend" is a title only once in the Bible in Psalm 111:9, "Holy and Reverend is His Name."

Yet it is used, claimed and assumed by thousands of puny creatures which His hands have made. Even both God's titles of "Holy" and "Reverend" are thus claimed. As C. H. Spurgeon said: "It is an amazing thing how many Rev., Right-Rev., and Most-Rev. sinners there are on the face of the earth."

THE GOSPEL ACCORDING TO JOHN

—John Douglas

(From notes taken from spoken ministry)

Let us read the following scriptures: — John 20: 30-31; I John 1:3; Rev. 1:1-2.

Note the harmony of the Scriptures: In the Gospels, "the Blade" (The seed sown); in the Acts, "The Green Ears" (The Plant Growing); in the Epistles, "The Full Corn" (The Fruit Borne). Each of these contributes to the whole.

Now notice the **means**, or rather the **men**, God used to give us the Scriptures. They were divinely chosen to be divinely used. God called them by His grace, fitted them by His Spirit, and employed them in His Service. In the Gospels we have: 1. Matthew the Publican; 2. Mark the Peasant; 3. Luke the Physician; 4. John the Fisherman.

God chooses His servants and allocates their work. He is too wise to misplace us, and too loving to misuse us. We should **stay** where He has placed us, **be** what He has made us, and **go** where He sends us.

MATTHEW, the Taxgatherer or Civil Servant brings in Christ, officially. MARK, the Servant who failed, brings in the Servant who never failed. LUKE, the Physician, brings in the Babe born, the Boy growing, the Man living. JOHN, the Fisherman, brings in the SON.

Each played his part in giving us a four-fold view of our Lord. The King-Official; The Servant-Levitical; The Man-Moral; The Son-Personal. He has more hues than the rainbow and more glories than the colours of Joseph's coat.

John, the Fisherman, connects with Psalm 107:23, "They that go down to the sea in ships, that **do business** in great waters; these see the **works** of the Lord, and His **wonders** in the deep." See also Job 41. At the sea, one is educated as to the **greatness** of God. John must have been down to the sea in spiritual experience. What a wealth of divine thought is given for our consideration. In grace, God takes up ordinary men to write about the most extraordinary Man. In I Kings 7:14, we read of a man called Hiram who was a widow's son. What a great work he did! He may have been poor, materially, but he handles that which, typically, spoke of great spiritual wealth. Paul uses this line to rebuke the pride of the Corinthians. In I Cor. 1:26, we learn **God's choice** and in I Cor. 4:7, their pride. Let us appreciate the grace and give God the Glory.

John's Ministry

The three verses referred to at the beginning of this paper have a three-fold application. 1. The sinner's conversion. 2. The saints' communion. 3. The servants' consolation. In chapter 20:30, John draws attention to what **is not** written in this book, before he draws attention to what **is** written. He is selective in what he brings in, but he is just as selective in what he leaves out. Why? Let us learn from John's omissions; there is no record here of our Lord's birth, temptation or transfiguration. The answer is — Deity cannot be born, tempted or transfigured. Luke and John divide for us a prophetic statement in Isa. 9:6. In Luke, He is the Child born, in John, the Son given. Mary was honoured in bringing in His humanity, not His Deity.

It has been said that Rome would ask us to believe that God needed Mary in order to make Him a Father. The Exclusives, so called, would ask us to believe that Christ needed Mary to make Him a Son. Dear child of God, believe this — Christ became something, Man, He never was before, yet did not cease to be what He ever was, God's Son. So John writes that we might believe that Jesus (the Man) is the Christ (the King), the Son of God (Deity). In John 1:1 we have His Eternal being, His distinct Personality, His absolute Deity. PRE-EXISTENT, CO-EXISTENT, SELF-EXISTENT. Let us distinguish, not divide. In contemplating Deity our reason may reel, but let our faith remain strong. Let us admire what we cannot explain.

John gives us terseness, yet fulness (chapter 16:28), "I came forth from the Father, (Prov. 8) and am come into the world: (John 1:14 'became flesh') I leave the world, (Calvary's Cross, Luke 23) and go to the Father" (Glorification, Phil. 2). In coming **down**, He brought God to Man. In going **up**, He has taken man to God. He was verily God, but He became truly human, lower than the angels, to die in our stead. The long-promised seed of the woman, trod on the serpent and bruised his head.

We may now look at the **manifestations** of God among men, John 1:18. Some time ago, one drew our attention to the sin of Romans 1, that of making gods after their own imaginations, making him like man. Is there not a tendency of making a Christ after our imaginations today, making Him like us? Whereas the purpose of God for time and for eternity is to make us like Him—physically and morally. Let us contemplate Him, therefore, that we might become like Him (II Cor. 3:18). Contemplation and transformation go together, see Acts 7:55-56, 59, not only dying for Him, but dying like Him.

The HOUSES of John's Gospel are six in number, chapter 2:1, the House of Feasting; 2:14, the House of Merchandise; chapter 11, the House of Mourning; chapter 12, the House of Worship; chapter 13, the House of Ministry; chapter 14, the Father's House.

(To Be Continued)

THE UNANSWERED QUESTION

—*Mervyn Paul*

"Do you enjoy the Bible Readings?"

"Oh yes. We always have to go to them anyway. Dad sees to that."

"I see. But would you say that you really enjoy them?"

"Well, sometimes I do. It depends on who is there. If a preacher is there it's usually interesting."

"I see. What subjects do you find interesting?"

"Well, I like those parts of the Bible they call 'the types' very well. I always enjoy hearing about the Lord Jesus, too. And I like hearing about what is going to happen after the Lord comes; but our brethren don't say much about that."

"Would you say that End Times subjects are rather exciting?"

"I suppose so."

"And of course, hearing about the Lord Jesus stirs your heart toward Him?"

"Sure."

"The Types and Shadows are instructive, aren't they?"

"Yes, they are."

"Now what about those New Testament Scriptures which have so much to say about our separation from the world and unto the Lord?"

"Oh I suppose they are good for us."

"Do you mean that you don't enjoy them quite so much as those you have mentioned?"

"Well, I certainly don't thrill to them, anyway."

"I see. Would you have any idea why this is so?"

"Oh, I don't know. I don't think anybody really enjoys those kinds of subjects."

"Would you say that the Lord enjoys a lot of subjects that you don't care about?"

"Oh, you're getting too personal! See you later! Goodbye!"

So that was that. Obviously, the subject of separation unto the Lord was like the shoe that pinches — much too tight! However, likely we have learned enough for our present purposes. So let us go back and notice the subjects considered interesting.

First, there were those of the Types and Shadows, which foreshadow the eternal purposes of our God in redemption. They are

bound to be instructive because their fulfilment proves the inspiration of both Testaments, and that He had a pre-determined goal toward which He steadily was working. They illuminate us and make us feel more secure respecting a salvation to which we are able to contribute nothing. Hence we can listen to them contentedly and go home feeling happy.

Then there were the subjects related to the Lord Jesus — “Christ exalting ministry,” some folk call them. To hearts that are won to Christ, there isn’t anything that warms us, gives our spirits a lift, and sends us away rejoicing like hearing ministry of this type. I’m sure every young Christian enjoys it immensely. (They “enjoy” fun, frolics, pie, cake, ice-cream, candy and pop, also . . . Self-pleasing, wouldn’t you know!)

Finally, there were the End Times of this Age subjects. And I must say that most of us older people like these themes very well, too. However, since our young informant shied away from my question when asked if it were thought that the Lord enjoys a lot of subjects which are not palatable to the rest of us, I suppose I shall have to search my own heart for the answer. But since the Flesh — with its battery of Self-will, Self-seeking, Self-pleasing, Self-direction, Self-dependence and Self-sufficiency — still dwells within me, the answer easily is found.

You see, it’s like this: I know that the Lord bought me, body, soul and spirit; and that I really do not belong to myself at all (I Cor. 6:20). I know, too, that the Lord Jesus died to set me apart for God, and that His blood stands between me and the world (Heb. 13:12). But, **Oh I do enjoy pleasing myself!** And sometimes I feel like arguing **that I have a right to do so!** — A little bit, anyway. But then there are those chapters in the Epistles which seem to have so much of that other conscience — disturbing kind of ministry — evidently the same kind as that which our young friend found so distasteful. So what shall we conclude? Shall we say that God really does not have ALL our interests at heart? Or that separation from the world, and unto our Lord, is asking too much of the young people?

Since I am not a young person, and so cannot presume to answer for them, they will have to battle out the answer between their own souls and their Lord. But this much I can say: There is a joy and satisfaction attached to separation unto the Lord, imperfect though it be, which the Self-pleasing, world-dabbling Christian cannot know. For only to the extent that we are separated unto Himself is it possible for Him to manifest Himself in our lives, unto the glory of our God. Besides, there is an Enemy who is striving to control us and our lives. And the tools he uses are the Flesh and the World! So, “Let us go forth therefore UNTO HIM (our rejected Lord) without the camp, bearing His reproach” (Heb. 13:13) — **It really is well worth while!** (I Tim. 4:8).

SCRIPTURAL HYMNS

—*Hector Alves*

“Sinners, Jesus will receive,
Sound this word of grace to all,
Who the heavenly pathway leave,
All who linger, all who fall.”

Frances Bevan wrote a considerable number of original hymns, and also published several volumes of poems. She also was the author of a number of books, among them, “The Life of William Farel,” “Three Friends of God,” “Life of John Wesley,” and “Sketches of the Quiet in the Land.” Her name in the realm of hymnology is best remembered by her excellent translations from the German. Notably amongst these is “Midst the darkness, storm, and sorrow,” by Paul Gerhardt, and the well known gospel hymn quoted above.

Mrs. Emma Frances Bevan was the daughter of Philip Nicholas Shuttleworth, at one time Bishop of Chichester, and was born at Oxford on Sept. 25, 1827. Though brought up under the influence of high church principles which she early imbibed, Frances, a few years after the death of her father, which occurred when she was only seventeen, was led to take her place amongst those who met on the first day of the week to remember the Lord Jesus Christ in the breaking of the bread. This came about through attending Bible Readings held in the house of a friend, to which the young woman had been invited. At the age of twenty-nine she was married to Robert C. L. Bevan, who was well known for his benevolence and untiring devotion to the Lord's work.

There is some doubt attached to the authorship of “Midst the darkness, storm, and sorrow.” The Believers' Hymn Book gives Paul Gerhardt as the author; some commentators on hymnology tell us that Mrs. Bevan did not translate it into English, but composed it herself.

Mrs. Bevan spent the greater part of the later years of her life along with her husband at Cannes, in the South of France, which was the birthplace of many of her hymns. She passed away there on Feb. 13, 1909, in her eighty-second year.

THE GOSPEL ACCORDING TO YOU (II Cor. 3:2)

YOU are writing a Gospel, a chapter each day,
By deeds that you do, by words that you say.
Men read what you write, whether faithless or true.
Say! what is the Gospel according to YOU?

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. From time to time brethren and sisters leave the assembly; some because of an unequal yoke in marriage; some because of discontent, or dissatisfaction; some because they move to a place far from an assembly. In some instances these have joined a sect or denomination; others go nowhere or anywhere on the Lord's Day, and join nothing. Should their names be mentioned to the church, or should no notice be taken of them?

Answer. This is a good question, relative to a very important subject. It is a matter that brethren are being faced with quite frequently, and there is difference of opinion regarding what should be done about it. We must ever bear in mind that there is a "within" and a "without" relative to the church of God. (See I Cor. 5:12,13). Those who are in the church should know who are "within", and when any leave for any reason whatever, they should know who are "without". It is the church as a whole that receives into its fellowship, and it is the church that puts away or excommunicates. (I Cor. 5:13). When a person is received into the fellowship it is of necessity that his name be publicly mentioned to the church when it is gathered together. When a person has to be put away from the fellowship it is required that the name of that person be publicly mentioned to the church (no others should be present), as well as the reason for excommunication.

In the matter of a brother or a sister leaving the assembly for any reason whatever, there is a responsibility laid upon the brethren who exercise a care for "the flock over which the Holy Ghost hath made them overseers." Two or three, or more, elders ought to visit the straying sheep. Every effort ought to be made to keep that one in the assembly, unless there is a moral or spiritual unfitness to be in the fellowship. There should never be a willingness on the part of a shepherd to see one leave the assembly, unless there is a scriptural reason for it. However, when every effort to keep that one in the assembly has failed, then the elders have a duty to perform to the church. The assembly ought to be informed about the whole matter. The person's name should be mentioned; the reason why he or she has left the assembly, and that every effort was made to retain that one in their midst. It should be plainly stated that no discipline is being carried out (when there is none to be carried out), but that the one who has left the assembly is simply being given the place that he, or she, has taken, namely, outside the assembly. It should also be made clear that this does not shut the door on such should they ever desire again to seek fellowship in the assembly. The person should not be made to feel that this severance is final or irrevocable. Brethren who have this responsibility would do well to keep

able; but rather that their "seat will be vacant, and that they will be the church informed concerning additions to the number, and also concerning those who leave the assembly, whether commended to another assembly, or because of reasons stated above. "Let all things be done decently and in order" (I Cor. 14:40).

WHAT ARE YOU DOING WITH YOUR TALENT?

Some Christians seem to play at Christianity. They act as if Christ came into the world to save them from all further care about their souls, and set them free to enjoy themselves. They go in and out of our assemblies, and frisk about as if the whole business was a very nice amusement. They enjoy a spirited meeting, and admire a great address, but as to bending their necks to the yoke of Christ, they have never tried it and never will. They are the rabbits of the church. The oxen are ploughing in the fields, and the rabbits are hiding in the burrows, or sporting in the grass. Ask these brethren to do something, or give something, and off they go. To whisper the word **service** is to alarm them.

Brother, does this cap fit **you**? If so, change your way of life immediately. It is a poor thing to be trifling while others are toiling. It is dishonourable to yourself, injurious to the Gospel work, and ungrateful to your Saviour, to be wasting time and opportunity. The consequences of wasting one hour of time, it would not be possible to foresee. A moment may be the hinge of eternity to those around you. O brother, there is much to be done. **UP AND AT IT!**

WORKING OUT SALVATION

When the Apostle says: "Work out your own salvation" (Phil. 2.12), what does it mean? It means, that by the indwelling Spirit, we are day by day, to work out our salvation from everything that is not like Christ. And if I would work it out, I must first of all have my pattern before me. Having received Christ crucified as my Peace, Life, Righteousness and Strength, let me receive Him as my perfect Example. Now, as the Gospel of Christ excels and surpasses all possible thoughts of the natural man concerning God, so in this point, you never can imagine a natural man setting before him Christ's example of self-abasement before God, as the pattern by which he is to walk. The desire of every child of Adam is self-exaltation, not always as between himself and his neighbour, but as between himself and God. The life that every child of Adam lives is one of self-will; therefore, of self-exaltation against God.

—R. C. Chapman

CLEMENTVALE, N.S. — A large conference was held with good, healthful ministry for the encouragement of the saints.

