

# RUTH and THINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
*MY NAME*

Rev. 3:8

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## TRUTH and TIDINGS

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### WORK AND WORKERS

#### PRAIRIE PROVINCES

MERVIN, SASK.—On July 6th at a lake near Mervin, a good number from Louisville and Mervin, gathered to witness the baptism of a sister who was saved last year, formerly a Roman Catholic. C. H. Willoughby preached the Gospel to the unconverted and spoke on baptism from the book of Acts.

GLEN EWEN, SASK.—A. Douglas had two weeks' helpful meetings preceding the conference.

TURTLEFORD, SASK. D. Miller and B. Widdifield hope to have meetings when in the Mervin district, in northern Saskatchewan.

MINITONAS, MAN. G. McKinley had well attended Gospel meetings and faithfully sowed the good seed.

PINE CREEK, MAN. J. Gray and J. Ronald have had encouraging numbers of strangers nightly, and God blessed the Gospel preached to the salvation of a number of souls.

ROSEISLE, MAN. A. Gratton and A. Joyce had meetings for saint and sinner, and baptized five believers before going on to Ashfield. One professed to be saved at each of these places.

#### ONTARIO

MANITOULIN ISLAND—R. Booth has returned, and expects to be joined by R. McClurkin and T. Wilkie.

ST. THOMAS—J. F. Pearson and G. P. Taylor visited St. Thomas and the ministry of the word of God was enjoyed by the saints. They had also four nights in Orillia on the way to the New Ontario conferences

The Annual Conference at Earlton and Charlton was a time of sweet fellowship and blessing. The attendance was beyond the capacity of both halls and the word was ministered in power by eleven of the Lord's servants.

CREEMORE—W. Cudmore and F. Pearcey are in the portable hall here and are getting a good attendance.

DESERONTO—G. P. Taylor hopes to pitch his tent in Prince Edward County and expects T. Kember to help him.

MATACHAWAN—A. and E. Dellandrea have their portable hall here and propose starting meetings July 5th.

LINDSAY—J. Gunn and E. Sprunt have erected their portable hall here again and hope to see God's hand in blessing.

# TRUTH and TIDINGS

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AUGUST, 1948

No. 2

## EDITORIAL

SOME time ago we sent out the sample copy of "Truth and Tidings" with "Fear and trembling", and in this August issue we desire to express thanksgiving to God, and appreciation to the Lord's people for the response in subscriptions which has thus far exceeded our expectations, and also for the many words of encouragement which have been a stimulus to us.

We are conscious of many imperfections in this effort, but hope that with added experience we shall be able to overcome some of them, and improve the magazine from time to time. If mistakes have been made in regard to addresses, numbers sent to one address etc., we beg the indulgence of God's people, and a post card letting us know our error will receive prompt attention.

Beginning with this issue we are having a column for "Questions and answers", also a short monthly article on "Hymns and their writers" by brother Hector Alves. We trust that the readers will find these two features, both interesting and profitable.

To our correspondents sending in items for "Work and workers", we would suggest that the abbreviated form in which they will read the items of news, is necessitated by the limited space of the covers. We will endeavour to include all news items of interest and profit to the Lord's people, that space will allow.

### Home-Call of Mr. John Bernard, Servant of Christ

JOHN McDERMOTT BERNARD, the son of a godly mother, was born at sea in the year 1875. At the age of twenty one, after being under deep conviction of sin for several weeks, he trusted Christ through John 3:16 at the midnight hour. For over fifty years he enjoyed the settled peace and assurance of sins forgiven.

A desire for the salvation of others began to manifest itself in the young convert. Some time after his conversion he went to the north of Ireland, and commenced real pioneer work, preaching the Gospel in tents, barns, cottages etc., and continued for nine years. Crossing then to South Wales, he labored diligently in the hills and valleys of that rugged country, where he saw sinners saved and assemblies formed. Brother Bernard then moved with his family to the United States, seeing further blessing in the Gospel especially in Hamilton, Ontario, and Detroit, Michigan.

Five months of suffering, borne with wonderful patience and fortitude ended on May 19th., when our brother's desire was fulfilled and he went home to be "With Christ, which is far better."

The funeral service was taken in the hall by a former fellow-laborer, Mr. R. J. McCracken, followed by Mr. W. H. Marshall, and at the grave by Mr. J. McCullough. A beloved wife and four children remain to mourn his loss, whom we would do well to remember before the throne of grace.