MINARD MILLS, MICH. — L. E. McBain and N. Crawford saw a little blessing in tent meetings here.

FREDERICKSBURG, IA. — L. Brandt and H. Wahls have been encouraged in tent meetings in this new place, with blessing in the Gospel accompanying the preaching of the Word, also at previous meetings in Dubuque, Ia.

BRODHEAD, WIS. — S. Mick saw souls to Christ in recent meetings here.

GREEN, IA. — L. DeBuhr and Eric McCullough had some blessing in tent meetings here. P. Elliott and R. Orr had their tent in two places this summer. In Ontario, Wis., C. Yost and F. Holder saw blessing and had a good interest also in Pine Hill, Wis.

LA CROSSE, WIS. — S. Hamilton's address for the present is: 3014 Ward Ave., La Crosse, Wis., (the home of his daughter).

BAY CITY, MICH. — D.V., the assembly hope to resume their monthly meeting, which is held the first Lord's day of the month, beginning in Nov. and ending in May. These meetings in the past have been a help in this district. They have been encouraged with a good hearing in open air meetings in the park, during the past summer.

HARDWICK, VER. — W. Gustafson commenced meetings here, purposing also trying a new place, but has been encouraged to go on for seven weeks because of the interest in Hardwick.

DUACA, VENEZUELA — We received, too late for insertion in the body of the magazine, a touching tribute to Mr. Williams from John Frith who has been much with our departed brother of late and feels he owes much to him. One of the leading brethren in Venezuela said to him: "As the apostle Paul was the apostle of the Gentiles, so "Don Guillermo" has been the apostle to the Venezuelans."

CUBA — We are glad to learn that David Adams and his family have reached the United States in safety, the last of the missionaries to leave the Island. We understand that he is exercised about Guatemala.

CONFERENCES

SYDNEY, N.S. — The annual conference will be held, D.V., on October 8 and 9, beginning with a prayer meeting on the evening of the 7th. Please note the name and address of the new correspondent: Roland Kaiser, Box 423, Sydney, N.S.

AVONPORT, N.S. — The conference will be held on Nov. 11 and 12, if the Lord will. Prayer meeting will be on the 10th. Corr. Alfred Milligan, 3 Seaview Ave., Wolfville, N.S.

VANCOUVER, B.C. — The annual conference of Victoria Drive assembly, will be D.V., on Oct. 7, 8, 9, with a prayer meeting Oct. 6 at 8 p.m. in the Gospel Hall, Victoria Drive, cor. of 31st Ave., also on Saturday and Lord's Day morning (Breaking of bread at 10 a.m.). The remaining weeks on Lord's Day and Monday will be in the Alpen Auditorium, 33rd Ave. and Victoria. Brethren walking in the old paths will be welcome in ministry and the Gospel. Corr. W. Hutchison, 4760 Little St., Vancouver 16, B.C.

WATERBURY, CONN. — We purpose having our annual conference Oct. 28 and 29, with a prayer meeting Oct. 27 at 8 p.m. All meetings in the Gospel Hall, Spencer Ave., Waterbury, Conn. Corr. W. Batterton, R.D. 2, Terryville, Conn.

DETROIT, MICH. — The annual conference will be held in the Gospel Hall, 7345 West Chicago Blvd., (corner of Prairie) Detroit, on Nov. 18 and 19. Meetings at 10 a.m., 2.30 p.m. and 7.30 p.m., preceded by a prayer meeting on Nov. 17 at 7.30 p.m. Corr. Alexander Stewart, 9950 Pierson, Detroit 28, Michigan.

WITH CHRIST

BLUE RIVER, WIS. — Our dear brother and sister, Mr. and Mrs. Bethke, Sr., were called home suddenly as the result of an auto accident on August 25th. Their car was struck by another in which two young folk were killed, the only survivor of the accident being an unsaved son of brother Bethke who was injured and taken to hospital. Mr. and Mrs. Bethke were saved at meetings held over 11 years ago by O. Smith and P. Elliott and were in fellowship in the Blue River assembly. Over three hundred were seated and others stood while the Word was being preached at the funeral by S. Mick and A. W. Joyce at Richland Centre, Wis. P. Elliott spoke at the grave.

CRAPAUD, P.E.I. — On Aug. 21st, our dear brother, Melvin Thompson, in his 25th year, was called suddenly into the Lord's presence as a result of being burned in a flash fire. With 90 per cent of the surface of his body burned he sang: "Safe in the arms of Jesus" while being taken to the hospital by two R. C. neighbours. He was saved at 14 years of age and has been in the Crapaud assembly over three years and was highly esteemed by all. D. C. Howard and G. A. Ramsay preached the Gospel to a very large crowd in the Gospel Hall; Robert McIlwaine spoke at the grave.

VANCOUVER, B. C. — On Aug. 29th, our dear sister, Mrs. George Kostick, went to be with Christ aged 57. She was born in Vancouver and born again in 1922 and since that time has borne a good testimony for her Lord. Hector Alves preached the Word faithfully at the funeral parlour along with A. Wilson and T. Kirkpatrick at the grave.

WATERBURY, CONN. — On Aug. 3rd, our beloved sister, Mrs. Robina Leonard, passed into the presence of the Lord, aged 91. Loved by all, she will be greatly missed as she loved the Lord, His people and the assembly in which she was in fellowship almost from its beginning. The funeral services were conducted by Gordon Reager, a friend of the family.

HUNTSVILLE, ONT. — Our dear brother, Mr. Wm. Gates, went home on Aug. 23rd. He was born in 1891 and has been in happy fellowship in the Huntsville assembly for many years as he was saved in 1908. The funeral was held in the Gospel Hall by W. E. Pears and A. Grainger.

PARRY SOUND, ONT. — Mrs. Joe Jacklin went home on Aug. 4th. Our dear sister was saved about 20 years ago and in fellowship in the assembly since that time. Three weeks later, on Aug. 28th, her husband who was too ill to be present at his wife's funeral, was also called home. Mr. Jacklin was saved about 16 years ago and was also in the assembly. They leave a large family all of whom had professed except a son and daughter. These last two professed just minutes after the death of the father. E. Pears spoke at both services at which large companies gathered.

NEW BEDFORD, MASS. — Mrs. Jessie Smith Hunter, the widow of Evangelist Wm. H. Hunter, passed away, after almost three years illness, on Aug. 30th in her 83rd year. Mrs. Hunter spent a few years in the Westerly R.I. assembly, then, for the past 63 years in the New Bedford assembly. Prov. 31 best describes her, in verses 10-31. Her home was ever open to the Lord's people and neighbours in time of need. Her son Donald, of Tokyo, Japan, took the funeral service.

BELFAST, N. IRELAND — Our dear brother and faithful servant of the Lord, Mr. Wm. McCracken, went home peacefully to be with the One Whom he served so faithfully on August 13th, aged 88. He was saved at 15 and has preached the Word for over 60 years. We hope in a later issue to give further details of his life and work.

JACKSON, MICH. — Our sister, Mrs. Wm. Anderson, went to be with the Lord on Aug. 17. She was saved 31 years ago in meetings by A. Stewart and L. McBain in a school-house near N. Adams, Mich. She was gathered out at that time and has maintained a steadfast course, along with her husband, since that time. Given to hospitality, she will be greatly missed. The funeral was taken by L. McBain and N. Crawford.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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TIDINGS

NEW ADDRESSES — George Graham, 2804 Lafayette St., McKeesport, Pa.

VANCOUVER, B. C. — Ed Doherty (Cuba) is having Gospel meetings in the Nanaimo Rd. Hall.

TOGO, SASK. — Arnold Adams joined J. Ronald in Gospel meetings.

MAGNETAWAN, ONT. — The conferences held in Orillia, Huntsville, Arnstein and Magnetawan were all well attended and the ministry, according to reports, was most practical and helpful.

NIAGARA FALLS, ONT. — The time of the Gospel meeting at Wilmott St. has been changed from 7:30 to 7 p.m. on Lord's days.

NEWMARKET, ONT. — J. Adams has been encouraged by the Wednesday night children's meeting, also by another man professing to be saved. He also had a week of children's meetings in the Lansing Hall and is having similar meetings in Pape.

VALENS, ONT. — Sam Rea is preaching the Gospel and encouraging the Lord's people but is finding it hard to get strangers to hear the Word.

ST. THOMAS, ONT. — A good conference has been reported with helpful practical ministry given. Hector Alves was called for the funeral of brother Alex Matthews of Seattle, Wash., an account of which will be in our next issue.

SAULT STE. MARIE, ONT. — Brother Carboni of Italy is having some meetings and visiting among the Italians. He told of the work in Italy in a recent visit to West Chicago Blvd., Detroit.

MONCTON, N. B. — Brother N. L. MacNeil writes; "Brethren Fairfield, Markle, Joyce, Howard and Pearcey have all given appreciated ministry during the past few months, and G. Heidman has just concluded a series of meetings on the "Seven Churches in Asia."

MIXED GARMENTS

—A. W. Joyce

"Thou shalt not wear a garment of divers sorts ('mingled stuff' R.V.) as of woollen and linen together" (Deut. 22:11).

What the natural man loves, God hates. Man loves mixtures, God hates them. Hot water and cold mixed produce lukewarmness. The Laodiceans were lukewarm, and, because of this the Lord said: "I will spue thee out of My mouth." Mixtures among God's people have always marred their testimony before the world. In the last days especially, mixtures will characterize Christian profession, therefore, we should be always on our guard against them.

Pharoah did his utmost to keep the people of Israel in Egypt so that their worship of the true God might quickly be corrupted by a mixture of idolatry. Moses would not compromise but said: "We must go three days journey into the wilderness." When the devil saw that he could not keep redeemed Israel in Egypt, he saw to it that a "mixed multitude" was infiltrated among God's people. This mixed multitude became a source of weakness and trouble among the people of Israel during the forty years of their pilgrimage.

The GARMENT suggests the life of the believer as seen by men. In the Old Testament, we have many instances of righteous, and even good men, putting on "mixed garments." Lot put off the garment of the pilgrim and stranger, and put on the mixed garment when he chose wrongly and "pitched his tent toward Sodom." As time went on, the mixture of world-bordering became ever more and more pronounced.

Lot arrived in Sodom only as a visitor but soon he became a dweller in Sodom. From being a plain citizen, he was promoted to become a judge in the gate. Finally he became so mixed up with the Sodomites that he addressed these wicked men as his "brethren", see Gen. 19:7. But by that time they had lost all respect for Lot and they referred contemptuously to him as "this one fellow." The sad sequel to Lot's donning of the mixed garments is familiar to us all. He lost his testimony, his family, his character and the eternal reward that will be portion of his uncle Abraham, the man of separation who would not wear the "mixed garment."

King Jehoshaphat could truly be called, not merely a "righteous man" as was Lot, but a "good man."

The time came, however, when Jehoshaphat divested himself of the garment of separation and put on a mixed garment when he went to Israel to associate with wicked King Ahab. He sat upon

a throne, side by side with Ahab. He was inveigled into joining in a military expedition with the king of Israel that well nigh caused King Jehoshaphat to lose his life. When the latter called for a prophet of the Lord, he had so compromised himself that he remained silent while the faithful prophet was condemned to imprisonment by King Ahab.

King Jehoshaphat again donned mixed garments when he united with Ahab's wicked son Ahaziah in a business venture, 2 Chron. 20:35. God showed His displeasure by breaking up the ships which they had prepared. Ahaziah wanted to push ahead in spite of the Lord's opposition, but evidently the King of Judah had learned his lesson, at least at that time, and he refused, 1 Kings 22:49.

How very far-reaching are the effects in the believer's life of mixing those things which God has separated. Why then should we not take warning and be content to walk the path of separation with our Lord? The One Who was "despised and rejected of men" in the days of His flesh, is still rejected by the world at the present time. It is absolutely impossible to indulge in worldly mixtures without losing spiritual strength. In Hosea 7:8, we read: "Ephraim, he hath mixed himself among the people . . . strangers have devoured his strength, and he knoweth it not."

It is true that failure may come into the life of a Christian who is endeavouring to wear the unmixed garment, and he may on occasion get that garment spotted by the world, see James 1:27. But the Lord is ever ready to cleanse and restore by the application of the purifying water of the Word of God. If, however, we deliberately weave a mixed garment, and wear it before the world, we will awake finally to find our testimony lost before the world and our lives lost for God.

May the Lord preserve us from religious mixtures — which is one of the most deceptive of all. May we be kept from mixing our heavenly citizenship with the corrupt politics of the world. May the Lord deliver the young in Christ from mixed marriages with the ungodly and the business man from partnerships with the unconverted.

When should we wear the unmixed garment? Our garments should be unmixed, not only on the Lord's Day when gathered in assembly meetings, but seven days in the week. We should wear them in singleness of heart and life in whatever company in which we may be found — in the assembly, in the home, and in the world. If we find ourselves in any company where it is evident that the unmixed garment is out of place, this should prove to us that we are out of place, and it will be our wisdom to leave that company. When Peter tried, for a little while, to wear a mixed garment, he

was challenged, "Did not I see thee in the garden with Him." As if to say, "If so, what are you doing here?"

May the Lord help us to wear the single garment of a consistent life that we may live for the glory of God, for the help of the people of God and send forth the light of the Gospel of God.

MUST BEGIN AT HOME

We sometimes pray for a revival, and we are right in so doing, for there is nothing more needful. But let us not forget that the revival must begin with ourselves.

If saints are to be refreshed and sinners saved, let us be assured of this, that unless we are revived — unless we get our own souls filled with fire from off God's altar first — the revival will be nipped in the bud.

And, fellow-believer, what is there to prevent a mighty revival taking place in your soul and mine? There is just one thing to prevent it — our unwillingness to come down. To be rich and increased with goods means to have need of nothing, not even a revival. The hungry He filleth with good things, but the rich He sendeth empty away. They come needing nothing, and verily they take nothing away!

It is such a hard thing to come down. Such a hard thing to tell the Lord at the prayer meeting that our souls are really in a bad state, and that we need a revival! The appearance of "health" must be kept up at all cost. It would never do to let our fellow-saints know that our souls were on the borderland of "death by starvation." O no! And so the appearance is kept up — our brethren are deceived — and we are away in the far country; where, instead of enjoying the "bread enough and to spare" of the Father's House, are feeding on the husks.

Then, beloved, if we have "come to ourselves" and thus seen our true condition in His sight, let us remember that all the good things of His house are at our disposal if we will only arise and come to our Father.

Let us arise then, and come, and acknowledge our poor condition to Him who seeth the heart, and pray that He will "revive us again," and He will grant our request. We shall be revived. The contagion will spread to others of the saints. The Gospel will be proclaimed in a way it has not been done for long. Sinners shall be saved — a mighty revival will come from the presence of the Lord, and who knows but that you, dear reader, are come to the kingdom for such a day as this?

I'M A CITIZEN — THEN WHAT?

—G. G. Johnston

Some of our acquaintances have a dual citizenship, having been born abroad of Canadian parents; or, having been born in one country, then reared in another. However, some privileges are denied to such persons. One is that they may not exercise their franchise in both countries.

All Christians are spoken of in the Scriptures as citizens of Heaven. (Note Philippians 3:20, where "conversation" would be better rendered "citizenship.") Our spiritual birth was from heaven. (John 3:3; 1 Peter 1:23), and our inheritance is heavenly, (1 Peter 1:4). On the day of our conservation, we became part of the heavenly family, children of God, and subjects of the Lord Christ. He will later become King of Kings and Lord of Lords, and shall reign upon the earth, but for the present, that He might show grace to a rebellious world and gather out of it His beloved Church, He condescends to be King in rejection (as was David), while the usurper (Satan) occupies the throne of this world. We who have been saved by His grace have been taken out of this world, then sent back into it to declare our loyalty to the One the world has rejected.

In first place, then, we are subjects of His kingdom, living in a foreign land, and owning allegiance to One whom this world did not, does not, want. Need we expect the world's smile? Surely not, if we are true to Him.

But, does this mean that we are not subjects of any earthly power? Are we encouraged in the Scriptures to disobey the "powers that be?" Far from this. The apostle Paul asserted that he was a "citizen of no mean city" (Acts 21:39). And when he would otherwise have been tortured to extract a confession of guilt, after the practice of the Communists of today, and of some other barbarous types of government, he defended himself from their brutality by stating that he was a Roman citizen. Again, when we read of his imprisonment in Philippi, he did not at first claim this citizenship, though both he and Silas were Romans, evidently guided by the Lord so that he might contact and win the jailer and his family for Christ, though it meant great suffering.

From these incidents we gather that one might, or might not, make use of his citizenship right as a means against injustice. To use it would be within the right of the individual Christian, if he felt the Lord would have him exercise it. Thus a Christian living abroad, or a missionary in a foreign land, might rightfully claim the protection of his country's authorized representative in a case of difficulty.

A matter which effects a great many more Christians regards

what should be our attitude toward the constituted authority of the country in which we live, whether we are citizens or aliens. First of all, should a Christian obey all the known laws of the land, or only those which in his judgment are correct? Should he refuse to obey any of them; if so, which ones?

At the time in which the apostle Paul wrote to the Christians of Rome the most ruthless of all Roman emperors was in power, yet he wrote: "Let every soul be subject unto the higher powers." (Romans 13:1). Similar instructions were given by him to Titus for the believers in Crete, and Peter enjoins the same. How is it, then, that we find in the Acts some instances in which Peter, and others, refused to obey orders given by the authorities?

Two reasons might be given for the disobedience of Peter and his associates, as given in Acts, chapters four and five. One is that it is questionable whether those who forbade them had not exceeded their authority in doing so. This prohibition came from Annas the high priest and his fanatical clique (Acts 4:6; 5:17). The Jewish council, or sanhedrin, had certain local powers, especially within the temple precincts. They may, then have been within the rights granted them by the Romans, but they were circumventing the command of a higher authority. Peter, who previously had quaked before them and had denied his Lord, replied boldly: "We ought to obey God rather than men." (Acts 5:29). They were doing God's business.

It is not uncommon to hear bold claims of having disregarded the law, by exceeding the speed limit, by cheating in taxes, and in other ways. Some make excuse, claiming they consider there is some form of injustice in the law they have flouted. Is such action worthy of a Christian? Would we have order, or chaos, if each person were free to disregard such laws as he did not agree with? No, the clear command of Scriptures is that we should be subject, and, thank God, the Christian is generally known as an obedient, giving due honor to constituted authority wherever he is found.

It was once said in Venezuela that representatives of the Roman Catholic Church interviewed General Gomez, the late President, seeking his aid in opposing the advance of the Gospel in that country. His answer was: "If there were more Evangelicals, I should be able to sleep better."

The Word of God gives no guidance to any who enter the political arena to depose, or help to depose, a constituted authority. Our responsibility is to be subject to whatever authority may have been constituted. We are enjoined to pray for them (1 Tim. 2:1, 2), and if some things seem to call for correction, our proper recourse is to prayer.

THE GOSPEL ACCORDING TO JOHN

Part 2

—John Douglas, Scotland

THE MARRIAGE

One wonders why the Lord chose the occasion of marriage for the beginning of His miracles, and thereby to manifest His glory. Here, His Grace and Power bring to view His Glory, verse 1. He was invited, and He went. He never countenanced what He condemned, and His example is ours to follow. In 1 Cor. 10:21, He forbids the heathen temple; in verse 25, He permits the market place; in verse 27, he allows the home. Here we have liberty with exercise, see verse 15, "Judge ye what I say."

The marriage in John 2 takes us back to Gen. 2:24. Here God performs the first operation and celebrates the first marriage. He confirms creatorial order as at the beginning, and points forward to what shall be celebrated at the end, Rev. 19:7. Here is the "Day of the gladness of His heart" when He Who was "exceeding sorrowful" in the Garden of Gethsemane, will be exceedingly joyful in the glory, Matt. 26:38 and Jude 24. He confirms the one, contemplates the other and also condemns the error of 1 Tim. 4:3 — forbidding to marry.

God established marriage in Gen. 2, Christ sanctified it in John 2, and we are called to reverence it, Heb. 13:4.

Let us notice now Mary's suggestion and the answer of Jesus. Is not the mother seeking to control the activities of the Son of God? Is the natural seeking to control the Divine? Have we not the same in John 7:3? His brethren did not believe in Him, and yet they sought to control Him? We are called to turn down the control of nature and yet we are called upon to respect its relationship, see John 19:26, Eph. 6:1-2. Obey them and honor them, but only in the Lord. Nature sought to lead Abraham, Gen 11:31 and to delay Rebecca, Gen 24:55.

THEY HAVE NO WINE

Man's supply runs short, but "man's extremity is God's opportunity." In John 4, the Lord turns the woman from a water-pot to a well, which is not provisional but everlasting, not for a season but for evermore. We read of "no wine" in John 2, "no husband", in John 4, "no man" in John 5, and "no bread" in John 6. Man's poverty makes room for God's plenty, see John 1:16, "Of His fulness have all we received." The Lord turns water into wine (a material miracle). He turns a dead man into a living man, John 11 (a physical miracle). He turns a raving wolf into a lamb, 2 Cor. 10:1 and Acts 9 (a moral miracle). He not only meets a need but supplies that which is better,

verse 10. He reverses man's order, "The good wine until now." The present is but foretaste, the future is the fulness.

"Oh, if this glimpse of love is so divinely sweet,
What will it be, Oh Lord above, Thy gladdening smile to meet."

THE HOUSE OF MERCHANDISE (Chap. 2-13)

God made the Temple the House of Prayer. Man made it the House of Merchandise. Instead of priests we have merchants. Divine things are commercialized. They bring their business into God's things, but they do not bring God into their business. This incident is recorded in the four Gospels. We see the **approach of the King** in Matt. 21 and "Where the word of a king is, there is power: and who may say unto him, What doest thou?" (Eccles. 8:4). What the Lord did was governed by what was written, verse 13. Here He condemns both the seller and the buyer, the doer and the abetter. These people seem to be taking advantage of a divine consideration in Deut. 14:24, and were making capital of it. This should be a loud voice to us. "The love of money is the root of all evil," see Judas' betrayal of Christ and Balaam's ministry. In 1 Tim. 6:10, principals of faith are violated by those who "will be rich", in order to obtain money. Riches may be a good servant but a bad master. Remember Gehazi and the leprosy of covetousness (2 Kings 5).

In Mark 11:11, we have the **approach of the servant**. He goes in, looks round about on all things and then goes to Bethany. "The servant must not strive but be gentle." On the morrow He returns disappointed. He condemns mere profession (foliage without fruit) verse 12. In Mark, as the servant, he asks, "Is it not written?" (verse 17). In Matthew as the King He states authoritatively, "It is written."

In Luke 19:45, we have the **approach of the man**, verse 41. Before He enters the temple, He weeps over the city, in tenderest sympathy and yet in utmost faithfulness. He weeps for them and He weeps with them. "Who in the days of His flesh . . . offered up prayers, and supplications with strong crying and tears." So our minds go back to men who, like their Lord, shed tears (Jeremiah, Nehemiah, Paul). Let us remember that the Lord puts all **our** tears into His bottle — tears of disappointment, tears of sorrow, tears of remorse, tears of service, and tears of worship, while we are walking through this "Valley of Baca."

In John 2:13, we have the **approach of the Son**. We have seen the authority of the King, the carefulness of the servant, the sympathies of the Man, in which faithfulness is governed by what is written, but in John 2:17 the action is governed by zeal. The inner motive begets the outward action. If we see His goodness at the marriage, we see His severity in the temple. He "Loved righteousness and hated

lawlessness", and thus severity was mingled with discretion. He drove out the things which should not have been there and said of the doves, "Take these things hence." A necessary lesson to be learned in connection with discipline, is to see the difference between the leader and the led. We learn this in Absalom and Solomon.

In the cleansing of the temple in Matthew, Mark and Luke the Lord refers to the intruders as robbers, but here he speaks of merchandise. The word means emporium or place of business. Thus the Lord gives to it the character of Babylon, see Rev. 18: 11-12. What a difference from that which is of God! He makes a scourge of small cords. We should remember that He Who is a Priest over the House of God to control our worship, is also Son over the House of God to control our behaviour. He is not intimidated by the roar of the bull, nor is He deceived by the cooing of the dove — the roaring lion or the angel of light. Hezekiah was not intimidated by the Assyrians, but later he was deceived by the Babylonians. In the book of Ezra, the Jews were not deceived but they were intimidated by their foes. In Acts 16, Paul rose superior to both.

SIGHTS ASSOCIATED WITH THE HOUSE OF GOD

We have the Glory of the House with Solomon, 2 Chron. 5:14, and its Defilement in Ezek. 8. We have in John 2, what the Lord saw in the House, in the Epistles what Paul saw and in Rev. 2 and 3, what John saw. What do we see in our days? — broken walls, separation and distinction lost, burned gates, government flouted, lawlessness encouraged, an afflicted people. This is sad yet true picture; but it need not be so. Let us listen to the solemnity of His warning and also to the gracious entreaties of His promises. His warnings are given that we might fear Him, and His promises are given that we might trust Him.

(To be continued)

THE DEVIL — AN ANGEL ?

Many consider the devil a mere influence, or an ugly form similar to man, but with horns, hooves and a writhing tail. Because of this mistaken conception, he is able to move freely in society as an angel of light, deceiving the whole world.

He magnifies knowledge, but it is not the knowledge of God. He exalts fame, but not the fame of doing exploits for God. He exalts in beauty, but it is not the beauty of holiness. He makes much of religion, but it is not the pure religion and undefiled of James 1:27.

G.G.J.

THE MEAT OFFERING**Part 4**

Though we are encouraged to copy the example of Him Who is our Meat-offering, we must remember, however, that if all the grace of which we could conceive as capable of being communicated to a creature were ours, our characters could never be as **this** Meat-offering. First, because it was positively and negatively perfect. Second, because it was presented and burned on the altar **for others**. Moreover, the character of Christ was the development of an excellency that **essentially** pertained to Him as the Holy One. Whereas our characters in their best developments have not only flaws unnumbered, but are always the result of a power implanted in us by Him. This power is one which is so far from being naturally ours, that the moment it is implanted, it finds itself resisted and opposed by every energy that nature gives.

Nevertheless, if we habitually test our ways by the character of Christ, we shall acquire an aptitude for distinguishing leaven and honey, and salt and frankincense — if we accustom ourselves to say, "How would Christ, in these circumstances, have thought or acted, or spoken or felt?" The actions based on such remembrance of Christ will not indeed be Meat-offerings, but they will be accepted through Him Who was the Meat-offering, and so will have an excellency attributed to them, which is not intrinsically their own.

We should reflect, too, on the hindrances which at present obstruct, both in ourselves and others, those developments of character, which our consciences approve and our spirits perhaps desire. This will quicken our apprehension of the blessedness of that hour, when, being changed into the likeness of Him, Who is risen for us, we shall find even our characters more perfect because like unto His. "I shall be satisfied when I wake in Thy likeness."

This thought, though not properly the subject of this chapter, is nevertheless introduced into it by a verse, evidently parenthetical, but intended to remind us that earth is not the only scene in which living character is displayed. It teaches us that there is another sphere, eternal in the heavens, into which Christ as our first-fruits and forerunner has already entered, and there liveth unto God. The parenthetical verse is this, "As for the oblation of the first fruits, ye shall offer them unto Jehovah, but they shall not be burned on the altar for a sweet savour."

The oblation of first fruits here referred to is described in Lev. 23:10-11, and is said by the Apostle Paul to typify Christ raised from the dead and made the first fruits of them that sleep, 1 Cor.

15:20. First fruits as thus applied to Christ, is a word of exceeding blessing, for it implies the sequence of ourselves into a condition similar to that which He — our first fruits, has been already brought. When Christ was here, His service was to satisfy for us at the altar. There He became as the Meat-offering burned for a sweet savour. But He will never more be this. "Christ being now raised from the dead dieth no more, death hath no more dominion over Him." Accordingly the "first fruits" which represent Him in resurrection were not burned on the altar. They were only presented to the Lord and waved before Him — the typical pledge of that blessing which He afterwards expressed in words such as these, "Because I live, ye shall live also". Or again, "The glory which Thou hast given Me, I have given them, that they may be one as we are."

This, as I have already said, is not the subject of the Meat-offering chapter; but it is one that is clearly connected therewith. There is so manifest a connection in thought between Christ accepted for us here at the altar, and Christ accepted above, as the "first fruits," that we might expect that our minds should be led on from this scene. We have yet to consider ourselves and our characters in painful contrast with the Holy One offered for us. We look on to that coming hour when this sorrowful contrast shall cease to be — when sin and mortality shall be alike swallowed up of life, and no leaven nor any honey, nor anything short of the perfection of Christ, shall any longer be found in the characters of the risen saints of God.

We shall no longer then use, as now, this chapter; but it will not be forgotten. All that we then shall know and feel and exhibit — all the living powers of our new and excellent being, will be recognized as part of the results of **His** having been accepted for us Who is our MEAT-OFFERING.

WITH CHRIST

EDEN GROVE, ONT. — Our dear sister, Mrs. Florence Lemont, passed peacefully to be with the Lord on Sept. 25th in her 75th year. She was saved 30 years ago reading the tract, "Safety, Certainty and Enjoyment" which had been given to her by our late brother David Miller. She saw the truth of baptism and gathering to the Lord's Name and continued faithfully in the Eden Grove assembly till her homecall. Earl Pears and George Jones shared the funeral and spoke faithfully to the good number who were present.

He who cannot pardon others destroys the bridge by which he himself must pass.

WHEN THOU BULDEST A NEW HOUSE

Deut. 22:8

—*John Brownlie*

“When thou buldest a new house, then thou shalt make a battlement for thy roof that thou bring not blood upon thine house, if any man fall from thence.”