## ALTOGETHER LOVELY

*A. W. Joyce*

**A** QUESTION is asked in Song of Solomon 5:9, "What is thy beloved more than another beloved?" To the end of the chapter the bride attempts to answer this question. She gives a wonderful description of her beloved, in which she exhausts language in portraying the incomparable beauties of the one who has won her heart. She draws from every source in creation; the precious metal of the earth beneath, the color of the raven's wing in the sky, the gentle eyes of the dove reflected in the water brooks, the fragrant odours of the spices and myrrh, the beauties of the topaz and the sapphire, the strength of the pillars of marble, and the majesty of the mountains of Lebanon, crowned with its incorruptible cedars. Then, as if her heart is still full of expression, for which lips fail to find words of utterance, she bursts forth in to a climax, "Yea, he is altogether lovely. This is my beloved, and this is my friend."

Let us meditate for a little while, upon the beauties of our Heavenly Bridegroom, the Lord Jesus Christ, as displayed in His life upon earth, after He became incarnate.

### THE LOVELINESS OF CHRIST WAS NOT PHYSICAL

He Who could have chosen to appear outwardly among men as the noblest of the race, chose to be born among the poor with, "No form nor comeliness" Isa. 53:2. "Who being in the form of God. . . took upon Him the form of a servant", Phil. 2:7. Wondrous condescension!

**THE LOVELINESS OF CHRIST CANNOT BE APPRECIATED BY THE NATURAL MAN.** Turning again to Isa. 53:2, we read, "There is no beauty that we should desire Him". Every form of contempt and scorn was poured upon Heaven's lovely One when here below, by prince and peasant, Jew and Roman.

**THE LOVELINESS IS MORAL AND SPIRITUAL,** and has been the joy and delight of the people of God, down through the ages, tempered only by the realization that flesh and failure hinder their beholding and appreciating the Son of God to the extent that they should. The loveliness of Christ is revealed to us in the four Gospels according to Matthew, Mark, Luke, and John, although the last named confesses that a complete description of the gracious works of Jesus, our blessed Lord, would exhaust the world itself to become the book shelf for such a library, (John 21:25). Let us, however, select a few thoughts from the dazzling array, which have been given to us.

#### 1. The loveliness of His subjection.

**TO HIS PARENTS,** his mother Mary, and his reputed father Joseph, (Luke 2:51). From the temple in Jerusalem, to the humble dwelling in Nazareth, He went to show subjection in the home. Let Christian sons and daughters who read this, please take notice.

TO HIS GOD AND FATHER. After the silent years, hidden from the eye of man, He stepped into publicity at Jordan's waters, when He was baptized by John the Baptist, "To fulfil all righteousness", (Matt. 3:15). Every word, act, and movement, brought delight to the heart of the Father, till the culmination is reached in the greatest act of subjection when, "He became obedient unto death, even the death of the cross", (Phil. 2:8). How all this rebukes us, dear brethren and sisters, when we reflect upon the many times we are rebellious and insubject to the will of God.

TO THE "POWERS THAT BE.", who were usurping the government and dominion of the earth, which was created by Him, and is yet to be ruled by Him. He taught subjection in the payment of taxes when He said, "Render therefore unto Cæsar the things that are Cæsar's" (Luke 20:25), and non-resistance to evil when He said to Pilate, "If my kingdom were of this world, then would my servants fight, (John 18:36).

## 2. The loveliness of His grace.

In Mark 1, in the early part of His ministry, "There came a leper beseeching Him, and kneeling down to Him, saying, 'If Thou wilt, Thou canst make me clean' ". The leper, whom all others would have shunned, drew forth the compassion of our Lord, and He healed him. But why, think you, did the Lord put forth His hand and touch him first? Can you imagine what that gracious gesture meant to the lonely, defiled, leper, who perhaps for many years had not felt the touch of a sympathizing hand upon his fevered brow. Now he is touched by the only hand which can communicate blessing, without contracting defilement, and he hears the assuring words, "I will, be thou clean".

In John 8, the Pharisees seize the opportunity of the case of the adulterous woman, to attempt to force the Lord upon the horns of a dilemma. Will He condemn the woman to death according to the law of Moses, and thus break the thread of grace that has been traced through all His ministry? Will He condone sin and break the law of Moses? He will do neither. His matchless wisdom confounds his tempters, while His abounding grace reaches even to such a fallen daughter of Eve, who confesses Him as her Lord, and hears Him say, "Neither do I condemn thee; go, and sin no more".