In this portion of the Word of God we learn how interested God was in connection with the houses of His ancient people. The roof of the house in the east was used for many purposes — for Rest, (1 Sam. 9:25), for Prayer, (Acts 10:9), for Testimony, (Matt. 10:27). Therefore God’s command to them was that they should build a battlement, that no one might fall from the house-top.

Because God is still interested in the homes of His beloved people, let us notice four battlements, which, if heeded, will prevent those in our houses from falling.

Battlement Number 1. Godly Order, Eph. 5:22-23, and Eph. 6:1-3. Here, the wives are to be subject to their own husbands. The Word of God gives the husband the place of the head of the home. How sad when the wife rules the home and the husband does not fulfil the place God has given him; only disaster can be the result.

There are two things mentioned concerning the wife’s attitude to her husband, Submission, (verse 22) and Reverence, (verse 33). The husband’s attitude towards his wife is Love, not attempting to make her a “door-mat”. In chapter 6, children are to obey their parents. How much this exhortation is needed today, as we see conditions all around us, reminding us that we are in the last days, “disobedient to parents” (2 Tim. 3:2).

Battlement Number 2. Reading of the Word of God and Prayer, see Deut. 6:7. God impressed upon His earthly people the importance of reading the Word of God in the home. Young Timothy was taught this, see 2 Tim. 3:15. Young believers, setting out in the new sphere as husband and wife, should not neglect the daily reading of the Scriptures, and having prayer together. This will be effective battlement around the home.

Battlement Number 3. We need to be careful as to whom we receive into our homes, see 2 John and Psalm 101. The aged apostle John, in writing to this dear sister, (note — it is very significant that it is written to a sister) warns against certain who would try to get into the home. Because of the doctrine they bring she is not to bid them God speed. The Psalmist, also, was careful about whom he received

into his house. And we, at the present time need to exercise this care when there are so many going from door to door with false teachings. We must keep such out of our homes that we may not have a fall.

Battlement Number 4. We need also to be careful as to **what** we have in our home. In Gen. 35:1-4, we learn that Jacob had things in his home that were not honouring to God. How many of God's dear people have things in their homes that ought not to be there — things that may cause a fall! There may be things which are not paid for, there may be television, etc. Let us be like Jacob and put all such things away. May we have rather the "pot of oil", 2 Kings 4:1-2 **WHAT HAST THOU IN THINE HOUSE?**

HELPING OTHERS

Slowly, sadly, with the reapers, who had laboured long and late,
Came I at the Master's bidding, and was latest at the gate.
There, apart from all the others, weeping bitterly I stood;
I had worked from early morning, working for the others good.

Where one friend had fallen, fainting, by his piles of golden grain,
With a glass of cooling water I revived his strength again.
And another, worn and weary, I had held and cheered awhile,
Till her failing strength returning, she went onward with a smile.

And the others I had aided, while the golden moments fled,
Till the day was spent, and evening on the earth her teardrops shed.
And I to the Master's presence came with weary, toil-worn feet,
Bearing as my gathered harvest **but a single head of wheat.**

Then I laid it down with weeping, at His blessed pierced feet.
And He smiled upon my trembling, Ah! His smile was passing sweet.
Child, it is enough, He answered — "All I asked for thou hast wrought;
And among the band of reapers, truly, bravely hast thou wrought."

Then I woke: but long the vision in my heart I pondered o'er,
While I tried to see what meaning hidden in its depths it bore.
And at length its lesson slowly dawned upon my wondering mind;
Never mind what others gather, do whate'er thy hand can find.

Those who seek to serve God's servants,
And to make their labours light,
They shall share the gathered harvest
And Christ's welcome, glad and bright.

THE PITCHING OF THE TABERNACLE

Numbers 4:5-6

—*Harry Macfarlane*

In these verses we have instructions as to what was to be done first, when the camp of Israel was to "Set forward"; and possibly this was done some thirty one times before the Tabernacle was finally set up at Shiloh, in the land of Canaan.

Aaron and his sons were to come near and take down the beautiful veil that separated the holy place from the most holy, and they were to cover the ark of the testimony with it. The ark, no doubt, speaks to us of our Lord Jesus Christ. When the two tables of stone were put into the ark, we are reminded of the words of the Psalmist, "Thy Word have I hid in my heart" (Psalm 119:11).

As to the veil, we are not left in any doubt as to what it speaks, for Heb. 10:20 says: "Through the veil, that is to say His flesh." So when the ark was covered with the veil, and then the covering of badger's skin over that for protection, and finally the cloth, wholly of blue laid over it, it was now ready for the Kohathites to carry along the wilderness journey.

It is noticeable that the staves belonging to the ark were the only staves that were always in the rings in readiness for the journey. They remained so until the ark rested on the golden floor of the Temple, then they were withdrawn, never to be used any more. These staves of shittim wood, overlaid with gold, would remind us of the presence of Christ, ever with His people all along our pilgrim pathway until we reach the glory and our eternal rest.

In 1 Tim. 3:16, we hear the apostle saying: "Great is the mystery of godliness: God was manifest in the flesh . . ." Thus when our Lord Jesus came into the world, Deity was clothed in perfect humanity, and He was ready for His sojourn on earth, and His journey to the Cross. What a beautiful sight the cloth, wholly of blue, would be over the ark! How it reminds us of the heavenly character of our Lord Jesus Christ which was constantly manifested to all, while He was in this scene. He could say: "I came down from heaven, not to do my own will, but the will of Him that sent Me."

In 2 Cor. 4:7, we read: "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." How wonderful to think that since we have been translated out of the kingdom of darkness, and into the kingdom of His Son,

we have a divine life within us. We have also the indwelling of the Holy Spirit of God to help us, in order "that the life of Jesus might be made manifest in our body." Surely this would be the manifestation of the heavenly blue as we journey through this scene that was hostile to our blessed Lord, and that is still hostile to the child of God who is in any way manifesting "the life of Jesus in our mortal flesh."

"When the life the flesh obscureth
In each radiant form shall shine:
And the joy that aye endureth
Flashes forth in beams divine."

A POWERFUL WEAPON

A well-known Christian doctor of Switzerland had an infidel as his companion, in a compartment of a Paris-bound train. The infidel, knowing of the doctor's faith in Christ, began to argue with him about the Bible and Christianity. No matter what the infidel said, Dr. Malan replied with an exact quotation from the Scriptures. Not once did he give his own opinion, nor did he try to explain the Scriptures in his own words. Time and again the infidel was thus met with the Word. Finally, in exasperation, he exclaimed, "But I don't believe the Bible! What is the sense in your quoting it to me?"

The Swiss doctor answered with the words of our Lord, "If ye believe not that I am He, ye shall die in your sins." John 8:24.

Ten years later, Dr. Malan received a letter from Paris. After a few introductory remarks, reminding the physician of the conversation on the train so long ago, the writer, the former infidel, wrote: "You simply used the Sword of the Spirit and stabbed me through and through. Every time I tried to parry the blade, you gave me another stab with the Sword, until I realized that I was not fighting you, but God."

"The word of God is quick, and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart." Hebrews 4:12. "Faith cometh by hearing, and hearing by the word of God." Romans 10:17.

But one cannot wield the Sword of the Spirit unless he knows how to use it, and one cannot know how to use it unless he is familiar with it. Know your Bible. Read it. Study it. Live it.

The Evangelist

MOTHERS CRY SO HARD!

—*Mervyn Paul*

Not for young Christians would I write at this time, but for those distressed mothers who have seen saved sons, or daughters, taking paths of disobedience — paths which always lead to trouble and sorrow, and sometimes to shame and remorse.

Some of these dear young people ventured into these paths hoping to find a love and happiness which would at least compensate them for any price they might have to pay. Others are seeking to satisfy their cravings for adventure, or of ambition; while some yearn to be like the worldlings around them, desiring to follow their ways and fashions. But, fearing the penalties that disobedience ultimately brings (Heb. 12:6-8), their mothers cry so hard.

Back behind their tears are the questions to which I have listened so often of late:

— “Where did I fail? Surely I must have failed my child in some way. Wasn't I faithful, or loving, enough?”

— “What was wrong in my life that the Lord could not answer my pleadings that my child might not be allowed to continue this course?”

— “Oh why did it have to be this way? Why didn't the Lord stop it before it went too far?”

Well my distressed sisters, let me tenderly suggest that you dry your tears, and consider the little message I have been directed to set before you.

First of all, **if Rom. 8:28 still is true**, it should be clear that, since they are His children, God is not seeking to wreck their lives. There must be good reasons for His refusal of your requests that He should halt their downward course. No doubt one of those reasons is seen in the case of the Prodigal Son (Luke 15:11-24), which sets forth God's attitude toward sinners and back-sliders.

Have you ever noticed what the Father did to stop His son from going to the far country?

So far as I can see, he did nothing whatever! He did not beg and plead, and promise all sorts of things if only he would stay at home. When the boy departed, he did not run down the road after him to entreat him to return. Instead, he gave him a share of his living; and far from trying to hinder his leaving, **he actually made it easy for him to go away!**

Now remember that this is a picture of the dealings of our God with folk like that Prodigal Son. And the rest of the story shows the

reason for them. **THE SON'S ATTITUDE TOWARD THE FATHER WAS ALL WRONG.** He wanted to have his own way and to do as he pleased. And here we recognize our first lesson: **It was Self-will and Self-pleasing that set the boy on the downward path — NOT HIS FATHER'S FAILURES!** Get that point fixed in your minds, my beloved sisters! For in refusing to stop your children's waywardness, you may be certain that their Heavenly Father sees Self-will and Self-pleasing as two damaging evils which must be corrected; **and that some degree of far-country experience will be the only thing that will correct matters.** Indeed, in holding up the answers to your prayers, it may be that the Lord was answering some of your other prayers, first. For without a change in those wrong attitudes, He could not act. Can you understand this?

Furthermore, although your child, my sister, may have disobeyed you, brushing aside your counsel and loving warnings, yet, because he, or she, is saved, it really is against God that the sin has been committed. Your wisdom, then, will be to commit the offender to the Lord — and to leave the problem in His hands, don't you think? What else can you do? For in holding up answers to your prayers to stop the by-path adventurings, He has served notice on you that you must depend on His Wisdom — not on your own.

The answer to the Mothers' questions about whether they failed to teach them aright . . . or to pray enough for them . . . or to love them enough . . . or to use sufficient wisdom in their dealings with them, is: POSSIBLY, but NOT NECESSARILY. For if there is a mother, anywhere, who has done all that could be done, doing it perfectly, then I never have heard of her. Do you know of one?

But let me tell you of a wonderful promise for all such weak, failing creatures as most of us are. You will find it in Prov. 16:3. Please read it — and do it very, very carefully. In this scripture the Lord counsels us to commit our works (good, bad or indifferent!) unto Himself. You are to hand over to Him everything you have said, or done. Then His promise is that "your thoughts (the purpose you had in mind) shall be established". (Tried and proved.)

Now that's a very wonderful promise, my sisters! So dry your tears, and go to your knees, and hand over to Him the whole sorry mess. Then, instead of praying so much for the erring one, start to pray more for yourself. For when the Lord, through bitter experiences (Prov. 1:30-31), has corrected your dear one's attitudes toward Himself, then (and then only) will the response come, "I will arise and go to my Father." And then you will be needing to have a good soft shoulder upon which the repentant one may weep. Then will you need the grace that Philemon needed when Onesimus was coming back (Philemon 25) — lest your attitude should be, "He, or she, has made his, her bed. Let him, her, lie on it!" (Contra: Luke 15:20).

SCRIPTURAL HYMNS

—*Hector Alves*

As most of our readers are aware, "The Believers Hymn Book" is now published with a "Supplement" of some one hundred and four hymns. In future issues of Truth and Tidings we hope to give "Notes" on the authors of these hymns, particularly on those which have not been annotated in the previous issues of the magazine. We begin with No. 368.

"Awake, and sing the song
Of glory to the Lamb!
Wake every heart and every tongue
To praise the Saviour's name."

The writer of this hymn was William Hammond, who was a Calvinist Methodist minister, but later, with his friend, John Cennick, also a writer of hymns, he became a Moravian. He was awakened and converted under the powerful preaching of George Whitfield, and soon himself became a preacher of the gospel. Hammond was born January 6, 1719, at Battle, Sussex, England. His large collection of hymns was published in 1745 under the title of "Psalms and Hymns and Spiritual Songs." The above verse was originally written —

"Awake, and sing the song
Of Moses and the Lamb" etc.

alluding no doubt to Rev. 15:3, "And they sing the song of Moses the servant of God, and the song of the Lamb." The fifth verse of the hymn is in keeping with this —

"There shall each raptured tongue
His endless praise proclaim;
And sweeter voices tune the song
Of Moses and the Lamb."

The original hymn contained fourteen verses and has since been altered a good deal. One or more verses have been added, and some left out altogether in recent publications. By the same author are some excellent hymns, the first verses of two of them we give here—

"Lord, we come before Thee now,
At Thy feet we humbly bow;
Oh, do not our suit disdain!
Shall we seek Thee, Lord, in vain?"

This has been called "one of the brightest and best of Hammond's hymns:"

"Jesus, who died a world to save,
Revives and rises from the grave,
By His almighty power:
From sin, and death, and hell, set free,
He captive leads captivity,
And lives to die no more."

William Hammond died in London, August 19, 1783, at the age of 64, and was buried in the Moravian Cemetery.

QUESTIONS AND ANSWERS

Send all questions to **Hector Alves**

Question. With regard to wives being in subjection to their own husbands, we read in Ephesians 5:24, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." In Acts 5:29 we read, "We ought to obey God rather than men." Am I correct in saying the latter ought to be the deciding factor? Some say that a wife must go with her husband even when it is to places that she does not feel free to go to in the light of the Word of God. That God knows the thoughts and intents of her heart, and so the responsibility is on the husband, and it is he who will bear the loss at the Judgment Seat of Christ; she being blameless in the matter.

Answer. In Ephesians 5:24 we have a very plain statement regarding the wife's subjection to her husband. In Acts 5:29 the words of Peter are relative to "the powers that be," and not to a husband and wife. However, it is made quite clear, by comparing scripture with scripture, that God's claims should come first. Following the words of Eph. 5: 24 we read, "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." When a husband does this he will be ready to let his "moderation (forbearance R. V.) be known" (Phil. 4:5). A husband should keep in mind that his wife has a conscience about certain things, and not press to the extent of wounding her conscience, insisting that she accompany him to places about which she is not happy. We know of cases where the husband goes to meetings where a musical instrument is used; also to Young Peoples' Rallies, Summer Camps, etc., and his wife does not feel happy about going to such places. In such cases the husband ought not to compel his wife to go with him, nor ought he to expect subjection on her part when he insists on that for which there is no "thus saith the Lord." The whole context of Ephesians 5:24-29 would show that the husband is not to demand of his wife a submission that would grieve her spirit. His place in the home is that of Christ in the church, he is called upon to love her who would be willing to take the place of subjection, but not to lord it over her in domestic tyranny. We believe that the extent of a wife's subjection to her husband ought to be governed by the Word of God. The words "in every thing" do not mean a slavish obedience, but rather a loving obedience to requests that come from the loving heart of her husband. While the words of 1 Peter 3:1 would apply to an unsaved husband, there is a precept in them that would govern the case in point. "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word,

they also may without the word be won by the conversation of the wives." Often the wife can win the husband over to her point of view, through the Word of God, and by her conversation (behaviour, or manner of life R. V.). When the wife submits to every thing within reason she is likely to win over her husband to her point of view in things over which there may be a difference of opinion, and she has the mind of God in the matter. We do not believe a wife is bound to subjection to her husband in things that are contrary to the Word of God, but usually a solution can be worked out between them .

Question. Can the practice of exchanging gifts at Christmas time be justified when other phases of Christmas are not entered into?

Answer. We do not know what is included in "other phases of Christmas", but would say that every phase or aspect of Christmas is unscriptural, as far as the name "Christ-mass is concerned." The date of the Christmas of Christendom actually emerged from a pagan feast. We here quote from an Encyclopedia — "CHRISTMAS, derived from the medieval *Christes Masse*, the Mass of Christ; the feast commemorating the birth of Jesus, observed by the Christian Church annually on the 25th of December. It was, according to many authorities, not celebrated in the first centuries of the Christian Church, as the Christian usage in general was to celebrate the death of remarkable persons rather than their birth . . . In the 5th century the Western Church ordered it to be celebrated forever on the day of the old Roman feast of the birth of Sol, as no certain knowledge of the day of Christ's birth existed. Among the German and Celtic tribes the winter solstice was considered an important point of the year, and they held their chief festival of Yule to commemorate the return of the burning wheel. The holly, the mistletoe, the Yule log, and the wassail bowl are relics of pre-Christian times . . . The custom of making presents at Christmas is derived from ancient usage; but it has become consecrated by ages, and contributes greatly to make this festival an interesting event to families. The sending of Christmas cards by way of friendly greeting and remembrance has grown up since about 1860. The Christmas tree has been traced back to the Romans."

The date of our Lord's birth is not known and it is more probable that it was a much earlier time in the year than December 25th. Even if it were known we have no account of it ever being celebrated by the apostles, nor is it anywhere mentioned as an institution or a celebration in the New Testament. Moreover, every intelligent Christian should know that the observance of days, months, and times is nowhere enjoined upon the saints of this dispensation. The very term "Christ-mass" is unsavory to a true child of God, and

bespeaks romanism. Celebrating Christmas in any way, shape or form, be it feasting, decorating trees, sending out greeting cards, or giving gifts, is altogether unscriptural.

On the other hand, we know of no scripture which would forbid inviting to dinner, calling together friends and relatives, sending greeting cards, wishing one another well, and exchanging gifts, so strengthening the bonds of friendship and affection, on December 25th, Jan. 1st, July 1st or 4th etc. The wrong is in celebrating a thing for which we have no "thus saith the Lord," and especially a thing that has the Name of Christ, and the word "mass" attached to it. It was during the period of the church's history, introduced by Constantine, when the church was joined to the world, that this custom of celebrating Christmas was begun; let all who love the Name of the Lord keep aloof from it.

SUBSCRIPTIONS

As we are drawing near the close of another year, we would like to take this opportunity of thanking our many subscribers for the interest which they have taken in the magazine during the past year. We are glad to say that our subscription list is at the highest point since we commenced Truth and Tidings in 1948. We will appreciate it very much if our subscribers will make known the magazine to their friends. In past years many at this time of the year have sent the magazine as a gift to those who might be profited by it. We will be glad to send free samples of back numbers to individuals or assemblies for their inspection.

If any have overlooked sending in the subscription for 1961, please do so as soon as possible, so that you will continue to receive your copies in 1962. We may add that those who send in their subscriptions early for the coming year, help materially to lighten the burden of work which is at the peak at the end of the old year and the beginning of the new.

Our rates remain the same as in the past. Two Dollars each for one to four subscriptions; five or more to one address, One Dollar and fifty cents each.

THE SICK — Some time ago we requested special prayer for a number of the Lord's servants who were laid aside with illness. We are glad to mention that at last reports brethren T. Wilkie, Noah Gratton and W. Bunting of Northern Ireland are all quite improved after the operations which they had to undergo.

CAMPBELTON, P. E. I. — The meetings by G. A. Ramsay and R. McIlwaine have been quite encouraging with souls to Christ, amid opposition from the enemy. On Sept. 12th their tent was burned down, but they erected a portable hall the next day, and that night continued the meetings with a full hall. Another baptism was held in Rosebank and it was hoped an assembly would be formed in a couple of weeks.

BOSTON, MASS. — Ministry meetings in the Mt. Auburn Hall by Hector Alves were enjoyed. The practical ministry from the chart on the "Seven Churches" was appreciated.

CLEVELAND, OHIO — In the Monticello Hall, the ministry meetings on the 2nd Saturday of the month at 7 p.m. are commencing and continuing until May.

HITESVILLE, IA. — The conference was very well attended and the Lord gave help both in the ministry of the Word and in the preaching of the Gospel. J. Govan had meetings in Stout, Hitesville, West Union and La Crosse which were much appreciated. A. T. Stewart had meetings in Mason City, Hitesville, Black Earth and Brodhead. O. L. MacLeod joined S. Mick who was having Gospel meetings in Beetown. Later, brother MacLeod and brother Warke went west for the Vancouver conference and to have meetings in Seattle, Wash. P. Elliott joined L. Balhagen in Hampton, Ia. L. H. Brandt and H. Wahls closed in Fredericksburg after a time of blessing. Brother Brandt has joined S. Mick at Beetown.

ALPENA, MICH. — D. O. Calderhead had a week of Gospel and ministry which was appreciated. Those walking according to N. T. principles are welcomed.

CAMDEN, N. J. — The assembly are in their new hall and have enjoyed visits from H. Alves, W. Warke, and W. Ferguson. At the opening of the hall on Sept. 30th, they had two days of special meetings at which ministry was given by W. Gustafson, E. J. Wickert and several local brethren. The new address of the hall is: Route 38 and Browning Road Circle, Pennsauken, N. J.

SANTA MONICA, CAL. — T. Hay had a week of appreciated ministry meetings.

CONFERENCES

DETROIT, MICH. — We have been asked to remind the Lord's people of the conference in the Gospel Hall, 7345 West Chicago Blvd., (corner of Prairie) on Nov. 18 and 19. Details in last month's issue. Corr. A. Stewart, 9950 Pierson, Detroit 28.

SANTA MONICA, CAL. — The annual conference will be held, D.V. on Dec. 23 and 24, with a prayer meeting on Dec. 22 at 7:45 p.m. in the Gospel Hall, 1040 Pico Blvd. Meetings and meals on Saturday and Lord's Day will be at the Bay Area Woman's Club Bldg., 1210 4th St., (near Wilshire), Santa Monica. (The meeting Lord's Day a.m. is at 10). Corr. B. Paul, 2020 Pier Ave., Santa Monica, Cal.

WITH CHRIST

TORONTO, ONT. — Mrs. Ellen Pottage went home to be with the Lord on Aug. 16th in her 82nd year. She and her husband were saved almost 50 years ago in the early work in Bracondale. In their earlier years they were in fellowship in Central and Bracondale; for the past 19 years she has been in the West Toronto assembly. She has proved God's faithfulness all through the 36 years of her widowhood. The funeral was conducted by Henry Fletcher.

CLYDE, ONT. — On Sept. 24th, our dear brother, William Hammond in his 41st year, went into the Lord's presence. He was saved in Galt about 20 years ago. During a short illness he bore a bright testimony in the hospital before all, resulting in the conversion of his sister. J. Adams preached the Gospel faithfully with R. Booth at the large funeral.

TORONTO, ONT. — Our dear brother, Hugh Meikle, aged 81, passed away on Sept. 9th, leaving a good testimony behind him in the years since he trusted Christ. He was in happy fellowship in the West Toronto assembly. A. W. Joyce preached the Word at the funeral service.

SEATTLE, WASH. — Our beloved sister in Christ, Mrs. Robert Buchanan, aged 87, went to be with Christ. She was saved when young in Aberdeenshire Scotland, came here over 50 years ago, and "continued steadfastly" till the end. Local brethren shared the funeral at the home and at the grave. Mrs. Buchanan was the oldest Christian in the assembly.

LAKESHORE, ONT. — Our dear sister, Mrs. Wm. Fuller, went home suddenly to be with the One whom she loved on Sept. 30th. She was saved about 50 years ago and was received into fellowship, first in the West Toronto assembly, then in Broadview Ave., till her marriage. She has been in happy fellowship in the Lakeshore assembly for over forty years, living a godly, consistent life. The Hall was filled upstairs and in the basement at the funeral when the Word was preached by A. W. Joyce.

CLINTON, ONT. — Our brother in the Lord, Sam MacDonald, went home on Oct. 2nd after a long illness. He and his wife were saved in 1925 in tent meetings in Zurich held by T. Wilkie and A. W. Joyce and was in fellowship first in Grand Bend and then in Clinton from its commencement. As long as he was able he took a great interest in the assembly and in the work of the Lord, witnessing for the Saviour wherever he was. Forty of the employees where he had been employed were present at the funeral which was largely attended. George Jones and A. W. Joyce took the funeral services.

GARNAVILLO, IA. — Our dear brother, John W. (Bidley) Hansel, passed into the Lord's presence on Sept. 24 at the age of 84 years. He was saved in meetings held by Oliver Smith in 1934 and was in happy fellowship in Garnavillo assembly ever since, bearing a good testimony to the end. The funeral was held in the vicinity where he lived and the building was well filled as L. H. Brandt preached the Gospel to the many friends who gathered.

Leon Smith

TRUTH and TIDINGS



**FOR THOU HAST A LITTLE STRENGTH
AND HAST KEPT MY WORD
AND HAST NOT DENIED MY NAME**

Rev. 3:8

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SUBSCRIPTIONS ARE NOW DUE

All subscriptions are now due (except those which have already been prepaid for 1962). We have now come to the busiest time of our year in connection with magazine work, and it will greatly help us if our subscribers renew promptly. It also helps us to estimate our requirements for the coming year, if those who purpose sending gift subscriptions order in December as early as possible. If there are any who have subscribed in the past and do not purpose renewing, please let us know as otherwise we continue to send, assuming that payment will be made later.

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BOUND VOLUMES OF 1961

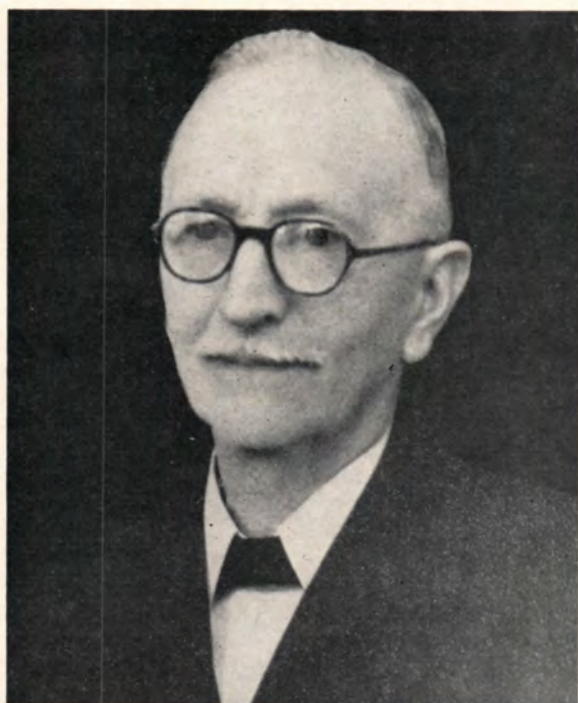
The demand for the bound volumes, which has always exceeded the supply in the past, encourages us to prepare a larger number for sale than previously. These books are attractively bound, conveniently indexed for contents, and make a fine gift. We expect to have them ready for mailing at the first of the New Year. The price remains at \$3.00 per volume, post paid to any part of the world.

TIDINGS

VANCOUVER, B.C. — The conference at Victoria Drive proves that God still hears the prayers of His people. Profitable ministry was shared by six of the Lord's servants; one professed to be saved. W. Warke and O. L. MacLeod remained for a week of ministry meetings and then went on to Seattle, Wash., for a series of Gospel meetings. A Douglas went to Langley and Abbotsford. E. Doherty continues in the Gospel in the Nanaimo Road hall, with good interest and a little fruit.

MELFORT, SASK. — J. Norris has been preaching the Gospel but has found it hard to get the townspeople out to the meetings.

EDMONTON, ALTA. — J. Clark has been ministering the word in 95th St. Hall to the little assembly.

IN MEMORIAM**MR. WILLIAM McCracken, 1873-1961**

During the past ten years or so it has been the lot of the assemblies in Northern Ireland to witness the passing of a number of faithful servants of God. On August 13th, at his home in Belfast, another one — Mr. William McCracken, entered the presence of the Lord, whom he had served for more than sixty years. Few have spent their lives so well for God, and few have left earth with so much cause for thankfulness and with so little to regret.

Our departed brother was born in 1873, on a farm outside the town of Rathfriland, County Down. While quite young, his father died, leaving his mother with eight small children, to face the battle of life in those difficult days. About this time mother and family circle were brought in touch with the gospel. Several of his uncles got saved, his mother and also his younger brother, Robert, (Mr. Robert McCracken who preached extensively in Ireland and U.S.A.). It was at this time he had his first experience of soul trouble. Not long afterwards, when he was about thirteen years old, the entire family emigrated to Australia, and it was while there,

in the city of Sydney, at the end of a simple gospel meeting, Mr. William McCracken was saved through the words of John 5:24.

Although only a boy of fifteen years and of a backward disposition, he almost from the beginning, began to testify for the Lord. The open-air was his favourite resort, and this suited both the good climate of Sydney and his clear sharp voice.

The family, after a few more years in Australia, returned to Ireland and by this time Mr. McCracken's gift had developed considerably, so much so, that he was encouraged to spend all his time at gospel work. We must remember that preaching in Ireland, in those days was no easy task. Opposition from religious leaders, and at times little support from Christians, who for the most part were very poor, meant that he knew, in a way that very few now know, what it was to endure hardness. The example of Mr. James Campbell and Mr. Wm. Matthews left an abiding impression on his young mind, and both men were a great encouragement to him in the pioneering work he had undertaken. After labouring for some years in various parts of County Down, the Lord led him to North Derry and East Donegal. It was thrilling to hear him relate the trials and triumphs of those early times. Eternity alone will reveal the full results of his untiring labour in those parts. It would be impossible to mention all the places where he laboured during his long life-time, for there were few corners of his native land but were at some time visited by him. One district, however, deserves special mention, for it was there he had the joy of seeing his greatest work accomplished. We refer to the regions of Markethill and Tandragee, where our brother, along with others, preached for about five years. The outcome of this effort was the planting of two assemblies—Ballyshiel and Lisnaget. Both testimonies continue for the glory of God.