Yet again, in Luke 7, a broken-hearted, five hundred pence debtor dares to enter the home of proud Simon the Pharisee. Her burdened heart drives her, and the presence of the loving Saviour draws her, to bow at His feet, and to rain her penitent tears upon those feet which Simon had neglected. The unspoken thoughts of Simon's heart are read, and his silent objections met, by the parable of the debtors, and then the Lord turns to address the poor sinner. Surely the most gracious words reach her which she has ever heard, and cause her aching heart to sing for joy, "Thy sins are forgiven . . . thy faith hath saved thee; go in peace".

What shall I more say, for all that life was full of grace, but think now of that gracious prayer upon the cross, on behalf of His enemies, "Father forgive them; for they know not what they do", and that gracious pronouncement to the repentant thief, hanging by His side, "To-day shalt thou be with Me in Paradise".

3. The loveliness of His humility. He Who alone could choose the place of His nativity, and the person through whom He should be born, chose the outside place, and pillowed His infant head upon the straw in the manger, and was born of a poor, and humble virgin. When presented to God at Jerusalem, Joseph and Mary brought the offering of the poor, "A pair of turtledoves", (Luke 2:24). During His life on earth, the Maker of worlds had no where to lay His head. He consorted not with the rich, but the poor heard Him gladly, and His foes accused Him of being a friend of publicans and sinners. In Mark 3:9, He desired a "Little boat" (R.V.) to wait on Him, not a battleship, and for His royal steed, on which to ride into Jerusalem, the King chooses, not a war horse, but a little ass.

4. The loveliness of His sympathy. Human need ever drew forth sympathy from the tender heart of the Lord Jesus. He was moved with compassion when He saw the multitudes, "As sheep not having a shepherd", and fed their souls with the Bread of life, and their hungry bodies with the loaves and fishes. He bound up the brokenhearted, looked with pitying eye upon the bereaved widow, following her only son to the cemetery, and turned her sorrow into joy. He groaned in the Spirit and wept with Mary and Martha. Lift up your head, sorrowing saint, and see Him by faith upon the Throne of grace, Who still, "In our sorrows bears a part, and feels them as He felt His own."

5. The loveliness of His sacrifice. Never did His loveliness display itself as at Gethsemane, Gabbatha, and Golgotha. These attract our souls to His Person as naught else does. The lover of our souls in Gethsemane, prostrate on the ground, mid prayers, tears, cries of anguish, and great drops of blood-like sweat, moves us to the depths of our souls. Friendless, forsaken, alone, He stands surrounded by His enemies: "Never is innocence so beautiful as when it is spat upon". And now, to the cross of Calvary, with unshed feet we draw near to behold the loveliness of His sacrifice. Darkness is enshrouding, judgement is descending, wrath is overwhelming. He is dying, covered with wounds, pouring out His soul in sacrifice for our sins.

"I love to see His raiment, than snow more spotless white,  
 Refulgent with His glory, more dazzling than the light,  
 But more surpassing lovely, His form appears to me,  
 When stripped, and scourged, and bleeding, He dies upon the tree.

Well may we, one and all, bow before this glorious Person in adoration and exclaim, "Yea, He is altogether lovely. This is my beloved, and this is my Friend".

## THE CHRISTIAN, AS A SERVANT

By G. G. Johnston.

To serve God is a high and holy privilege open to every true Christian. As stated in a previous article, no unconverted person can become a true disciple of Christ, so no unsaved one can possibly please God in service. "They that are in the flesh (the unconverted) cannot please God" (Rom. 8:8).

The desire to know the will of God, and to do it, is normal in those who experience conversion to God. Immediately the light from heaven shone into the heart of Saul of Tarsus, he exclaimed, "Lord, what wilt thou have me to do?" (Acts 9: 6). This is normal experience. On entering the city of Damascus, he heard from the lips of Ananias these words, "Arise, and be baptized" (Acts 22:16), and obeyed. This also is normal experience. No person is able to serve the Lord acceptably unless willing to do His bidding, and that promptly. While kicking against any clearly revealed truth of the Word of God, no one can hope to do service which is acceptable to Him.

The ability to serve God is, firstly, a normal quality received upon conversion; secondly, a gift from God; and lastly, a condition to be developed by diligent application.

As a normal quality, common to all believers, it is within the possibility of every true Christian to serve God. Whether in the home, in business, or in the assembly of the saints, it is blessedly possible to serve God. All our conscious moments may, and should, be spent in doing His will from the heart. He is looking on, constantly considering our motives and our deeds, and whether or not our duties are performed with desire to please Him. One great lack today is for men and women, who, in all spheres of life, will daily seek to serve God.

There is a difference of ability in service to God, but no difference in ability to serve. All may serve, but all have not equal fitness. This is a gift from Christ, the risen Head of the Church.

These gifts may, and do, vary greatly. The praise of one may be in the gospel, (2 Cor. 8:18). He serves his Lord seeking the salvation of the lost. Another may have ability to visit the sick, give spiritual food to the flock, comfort the weak, and in a general way care for those who are saved. He is a shepherd, or overseer. A third may be fitted to open up the deeper teachings of the Word of God, rightly dividing them, and setting them in order before the saints. He is a teacher. While other gifts have passed away upon the completion of the written Word of God, these three remain with us for the furtherance of the gospel, and the edification of the saints.

It is surely evident that no one could possibly acquire the ability that these gifts produce, however diligent he might be. However, having received one or more of them, he is exhorted in Holy Scripture to cultivate and employ them in diligent service for God. In both of Paul's epistles to Timothy, we find reference to the latter's gift. The first epistle enjoins him, "Neglect not the gift that is in

thee" (1 Tim. 4: 14), while the second says, "Stir up the gift that is in thee" (2 Tim. 1: 6). Judging from Paul's reference to him in Phil. 2:19-22, his was first the gift of evangelist, then that of shepherd. He served with Paul in the gospel, as a son with a father, and now Paul says he has "no man likeminded, who will naturally care for your state."

In this matter of service, let us bear in mind that God has given "to every man his work" (Mark 13: 34). While it is very proper to "covet earnestly the best gifts", it is lamentable to observe one pretending to have a special gift while manifestly lacking the same. "Whoso boasteth himself of a false gift, is like clouds and wind without rain" (Prov. 25: 14). During a time of drought, the farmer looks up towards the clouds. At length he sees them scurrying in angry formation across the sky before a violent wind. They pass without delivering a drop of the longed-for rain. Not only is the poor farmer disappointed, but the wind may even have done considerable damage to his possessions. A similar disappointment is experienced by the saints when one without ability seeks to minister to them. In addition, he usually does them an injury.

On the other hand, it is possible to develop ability in service through diligence. Considerable knowledge of the Scriptures is necessary for satisfactory service for God, and the acquisition of such knowledge cannot be had without diligence. One cannot serve God in the gospel, nor in ministry, without sympathy and interest in others. This requires prayerful cultivation. How each of us should be exercised to serve God! To this end He has left us here. Let us not forget the need for having our hearts right with Him, and our souls exercised to do thoroughly what He gives us to do, not attempting a sphere of service to which He has not called us.

There is the possibility of any Christian becoming unfitted for the service of God. Even the apostle Paul confessed his fear in these words, "Lest . . . when I have preached to others, I myself should be a castaway" (1 Cor. 9: 27). Paul had no fear of losing his soul—that depended upon the value of Christ's sacrifice on Calvary—but he feared he might be unfitted for service, if he did not keep under his body, and bring it into subjection. He was at length able to say, "I have finished my course" (2 Tim. 4:7). Will you and I finish ours still serving the Lord?

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### A BEAUTIFUL COMPLEXION.

An elderly Quaker woman with a beautiful complexion was asked what kind of cosmetic she used. In reply she is said to have offered this splendid prescription: "I use for my lips, truth; for my voice, prayer; for my eyes, pity; for my hands charity; for my figure, uprightness; for my heart, love." Who that has ever tried it found it to fail.

Read Phillipians 4:8.



## THREE DAYS

Sydney Porteous

In John 2. 1, three of the days specified in the opening chapters of John are linked together by the Holy Spirit in one precious bundle. The first of these is "the next day" of John 1. 35. His reason for so doing is beautifully seen in the message of these three days. Let us look at the first one in John 1. 35. There we read that John *stood*—stood as the last and greatest representative of the Law and the Prophets. But of the Lamb of God in the next verse it is written, "He *walked*". How apt this contrast is when we remember that the Law could not enable the sinner to move one step toward Heaven, but the Lamb of God ministers unto him an abundant entrance.