Unlike most preachers, Mr. McCracken underestimated his ability. He had the art of driving home his points and fastening his words, like nails in a sure place, on the memories of his hearers. Always simple and sincere, in his presentation of the gospel, he appealed to the hearts and consciences of the people. He was an adept at visitation, and specially interested in children's work. It was at children's meetings that the writer first had the privilege of hearing him speak.

As a Christian, he will ever be remembered as a notable example of humility and unselfishness. Like his Master, he sought the welfare of others and spared neither himself nor his means, to that end. Indeed, he went to lengths in this way which seem unreasonable in this selfish age. Though gracious and lowly in manner, he was not a "reed shaken by the wind" in matters pertaining to the Truth of God. He had the courage of his convictions, and an unusual sense of discernment in detecting teaching contrary to Scripture. While he was a tower of strength to the faithful, he was no less

a terror to evil-doers and wrong teachers. Perhaps the younger generation are unaware of their indebtedness in this connection.

Our late brother would not wish us to praise him, for he knew, and we too know, that what he was can only be attributed to the grace of God. Those of us who knew him and loved him, miss him much, but we need not despair, for the grace granted to him is still available to us.

He had the joy, not only of seeing all his family of five children saved, but also of seeing his two sons — John and Robert, follow their father's footsteps in the gospel. Robert, the younger, was called home some years ago, and John continues to labour in the Maritimes, chiefly in Nova Scotia.

May the Lord comfort all who mourn the passing of our dear brother, and may his home-call stir us all up to more whole-hearted service while yet it is day.

—A. McShane

* * *

Nine years ago the Editor visited Northern Ireland. As our ship approached the dock in Belfast, early in the morning, our dear brother McCracken was waiting to welcome us. He received us as a father and we enjoyed very much his fellowship and hospitality at that time.

THE DANGER OF POPULARITY

—A. W. Joyce

"Woe unto you when all men shall speak well of you," said the Lord Jesus in Luke 6:26. Then, in Matt. 5:11, in contrast to this, He said: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake".

The early churches were despised and persecuted, not only by the heathen world, but even more bitterly by the Jews and their religious leaders. But they were like Israel in Egypt, "The more they afflicted them, the more they multiplied and grew" (Ex. 1:12).

In the Acts of the Apostles we learn that, as the numbers of assemblies and Christians multiplied, new problems kept arising. But as long as the open persecution of the world raged against them, more or less, the fire refined the gold, and, "Of the rest durst no man join himself to them" (Acts 5:13).

Those who are familiar with church history know, however, that under the reign of Constantine, the Roman Emperor, all this changed. The Devil altered his tactics. The Emperor professed conversion and Christianity became popular, but its popularity proved to be its ruin. The "church" and the world which formerly had

walked far apart were united. One by one the distinctive marks of early Christianity and separation were lost.

This has been the danger and downfall of many movements of God since that time. At first, the great work of the Reformation prospered. Evangelical truth was recovered from the vile darkness and superstition of Romanism. When the Reformation movement became mixed with the politics of the world and even became popular in certain quarters, the spiritual power of the movement waned.

The great evangelical movement in Great Britain, under the powerful preaching of George Whitfield, John Wesley and others, awakened the old land from its previous spiritual death. The preachers, driven by persecution from the organized "Churches" of that day, preached in the open air. They endured much hardness and were subjected to stoning, violence and even imprisonment. But time passed; John Wesley organized the "Methodist Church". About thirty-five years ago in Canada, Methodists, Presbyterians and Congregationalists joined to form the "United Church", which is now one of the largest and most popular systems in Canada. Feelers are continually being put out to form a basis for union with the Anglicans. Again and again we read of attempts being made to form a bridge which eventually, it is hoped, will lead to a return to the fold of Romanism. Prisons and persecutions, martyrdoms and burning at the stake, the Spanish inquisition, the fires of Smithfield, the massacre of St. Bartholomew are all forgotten. Where Rome has the power to inflict its will, it proves most conclusively that Papal Rome has never changed, although its tactics change from time to time. Was it not Mr. C. H. Spurgeon who said, even in his day, "Many protestant congregations together could not produce a spoonful of martyr's blood?"

We do not mean, of course, that persecution in our day has entirely ceased. Wherever Christians maintain a godly testimony and pioneer Gospelers carry the glad tidings to the "regions beyond", the roar of the devil can still be heard. For instance, just last summer, our brethren labouring in a new district in P.E.I. had their tent burned down, and in Newfoundland, powerful opposition has been experienced from organized religion. Last summer when in the Clementsvalle area, we were told of two halls which were burned down when brother L. K. McIlwaine first took the Gospel into those parts of Nova Scotia. The Word of God tells us that "All that live godly in Christ Jesus, shall suffer persecution".

A short time ago, a brother sent us a clipping from a local newspaper, "The North Bay Nugget" which is quite significant, it was headed: "CLAIMS EVANGELISTIC CHURCHES NO LONGER TO BE CALLED 'SECTS'". "Stop calling them sects, urges the Rev. Dr. A. C. Forrest, editor of the United Church Observer, in a leading editorial in the current issue of the Observer. He was referring to the young evangelistic churches of North America, the **Gospel Halls**,

Assemblies of God, Tabernacles and Temples, commonly referred to as 'sects'.

"The editor points out that these churches are "growing up, becoming middle class and dignified. They are moving uptown and out to suburbia.

"While these evangelical churches formerly recruited their members mainly from the poor and dispossessed, the Observer editorial claims that they have now, 'become more settled in affluent areas, and, as their children climb the social and economic ladder, they are stressing Christian education and youth work, as they move their buildings across the tracks.'

"The Observer says: 'They used to lack prestige, and they were called undignified names, as Methodists were a century ago, and Christians were 19 centuries ago. Now accounts of their weddings appear on the society pages, their ministers have degrees from good colleges, their choirs don caps and gowns, and their laymen rise to top positions in business and professional life.'

"The editorial says that these so-called sects have more missionaries in non-christian lands than older denominational churches have. 'Many of their Bible schools are filled with candidates for the ministry and overseas work.' "

We have quoted the newspaper article at considerable length to show the trend of things as viewed by this denominational magazine editor. No doubt the dear man thought he was quite broad-minded and writing in a complimentary manner.

How very remarkable it is that some of the very things mentioned, some brethren are endeavouring to insinuate into certain assemblies! Should they not pause and consider? These are some of the things that we are most strenuously seeking to keep out of simple, scriptural assemblies of God's people gathered to the Name of the Lord Jesus Christ. Note some of the things mentioned: The determination to climb the social and economic ladder, Christian education (rather than repentance and regeneration), youth work, with its Bible camps and rallies, choirs, and Bible schools with its accompanying tendency to clerisy.

All of these things doubtless help to make Christians popular with the world. They help to remove the "reproach of the Cross". Those who go in for them will heed less and less the exhortation of Peter, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." Where will the "reproach" come from that marks and characterizes the place where our rejected Lord takes His Place? "Let us go forth, therefore unto Him, without the camp, bearing His reproach."

May the Lord open the eyes of His beloved people to the danger of POPULARITY. "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11).

I'M GETTING MARRIED - - - TO WHOM ?

—G. G. Johnston

In the majority of cases, marriage is a happy state, yet it is not one to be entered upon carelessly. The vows taken before God, and human witnesses, are not a mere form of words, which may lightly be forgotten, or disregarded. Surely any who thus treat them will be called to account and judged according to the fault, (Hebrews 13:4).

Because this is such a solemn matter, resulting not only in joy or sorrow for life, but also in reward or loss for eternity, it is well that the child of God should prayerfully and cautiously consider what he or she is about to do. Not a few have been saved after marriage, and it is a cause for thanksgiving when both partners have been converted at, or near, the same time. Where this has not resulted, the saved one must patiently plod on alone, suffering what one thus situated has described as "a living death." Such testimonies should serve as a warning to any who might feel themselves being drawn toward any unconverted person, however amiable and attractive.

Dear brother, dear sister, be sure "if you marry a child of the devil you will have trouble with your father-in-law." You say that your prospective partner is willing to listen to the Gospel, and you are sure that he, or she, will later be saved. God has said to His children: "Be not unequally yoked together with unbelievers" (2 Cor. 6: 14). That should settle it for any Christian.

"We keep company, but that doesn't mean that we are going to marry." How often this excuse has been given! Few are definitely decided at first, but in most cases there is some intention. And, if not, how wicked of you, to draw out the affections of that young sister, and then to coldly disappoint her. Such a person does not deserve the affection of any true heart. Flirting is unworthy of a Christian. You may be ruining a young sister's prospects of receiving the attentions of a more worthy man than you are.

But, how are young Christians going to pick their partners, if they do not keep company with them, and thus "feel their way"! It would be impossible to formulate any set pattern. Every case differs in detail. First, that partner must be a child of God. It is not God's will that all should marry, (Matt. 19:12). Are you sure God wants you to marry? If the person in your thoughts is saved ask yourself if he, or she, is an out-and-out Christian, one who is ready to do anything, go anywhere, to please God. Is there evidence of a ready obedience to the truth of God? "Can two walk together except they be agreed!"

A young Christian married a saved girl, whose parents were

Pentecostals. She was prepared to join him, meeting with the saints in one of God's assemblies. After rearing a large family, he died, and almost immediately she returned to the Pentecostals. One can readily imagine that good brother's experience during those years of their union. Would you desire a similar experience?

It is clear from 1 Corinthians, chapter 7, that the Christian is not prohibited to marry, but that it brings with it conditions which make it necessary to give it very serious consideration. Certain liberties will have to be curtailed, certain responsibilities undertaken, such as the upkeep and management of a home, the rearing and discipline of children, the care and willing support of each other in times of trial, as during sickness, unemployment, etc. Because of all these, it is not to be entered upon hastily or prematurely.

Are you both of age, and therefore legally entitled to handle your own affairs? Are you in good health? Do you honestly believe you will be an asset to your partner? Or, will you be a liability? Would it not be selfish of you to undertake this, knowing you will not be able to bear your share of the burden?

Is your heart set on pleasing God, or are you making a show of pretended godliness to deceive your intended partner? Remember facts will come out. Your partner will suffer loss, but you will lose more in torment of conscience. Get right with God now, whatever it may cost you, and be to others what you really are. Don't be a hypocrite. God is sure to expose the hypocrite. Your partner will sense it. Your children will soon discern it. Others will question in their own mind what is the matter. The Lord to whom "all things are naked and opened" will know the real cause. He knows it now, and is wounded by your spiritual state. Take no step ahead until your soul is right with God. Must you decide such a solemn matter without the Lord's help?

THE SIN OF BAALPEOR

—V. J. MacManus, *New Zealand*

The book of Numbers sets before us the journeys of the children of Israel in the wilderness, after the tabernacle had been set up and divine order had been established. Each tribe was in its place around the tabernacle, and thus both in the camp and on their journeys the truth of "the Lord in the midst" was set forth.

Let us remember that they spent eleven months at Sinai where the law was given. The pattern of the tabernacle was received and acted upon, so that a sanctuary was made for the Lord to dwell among them. The book of Leviticus reminds us that "holiness becometh thine house O Lord for ever," and the early chapters of Numbers tell us of the order of the camp. From Exodus Chapter 19 to Numbers 10:11 Israel abode at Sinai.

God loves to see His people not only saved and baptized but divinely taught all that the Lord has commanded, (Matthew 28: 19-20). The period of almost a year at Sinai aptly sets forth this important truth of teaching all that is commanded by God.

Twice in this book the tribes are numbered from twenty years old and upward. How instructive those numberings are to us today! The total for the twelve tribes the first time they were numbered was six hundred and three thousand, five hundred and fifty. The second time in Numbers 26 the total was six hundred and one thousand, seven hundred and thirty, so that we find there was a loss of one thousand eight hundred and twenty.

Now in Numbers 25 the sin of Baalpeor is recorded, while the people dwelt at Shittim. It is of interest to notice that they abode there until Joshua 3:1 when they came to the Jordan under the leadership of Joshua.

We learn the sad fact that at Shittim twenty four thousand died in a plague **because they mingled with the daughters of Moab**. But for this evil, they could have entered the land with a gain of twenty two thousand, one hundred and eighty, instead of such a grievous loss. It was the Devil's final attack before they entered the land and twenty four thousand fell with the land almost in sight.

What a lesson for us to learn. We are assured that the attack was against the divine order that Balaam saw from the heights of Moab recorded in Numbers 24:2. "Israel abiding in his tents according to his tribes" (around the tabernacle where the Lord's presence was in the midst). Earlier in Numbers 23:9, Balaam said, "From the tops of the rocks I see him, and from the hills I behold him: Lo, the people shall **dwell alone** and shall not be reckoned among the nations."

When Israel held to God's centre they were safe and Balaam knew it. But Balaam loved the wages of unrighteousness and desired to be promoted to great honour, so he gave the counsel that drew the people away from the divine centre and also **broke down their separation**. Their sin resulted in disastrous loss to the people of Israel.

Nehemiah in his day learned from this experience in Neh: 13. The wall had been built and the gates set up to maintain the separation of the House of God. The word of God was being searched as well and they found written regarding this matter in Deut. 23: 3-5, with the result that they separated from Israel all the mixed multitude.

When we turn to the New Testament, the Spirit of God teaches us an important lesson for we find three warnings of men of the

same character as Balaam. The Books where the warnings are found, all remind us of the last days and that the end of the journey is at hand.

2 Peter 2: 15-16, speaking of false teachers, says, "Which have forsaken the right way, and are gone astray, following the way of Balaam, who loved the wages of unrighteousness".

Jude 11. "Woe unto them! For they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core".

Rev. 2:14 to Pergamos. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit fornication".

Brethren, the assembly testimony is already weak because many have fallen who once held firm to the precious truth concerning "the Lord in the midst" and are we going to cause further loss by giving way so near the journey's end?

Think of the Judgment seat of Christ; will it be gain or loss? Will it be to be rewarded, or to be saved so as by fire?

There was a Phinehas who stood in the breach with a zeal for God in Numbers 25. Such men are needed today to preserve the weakened testimony by setting before the saints the pure Word of God, without fear and favour toward any.

Remember, Balaam's doctrine was taught behind the scenes, not openly. He could plausibly say that he would only speak what the Lord said, but God knew the perverseness of his heart. He received the wages, but died among the enemy. His name was linked with five kings of Midian with whom, no doubt he was given a place of honour, Numbers 31:8.

After all we may profess to speak the Word of God publicly, but where does our example lead the flock of God? We recall older brethren telling us in years past that we only hold as much of the Word of God as we walk in and practice.

We do trust that the above will serve to strengthen the things that remain and that we may heed the Lord's word, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown".

Dinah, Jacob's daughter went looking for temptation, and she found it. It is useless to pray: "Lead us not into temptation", if we are set on taking our own way.

THE GOSPEL ACCORDING TO JOHN

Part 3

—John Douglas

THE HOUSE OF MOURNING, (John 11)

"It is better to go to the house of mourning, than to go to the house of feasting" (Eccles. 7:2). We have been to the house of feasting in John 2, (the marriage), we want now to touch on the "House of Mourning" in John 11. The Lord is not only pleased to associate Himself with our joys, but also with our sorrows.

In Chapter 10, we have the Flock, (Security); in Chapter 11, the Family, (Sympathy); in Chapter 12, the Fellowship, (Supper); in Chapter 11, again, we have the Tomb, (Suffering); in Chapter 12, we have a Table, (Fellowship); and in Chapter 13, we have a Towel, (Ministry).

We learn from John 10:40 that Jesus went away beyond Jordan and so in John 11 we have the lament twice over, "Lord, if Thou hadst been here." We have an absent Saviour and suffering saints. Beloved, it is during His absence that we endure suffering.

"Thou art gone over there, Lord, a place to prepare, Lord. And brightly we'll shine at Thy coming again."

We have a **moment** of temptation in Luke 4:5, a **moment** of affliction in II Cor. 4:17, and a **moment** of translation in I Cor. 15:52.

THE OBJECT OF AFFLICTION

1. The glory of God and that the Son of God might be glorified, John 11:4.
2. For the sake of the disciples, verse 15.
3. For the education of Martha, verse 23.
4. For the sustenance of Mary, verse 32.
5. For the liberty of Lazarus, verse 44, and lastly for the salvation of sinners, 12:11.

In verse 3, we have their prayers; verse 6, their patience; verse 28, His presence; verse 35, His pity; verse 41, His prayer; and in verse 43, His power.

MARTHA'S EDUCATION

Martha could say with the Psalmist, "It is good for me that I have been afflicted; that I might learn Thy statutes" (Psalm 119:71). She was educated to know Who Christ was, verse 27 — the Resurrection; to know the truth of I Thes. 4, verse 25 — the Reunion; and to know the truth of I Cor. 15, verse 39 — Deliverance from Corruption. She was brought to the ground on which Abraham stood in Gen. 23:9 — Macpelah, and where Job was, chapter 19:25-29. These are essential and valuable lessons to be learned.

MARY'S SUSTENANCE

Mary could say, "Unless Thy law had been my delights, I should then have perished in mine affliction" (Psalm 119:92). Three times Mary is found at the feet of her Lord: Luke 10, as a Learner, John 11, as a Mourner, and John 12, as a Worshipper. She is seen as a Disciple, to hear His Word, as a Mourner, to receive His comfort, and as a Priest, to present her worship. Let us not only admire her, but let us imitate her, "whose faith follow."

THE CAUSE OF AFFLICTION

It may be, as in the case of Naomi, for Correction. It may be as in Job's case for Faithfulness. The **channel** of affliction may be: the world, Satan, or even one's own household.

THE OBJECT OF AFFLICTION

John 15 and 2 Cor. 1. for **Fruitbearing**, to make us be to others what God has been to us (priestly). 2. Cor. 12 and Heb. 12. It may be **Preventive**, in order to mould our characters. We are bound for a tearless city, though we may shed many tears on the road to it. One flower survived the withering blooms of Eden's garden, that is **HOPE**. God has saved our souls, He has fixed our destiny, He plans our way, and provides for all our needs. "Jesus Christ the same yesterday, and today, and forever" In the past — the Cross, in the present—the Throne, in the future — the Coming.

THE HOUSE OF WORSHIP, John 12

We leave the tomb and now come to the Table. In the first we see what He did for them, now we see what they did for Him. "We love Him because He first loved us," for love begets love. The Table speaks of fellowship, so we may receive much profit to our souls by comparing the following Tables. We have **Order** in Gen. 43:16, and v. 33, in verse 34 we have **Joy**. In 2 Sam. 9:10 we have the **Riches of His Grace** and in I Kings 10:4, the **Glory of His Grace**. In the Song of Sol. 1:12 we find the climax to five steps of the ascent by which we go up. "Let Him kiss me, v. 2; Draw me, v. 4; Tell me, v. 7; I have compared thee, v. 9; "While the King sitteth at His table, v. 12. First, Communion, 2, Attraction, 3, Instruction, 4, Unity, 5, Worship.

In I Cor. 10:21, The Table of the Lord, **Fellowship**, is connected with the Lord's Supper. In I Cor. 11:20, we have **Remembrance**, and the one is essential to the other.

Now we come to consider the table of John 12. We have the **place** and the **exercise** "There they made Him a supper." The grief of the Tomb, chapter 11, begets the gratitude of the table in chapter 12. In Matthew, Mark and Luke, it is from Him to us. In John, it is from us to Him. Thus we have the Lover and the loved in mutual exercise.

What brings us together on the first day of the week? Is it obedience to His desire and love to Himself? Brethren, it should be the occasion of two loves meeting, see Song of Sol. 7:12, "There will I give Thee my loves." When "they made Him a supper," each would make his own contribution, moving in the good of his own exercise. The heart was inditing and the tongue speaking (Psalm 45:1). In Lazarus, we have Life and Liberty; in Martha, Service resulting from her education; and in Mary, Worship as she brought her box of ointment. The latter answers to the "Basket of first-fruits" in Deut. 26:2, and that which was for worship there, is for food in 2 Kings 4:42.

In the box of ointment, we have the quantity given — a pound, the quality — very costly, which would connect with Mark 14. Note the setting of the portion, between the craft of the leaders of the Jews and the betrayal of Judas, we have the devotion of the woman. Well might the Spirit describe her gift as **very precious**. Let us remember that the value of what we give is measured by what it cost us. We read of a house that was filled with sinners, also of one that was filled with glory, but here is a house that is filled with the odour of the ointment. We have here touched the altar of incense and the sweet smelling savour. Mary used her hair for a towel; many a sister in these days might desire to do as she did — they might have the heart, but they have not the long hair to do it.

"The fire Thy love hath kindled, shall never be put out,
The Spirit keeps it burning though dimmed by sin and doubt,
Oh, make it burn more brightly, by faith more freely shine,
That we may value rightly, the grace that made us Thine."

Amen.

(to be continued)

RESTORATION

HOSEA 14: 1-6

God's Entreaty. "Take with you words . . . say unto Him, take away all iniquity, and receive us graciously; so will we render the calves of our lips." Here we get five points:

1. **Invitation.** Return, O Israel.
2. **Warrant for coming.** Because thou hast fallen by thine iniquity. Those already at home need not be invited. Only prodigals are called. Those who are well need no physican. The sick need

healing. The Lord Jesus came, not to call the righteous, but sinners to repentance.

3. Provision for coming. Take words and say what I bid you. Take realities. They had brought ritual again and again, formal and heartless. Now God demanded verities. This implied **true prayer, true confession, and true recognition of divine propitiation.** These are the invariable precursors of genuine restoration of soul.

4. Promise in coming. "I will heal their backsliding, I will love them freely . . . I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."

5. Result in coming. This is already anticipated. In verse 2, the nation promises to render the calves of their lips. Remembering their past idolatrous worship of Jeroboam's golden calves, they pledge themselves to render that which cometh from consecrated lips, their hearts' praises. In verse 3, they promise to turn away from Assyria, unto whom they had sought for deliverance in time of national pressure, and look to God alone for help, as did Joshua, David and Hezekiah, when the battles of the nations raged against them. And then God answers, "I will be as the dew unto Israel." The dew in the east is the chief source of nourishment to all forms of vegetation. Here it symbolizes the Spirit's influences.

To grow as the lily is to shoot upward, in rapid, manifest, attractive growth. But such development is fragile. A scorching wind or the hand of a child may spoil a lily plant. The young convert, when first confessing Christ, is very lovely, but he lacks stability. So the text adds: he shall "cast forth his roots as Lebanon." This is downward, hidden and abiding growth. The roots of a tree make no show to the beholder, but they anchor the tree, and on their sound condition depends the vigour of the tree.

Again, "His branches shall spread." Here is lateral growth. The tree widens and becomes a sheltering place for men and herds. Christian influence is sure to follow Christian prosperity.

All backsliders are invited to return and these are the terms:

1. Come immediately.
2. Come all the way up to God.
3. Come just as you now are.
4. Come, saying, Receive us in grace.
5. Come, hiding no past sin.
6. Come, pleading God's own proposal.
7. Come, because there is no other way of restoration.

FILL UP ON THE PROMISES*—Mervyn Paul*

Recently I wrote urging troubled ones to hand over (to "surrender") their fears, and dreads, and problems to the Lord (Psa. 55:22).

Then, in order to support this new attitude, I also urged them to go in for resisting the Devil (Jas. 4:7).

But some dear ones have been finding themselves almost too weak to keep up the battle. So now, for their sakes, let me add the final ingredient of the prescription: **Fill your mind full with the promises of God** (2 Pet. 1.4).

You see, it's like this: Souls get hungry, and if not properly fed, become starved and weak.

Now, as you know, the Bible describes the soul in a two-fold manner. First of all, we ARE souls (1 Cor. 15:45); secondly, we HAVE a soul (Gen. 35:18; Luke 12:19). It is this latter aspect with which this discussion is concerned, and which has been described for us in Psa. 42. There we learn that our souls can pant, thirst, find expression in tears, can be poured out, find expression in joy and praise, can be cast down, disquieted and perplexed, and yet can will and hope. These "motions of the soul" have been listed as feelings, desires, affections and aversions, plus the will. To say it in more generalized terms, this aspect of the soul is seen in the emotions, plus the will. Much more would need to be said to complete this study; but the above generalization is all we require for our present use.

Feelings . . . desires . . . affections . . . aversions . . . plus the will. Right away we can see where our fears and dreads come in. They are negative feelings (the opposite feelings of courage and confidence) which take over when our courage and confidence in God becomes weak enough to allow Satan to go to work. Hence our souls simply have to have spiritual food if the Holy Spirit is to make us strong enough to resist the Adversary. Think about this, won't you?

Now the true food for a believer's soul is the Bread which came down from heaven (John 6:31-35). However, there do not seem to be many who have learned how to feed their souls on Christ, through prayerful meditation upon Him, His words and works. Most of us seem to need a simple, milk-of-the-Word portion if our souls are to be fed at all. So, for the specific purpose of strengthening our courage and confidence in God, let me suggest that His promises meet those needs perfectly.

A few Christians are vigorous "promise-hunters"; but many of the Lord's dear people, the very ones who need them most, only think of them in a time of crisis — if at all. Again, some never get much out of them because they fear to rely upon them. Yet 2 Cor. 1:20 tells us that the promises are "unto the glory of God through us". (Some would limit the 'us' to the Apostles; but another has said, "the whole range of O.T. and N.T. promises are secure in their fulfilment for us in Christ.").

If this be so, then promises expecting a material fulfilment, given to Israel, become valid for us in a spiritual sense. However some dear ones see in them only something for glory to God, through Israel. Thus, though they know that the principles of God never change, yet they doubt that they can mean much to them. Instead of simply 'leaning' on that which is written, they argue and question and so miss the blessing. For, "unbelief paralyzes the arm of God" (Matt. 13:58).

But let me jot down a few "precious promises" (2 Pet. 1:4)

- If you wonder if you are saved: Isa. 43:1.
- If you fear that trouble is coming: vs. 2.
- If you do not feel safe: Vs. 3; Isa. 30:15.
- If you feel you are useless: Vv: 7; 10-13; 21.
- If you feel you can't do this, or that: Phil. 4:13.
- If you feel you can't face the future: Phil. 4:19.
- If you fear what others may say, or do: Isa. 41:10-14.
- If you are afraid of the hydrogen bomb: Isa. 26:3.

So far as I can understand, the people of Israel had everyone of the above worries, except that of the atomic bomb and its fall-out. And while they did not have a Communist menace several thousand miles away, yet they soon would be fleeing in terror from their cities, towns and villages, to cram themselves in behind Jerusalem's walls, where, with fierce Sennacherib ravaging the country all round, they would be "shut up to God". The threatenings of the Communist war-lords cannot mean more to us than "the over-flowing scourge" of the Assyrians must have meant to them! Yet in Isa. 43, God was strengthening His people for those coming months of horror. Then in Chaps. 36-37 (which are preceded, in time, by Chap. 43— as per the dates) we learn how God allowed the menace to build up, to increase to the point of a seemingly hopeless CRISIS. Then, in one swift stroke, He destroyed the mighty Assyrian army and sent Sennacherib home in humiliating defeat. Thus He delivered His people; for, just like ourselves, they HAD TO LEARN TO DEPEND ON GOD! And the only way in which this could be done was to allow them to be reduced to a state of helplessness, first. (Pause and ponder).

Why do I say these things? It is because, if the Lord be not come, we His people are likely to get opportunities a-plenty to learn the lesson of 2 Cor. 12: 8-10. After all, God is getting us ready for heaven; and how sad if we had to start the ages to come in ignorance of the truth that His strength "is made perfect in weakness" . . . Now is the time to get filled up with His promises!

**NOTES ON HYMNS FOUND IN THE SUPPLEMENT
OF THE BELIEVERS' HYMN BOOK**

—*Hector Alves*

By Christ redeemed, in Christ restored
We keep the memory adored,
And show the death of our dear Lord
Until He come.

The author of this hymn was George Rawson, an English lawyer who was born at Clifton, near Bristol, June 5, 1807. A good number of hymns came from the pen of this man, and for some years he concealed his identity by using the appellation "A Leeds Layman." This secrecy of authorship aroused much curiosity as the hymns, for the most part, were well accepted. In 1870, Mr. Rawson gave a large volume of his compositions to the public, attaching his own name to it. During his almost eighty years, he wrote many new hymns, and also revised old ones, though not always for the better. Many of these hymns found their way across the Atlantic to America. Besides the above, among his best hymns are:

Holy Ghost, the Infinite!
Shine upon our nature's night
With Thy blessed inward light,
Comforter Divine!

Like the dew, Thy peace distil;
Guide, subdue our wayward will,
Things of Christ unfolding still,
Comforter Divine!

In us, for us, intercede,
And with voiceless groanings plead
Our unutterable need,
Comforter Divine!

In us "Abba, Father," cry—
Earnest of our bliss on high,
Seal of immortality—
Comforter Divine!

Written in 1853, this is said to be one of the best hymns relating to the Holy Ghost, in the English language.

Walking with Thee, my God,
Saviour benign,
Daily confer on me
Converse divine:
Jesus, in Thee restored,
The Christ, and blessed Lord,
Let it be mine.

Walking in reverence
 Humbly with Thee,
 Yet from all abject fear
 Lovingly free:
 Ev'n as friend with friend,
 Cheered to the journey's end,
 Walking with Thee.

written in 1868.

The following, which was written in 1853 is believed to be Rawson's best:

In the dark and cloudy day,
 When earth's riches flee away,
 And the last hope will not stay,
 Saviour, comfort me.

When the secret idol's gone
 That my poor heart yearned upon—
 Desolate, bereft, alone,
 Saviour, comfort me.

So it shall be good for me
 Much afflicted now to be,
 If Thou wilt but tenderly
 Saviour, comfort me.

Another of his scriptural hymns is:

My Father, it is good for me
 To trust, and not to trace,
 And wait with deep humility
 For Thy revealing grace.

Lord! when Thy way is in the sea,
 And strange to mortal sense,
 I love Thee in Thy mystery,
 And trust Thy providence.