In John 1: 36, the Baptist's message is, "Behold the Lamb of God!" Thus on the first day *the Gospel is preached*. In verse 37 it is *heard* and believed. In v. 38 those who received it expressed the normal desire of every new convert, "Where dwellest Thou?" or "Where does the Lord Jesus go on Sunday?" The fact that there was synagogue and temple worship was of no interest to them. Only *where He was* would suit them. In v. 39, "They came and saw where He dwelt". They saw for themselves and had no need to ask any more after that. The reason why some of Christ's people are not much help in any assembly, and do not stick, is because they have not seen for themselves, (from the only place we now can see, the Holy Scriptures) the place "where He dwells", but are there for convenience and expediency, or early association's sake. Thus on the first day those who receive the blessed message, "Look, and live", are *gathered around the Person* of the One who was proclaimed unto them.

What sort of a place is it where He dwells? It is a place *without a name*. Therefore we need blush no longer, today, in explaining to others that we go to a place without a name, for that is *where He dwells*. It was a place of *light*, for they "abode with Him that day". Thus designedly we do not read of any night. Is there any place under Heaven enjoying so much light as Christ's assemblies? It was a place of *separation*, for it was outside all the organized religion of the community, outside the Rabbis and the synagogues, and outside the magnificent temple and its orthodox worship. It was a place *without any attraction* whatsoever as far as the record goes. The only attraction was the Lamb of God. It was a place of *fellowship* for "they abode with Him". We are confident they did not go to bed without their supper, and so, we would add, *a place of refreshment*.

In verses 41 and 42 they go forth from that hallowed place without a name to *win others* to the Person who was preached to them, and Peter is brought to Jesus. All this happens on *the first day*. Thus clearly it is a lovely narrative picture of this Age of Grace, during which the Gospel is preached, souls are saved, gathered around

the Person of their Redeemer, and go forth to serve Him and win others. Is this as true now as it has been in times past? Is the Gospel being preached now, or only half a Gospel, from which all the *offence* of the Cross has been carefully extracted lest any should be offended by "harsh preaching" of judgment and the absolute necessity of a definite experience of the new birth? Are souls being gathered around His person today as once they were? We seem exercised about small results in our Sunday evening meetings, and rightly so, but ought not we also to be exercised about so very few nowadays being attracted and irresistibly drawn out of denominationalism and *inter-denominationalism* to the place where He dwells?

In v. 42 Peter is called "*a Stone*", and not without reason, for if in v. 39 the Lord pictures His assemblies, surely here He is intimating that He will build a vast unseen temple of living stones in accordance with 1 Pet. 2:5. Thus in v. 42 we have a picture of the Church, not local, but "*which is His Body*".

Verse 43 reminds us solemnly that the first day has an end, and that the time is coming when the Master of the House will rise up and shut to the open door of mercy, and all opportunity for winning those we love will be forever finished. On this *second* of the three days Philip, a *Jew*, is called, and testifies of Messiah to Nathanael, another Jew. In v. 48 this unbelieving Jew comes face to face with a ray of divine glory from the Carpenter of Nazareth, and in v. 49 owns Him Son of God and King of Israel. How clearly these, the events of the second day, foretell exactly what happens when the long Day of Grace at last will end. The remnant of "Phillips" will be saved and sealed according to Rev. 6 and other portions. According to the same Book, they have the testimony of Jesus—that is they know Him and preach Him as the King-Messiah. They will testify to an *unbelieving* remnant. These, nevertheless, are God's elect and refuse to worship the Antichrist, and their heart-breathings are seen throughout the Book of Psalms. They, like Nathanael, will not own Him till they meet Him face to face at His coming as we see in Zech. 12: 10-14, Isa. 53 etc. They too, when His feet stand upon the Mount of Olives, will have their unbelief dispelled by not a ray, but the full unveiled glory of God the Son crowned with many crowns, and will say Nathanael-like, "Lo, this is our God; we have waited for Him". So, then, the events of the second day graphically portray *the events after the Church goes up, and the visible coming of the Son of Man to this earth.*

In John 2:1, there was a *third day* on which a blessed marriage took place in Cana of Galilee. The simple village wedding feast was necessarily an extremely inadequate counterpart of the glorious marriage of Psalms 45: 1, which it prefigured. It tells us none the less clearly that there is a day coming after the Day of Grace has closed, and after thousands of unbelieving Nathanaels have owned their God and King, when Zion's Virgin Daughter shall be forever united in marriage to her King, Jehovah.