The key to the missionary problem is praying, not working . . . because work may mean the evasion of concentration on God. The key to the missionary problem is not the key of common sense, nor the medical key, nor the key of civilization, nor education nor even evangelization. The key is prayer. — O. Chambers.

* * *

Wait before God until you feel saturated with His presence. Dew will never gather while there is either heat or wind, so the peace of God does not come forth to rest the soul until the **still** point is reached. — Author unknown.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. In Matthew 27:32, Mark 15:21, and Luke 23:26 it speaks of Simon carrying the cross; why then in John 19:16, 17 does it say, "And they took Jesus and led Him away"? And He bearing His cross went forth into a place called the place of a skull, called in the Hebrew Golgotha."? We are expected to believe the Scriptures as they are written, so will you please explain this to us?

Answer. The accounts given by Matthew, Mark, and Luke are almost identical, "And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear His cross" (Matt. 27:32). The word "compelled" is also translated "impressed." Mark adds the detail, "Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus." Luke writes, "They laid hold upon one Simon, a Cyrenian . . . and on him they laid the cross, that he might bear it after (behind) Jesus." The general practice in those days was that the condemned man carried the cross on which he was to be crucified, to the place of execution. John tells us our Lord did this. The Revised Version of John 19:17 (as well as a number of other translations) reads, "And He went out, bearing the cross for Himself." For some reason John omits telling of the transfer of the cross to Simon of Cyrene.

It seems quite clear that at the beginning of the journey to Golgotha the Lord carried the heavy cross Himself, then at some point on the way it was transferred to Simon. Why this was done we are not told. It may have been that the Lord sank beneath the weight of His heavy burden because of physical weakness. Scripture does not tell us this, and we should not read into it what is not there. However, it is reasonable to believe that the long watching and mental anguish in the garden of Gethsemane, and the intense pain of the recent scourging He had received would have its effect upon the Lord. There is some suggestion of this in Mark 15:22. After making mention of the fact that Simon was "compelled" or "impressed" to bear His cross, we read, "And they bring Him unto the place Golgotha." etc. The particular word that is here translated "bring" means "to bear" or "to carry." It is the same word that is used in Chapter 2:3, "bringing one sick of the palsy," in Chapter 6:27, "commanded his head to be brought," and in Chapter 12:15, "bring Me a penny." In each of these instances we have the idea of being carried.

It is possible that after "He bearing His cross went forth," our Lord had to be brought on the journey. In keeping with His true humanity, we read concerning Him in John 4:6, "Jesus therefore, being wearied with His journey, sat thus on the well." This we only sug-

gest, for where Scripture is silent, speculation often is dangerous. While others may have had very little sympathy for our Lord when bearing His cross, there was one man who was "compelled" or "impressed" to bear that cross for Him, and on that man "they laid the cross." Perhaps they knew him to be a follower of the Lord Jesus, but again, we do not know. Be that as it may, this man Simon performed a most honourable service, walking to Calvary behind the Lord, carrying for Him the cross on which He soon was to be hung. It may be stated here that this makes clear and plain the fact that the work of sin-bearing had not yet begun, as no one helped the Lord Jesus to bear our sins. Our sins were laid on Him when He reached "the place called Calvary," and not before that. In 1 Peter 2:24 we read, "Who His own self bare our sins in His own body on (upon R. V.) the tree." Not "up to the tree" as some would try to tell us.

Question. In a report of a conference (in Canada), mention was made that "Fourteen servants of the Lord took part." Would this mean that the conference platform was open only to the Lord's servants? If so, that would amount to a closed platform which we, in the assembly here, endeavour to avoid.

Also, is there a collection taken up at these conferences to defray the expenses of those who minister the Word at the conference? Such a method would tend to take away dependence upon the Lord on the part of the Lord's servants. (From New Zealand).

Answer. Conference meetings reported in "Truth and Tidings" are carried on in a scriptural manner. The platforms are open to brethren in the assembly fellowship who are walking in "the right ways of the Lord"; who have the gift and ability to minister the Word of God, and to occupy the time to profit. There are no restrictions, apart from being morally clean in walk and life and "thoroughly furnished" so that the word will be profitably ministered, "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16-17).

We know of no conference meetings reported in T. and T. where a collection is taken to defray the expenses of those ministering at them. There is the usual offering of the Lord's people at the Lord's Supper on the first day of the week. That bounty is used or distributed as the responsible local brethren see fit. In the majority of cases, we understand that such funds are used for "the furtherance of the Gospel."

The devil is no creature of the imagination, and those who think he is are simply victims of his own skill in deception.

(Continued from Back Cover)

from the commencement of the assembly. He had a good interest in open air work and will be greatly missed. G. P. Taylor and T. Kember conducted the funeral services in Picton and Bancroft from the funeral parlours, with a large number attending.

SAULT STE. MARIE, ONT. — Mrs. Wm. Barkley departed suddenly to be with Christ, Sept. 17th in the hospital in Napoleon, Ohio. She was a sister beloved and will be much missed by many whom she sought to help spiritually and temporally. She was in the Soo Assembly for over 40 years. John Norris spoke faithfully at the funeral service.

CLEVELAND, OHIO — On Oct. 6th, our sister, Mrs. Ella Lyons Kellogg went home to be with the Lord, aged 93. Mrs. Kellogg was born again in 1900 and shortly afterwards was received in fellowship in Cleveland, with her husband. She went home from California where she had lived for the past 15 years. The funeral service in Cleveland was taken by Jas. Lipke.

BOSTON, MASS. — On Sept. 28th, our esteemed brother, Herbert Peck, passed away peacefully, aged 85. He was born in Hopewell, Cape Breton and born again there in 1912. As a result of searching the Scriptures, he was gathered out in Pugwash Jct., N.S., then later in Portland Maine and Boston assemblies. The funeral was largely attended and the Word was preached by H. Alves and shared by J. Stevenson and E. Wilson.

WATERBURY, CONN. — Our sister, Mrs. Mary Kogut, departed on Sept. 27th. She was saved in 1925 and received in the assembly at Hartford and for the past two years in Waterbury assembly. She was a godly sister and a lover of the Word. Funeral services were in Newburyport, where Hector Alves preached the Word.

SEATTLE, WASH. — On Oct. 7th, our esteemed brother, Alex Matthews, passed suddenly into the presence of the Lord at the age of 83. He was born in Aberdeen, Scotland, the son of Alexander Matthews, a devout and faithful servant of the Lord who laboured for many years in the United States and Canada. Our brother was born again in Minneapolis, Minn., at 15, through Rom. 5:8, and was in assembly fellowship there, then in Tacoma and for over 35 years in Seattle, Wash. We have lost a godly, faithful brother and guide, who knew his Bible well, and who bore a good testimony before the world. Brother Matthews gave liberally to the work of the Lord at home and abroad. It was his practice for many years to rise at 5 a.m. and spend a couple of hours with the Word. A large company gathered to the funeral where Hector Alves faithfully preached the Word to saved and unsaved. Our brother's last written words before his homecall were found on his desk pad: "Blessed are the dead which die in the Lord."

WINNIPEG, MAN. — Our brother, John MacNeill, after a very brief illness, from a heart attack, departed to be with Christ on Nov. 1, at the age of 84. Brother MacNeill had been associated with the West End Assembly for 58 years. The large crowd at the funeral service in the Hall testified to the esteem in which he was held, and was taken by S. Rey and at the graveside by S. M. Vanstone.

DRUMCAW, N. IRELAND — John McCracken of Nova Scotia received word that his aunt, Mrs. Sarah Heenan of Drumcaw was called home on Oct. 24th, after a short illness. She was in fellowship in the assembly at Ballywilwill, Co. Down, and was much given to hospitality through the years.

CHICAGO, ILL. — On October 12th, Mrs. B. B. Shelburne, a sister much beloved by all the Assembly, went home to be with the Lord. She was in the 86th St. Assembly for about 35 years and was held in high esteem for her spirit of hospitality, loyalty to the Assembly, and above all, her love for the Lord.

TOGO, SASK. — J. Ronald and A. Adams have been encouraged with a good number of souls to Christ.

KITCHENER, ONT. — The assembly has been encouraged by short visits from S. Rea, S. Simms, Hector Alves and A. T. Stewart.

GRIMSBY, ONT. — The assembly here greatly appreciated the visit of Jas. Smith, who ministered the Word from an "Egypt to Canaan" chart strengthening the assembly with needed ministry for the last days. The last night the hall was filled.

MABERLEY, ONT. — A man and his wife professed here lately due to meetings by T. Kember and M. MacLeod, held in their portable hall, following up the summer tent meetings. T. Kember expects to start further nightly meetings shortly in this district.

PICTON, ONT. — G. P. Taylor has been asked to put up his chart here and expects to commence meetings on Nov. 12th.

SAULT STE. MARIE, ONT. — A. W. Joyce commenced Gospel meetings on Oct. 29th. Thus far the attendance and interest has been very encouraging and one woman has professed to be saved.

TORONTO, ONT. — J. Gray and Eric McCullough are preaching the Gospel in the Eglinton Ave. Hall. Two of the children of the Lord's people have professed. Remember in prayer our brother Frank Pearcey and his family. His wife has just passed through a very serious operation and needs our prayers. Hector Alves had over a week in the Pape Ave. Hall, ministering the Word on assembly truths with a full hall nightly, other assemblies being well represented. He also visited Highfield and Birchcliff before going on to Grand Bend.

COLLINGWOOD, ONT. — W. Bousfield writes of recovery from illness in September and encouragement in a young man professing after the Gospel meeting in Collingwood, also of a baptism in the Broadview Hall, Toronto, after which a lad professed to be saved.

MILTON, ONT. — Ron Dart has been joined in nightly Gospel meetings by Jim Bell of Vancouver who is on vacation. Before the meetings started brother Dart was encouraged by seeing souls saved, and further encouragement in the meetings that followed also.

TORONTO, ONT. — C. Patrizio has been working among the Italians for an extended time with some fruit in the salvation of souls. He finds it hard to get people in a hall but has been encouraged in personal work.

RIVER DENYS, N.S. — Vernon Markle and D. J. Carmichael expected to start Gospel meetings here.

PUGWASH JUNCTION, N.S. — Fred Holder has joined Douglas Howard and they are seeing some interest in the Gospel here.

SYDNEY, N.S. — The conference was very helpful and a happy spirit prevailed.

ROSEBANK, P.E.I. — Albert Ramsay and Robert McIlwaine had the joy and privilege of seeing an assembly gathered to the Name of the Lord after a year or so of labour in this part. They have also seen blessing near here in Cambelton.

ROCKY HARBOUR, NFLD. — The work with the boat on the coast of Nfld. has been quite encouraging the past summer. The brethren had the boat tied up for about two months in Rocky Harbour. A large empty garage was rented for meetings, the people came out well and quite a number professed to be saved. A baptism was held in September in Parsons Pond about 40 miles away, with 500 people gathered on the shore. Herb Harris continues in Rocky Harbour. Gaius Goff has returned to Nfld. George Campbell and Bert Joyce have returned to Labrador.

CARIBOU, MAINE — J. McCracken and W. Gustafson were well received in visiting door to door with Gospel tracts but found it hard to get the people to meetings. They hope to try Carson, seven miles south, in this new neighborhood which is over 230 miles from the nearest assembly in Maine — Madison.

TORONTO, OHIO — James Lipke is preaching the Gospel and was encouraged by a young woman receiving Christ.

NORTHERN IRELAND — A McShane and Lyttle had excellent meetings in Harryville at which a good number professed to be saved. Brother McShane at present is not well. T. Campbell and H. Paisley have commenced in Newry, a needy place, and there is some interest thus far. Turkington (Venezuela) and Nesbitt expected to begin meetings in Portavogie. J. Thompson had a time of ingathering at Moneymore. John Barker, while on his way to preach the Word was knocked down by a car, prayer is requested. The Lurgan Bible readings were very well attended. A. Bergsma of Vancouver had over three months in Holland, preaching the Word and expects to return there shortly from Lurgan.

BELFAST, N. IRELAND — Frank Knox had his large tent down town, in the city. The meetings were largely attended and a number of souls professed to be saved.

FRANCE — Wm. Taylor writes of blessing and of the recent baptism of five ex-R.C.'s. He wishes us to state that visitors from the U.S.A. and Canada from the assemblies are welcome to the assembly near Paris, the address of which is: Argenteuil, (15 minutes by electric train from Paris, St. Lazare), 1 Boulevard Vercingetorix.

CONFERENCES

EAST BOSTON, MASS. — The 9th annual conference will be held, D.V., in the Gospel Hall, 35 Putnam St., East Boston, on Dec. 2 and 3, with a prayer meeting Dec. 1 at 8 p.m. Corr. Frank Procopio, 78 Falcon St., East Boston 28, Mass. (We regret that we did not get this notice in last month).

PICTON, ONT. — The Picton conference will be held, D.V., on Lord's Day, Dec. 31 at 10.30, 2.30 and 7. On Monday, Jan. 1, at 10.30 and 2.30. Servants of the Lord preaching the "old paths" welcome to minister the Word. Corr. A. C. Davis, R.R. 2, Napanee, Ont.

CAMDEN, N.J. — The annual conference will be held D.V., Sat. afternoon and evening, Dec. 30th, continuing through Lord's Day, Dec. 31 and Monday, Jan. 1, with a prayer meeting on Friday at 8 p.m. All meetings in the Gospel Hall, Route 38 and Browning Rd. Circle, Pennsauken, N.J. Lord's servants walking in the old paths welcome to minister. Corr. A. W. Wilson, 5038 Clayton Ave., Pennsauken, N.J.

SAN DIEGO, CAL. — The annual conference will be held, D.V., in Gospel Hall, 3951 Front St., Dec. 30, 31 and Jan. 1, with prayer meeting Dec. 29 at 7.45 p.m. Brethren "walking in the truth" welcome for ministry. They hope following conference to have Gospel meetings. Corr. E. E. Dozier, 4223 5th Ave., San Diego 3, Cal.

WINDSOR, ONT. — Conference will be held, D.V., in the Gospel Hall, 644 Partington Ave., on Lord's Day and Monday Jan. 1st. The "Breaking of Bread" will be at 10 a.m. Those not known, who are from a distance, are requested to bring letters of commendation.

MONTREAL, QUE. — We purpose, D.V., having our annual conference, with a prayer meeting on Dec. 29th in the Gospel Hall, 821 Ogilvy Ave., Park Extension. Dec. 30th, 31st and Jan. 1st, 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.

WITH CHRIST

MONTREAL, QUE. — On Oct. 3rd, in her 68th year, Mrs. Julia Cameron MacGregor, passed into the presence of the Lord. She came to this country from Glasgow, Scotland, 38 years ago and has been in happy fellowship here since that time. She will be much missed, and was a lover of hospitality. (Old Country magazines, please copy.)

PICTON, ONT. — Our brother in Christ, Ed. Wannamaker, was called home on Oct. 29. He was baptized in Lake Ontario and gathered out through tent meetings by G. P. Taylor and T. Kember and was in fellowship here

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