We read in v. 2 that Jesus and His disciples were invited to the marriage. The disciples represent the Church whom He will bring with Him when He comes, the glorious King. As in v. 2, He did not come *uninvited*, neither will He return to Emanuel's Land until that day when they shall say, "Blessed is He that cometh in the Name of the Lord". Just now many of them spit at the mention of that Worthy Name. In the throes of the Great Tribulation they will indeed invite their King back again, "Oh that Thou wouldst rend the heavens, that Thou wouldst come down!" Then will Israel find that the King has indeed kept the best wine of joy for His own Israel. Then will they fulfil their eternal destiny as *teachers of the Gentiles* in verity and in truth. This is represented by v. 5. where we read, "His mother saith unto the servants . . ."; she represents re-born Israel. Their message to saved Gentiles out of every nation, kindred, and tribe will then be, "Whatsoever He saith unto you, do it".

In closing this article we might notice some practical present-day applications. Verse 2 is the key to a happy marriage. Only the couple who can invite Jesus and His disciples to their wedding have the right to expect His blessing upon it. We need not say that this excludes the unequal yoke, which should not be named by any Child of God. Judging by some weddings staged by members of Christ's assemblies, one would wonder how they could possibly invite Jesus and His disciples to such worldly shows and displays! If the place that is graced by the presence of the Lord on Lord's Day morning is good enough for us to meet with Him, what shall we say of the spiritual condition of those who must needs be married in a "church"?

Verses 3-11 give us a lovely picture of Christ's work during this present age of Grace and of how we too are fellow-helpers with God. In v. 3 they wanted *wine*. Wine is the well-known Biblical symbol of *joy*. All humanity wants this. All are seeking it—everyone in his own way. The Christian should seek it from the One who gave it at Cana. They discovered, what each of us the Lord's people have discovered, that "they have no wine". We pass over for the sake of space v. 5, and come to the question of the *waterpots*.

The fact that there were 6, which is one *short* of the divine number of perfection, 7, should at once tell us that these waterpots represent man in his unconverted state, having *come short* of the Glory of God. They are of stone. Paul shows us that in the Great House there are vessels "unto honour" of gold and silver, speaking of God's glory and righteousness, and the redemption that is in Christ Jesus. These vessels were not of gold nor silver, but belonged to the other class "unto dishonour", of wood, earth, or as here, of stone. How well they represent our hearts when grace reached them—*hard* as the nether-mill stone, *cold* and *lifeless*, *empty* and unsatisfied. The correspondence between the vessels in the great house, which represents

Christendom, is more marked when we consider that these vessels also were *religious* vessels, but in their empty condition they were useless for their professed purpose. Vain too is the profession of the vessels unto dishonour.

In v. 7 the divine fiat goes forth, "Fill the waterpots with water". From Eph. 5. 26, as well as many other parts, we learn the main significance of water—the *Word*. Thus the miracle is a picture of the work of Christ and our being allowed to be fellow-workers with Him in the salvation of souls. Our business is to *preach the Word*—yes to fill them up to the very brim with a full Gospel of man's ruin and God's remedy, not just with the Gospel "nicely put for nice people" ! nor with emotional stories and emotional closing appeals, but with the solemn realities of Heaven and Hell, death and eternity, and the blood and death of Christ—then to keep our meddling fingers out of it, lest we push yet another soul into a spurious profession, but rather, as they did here, to leave Christ to turn the water of His word into the blessed wine of the joy of sins forgiven. This is particularly true, we believe regarding unbelievers who are well acquainted with the Gospel story. They, of all others, need to be left alone with God. An anxious soul who is not clear as to the plan of salvation may need pointing to Christ. Many others have been "pointed" into *a name to live*. Thus we find in this lovely story how we may become fellow helpers towards a mighty miracle. It is called "This *beginning* of miracles". Your conversion was a miracle; so was mine; and so is every new birth. It is the *beginning* of miracles without which there can be no Christian life. Still, today, every time the Lord saves a soul He "manifests His glory". Our part is but to fill them up to the brim and "draw out", that is, to be privileged to bear the wine of everlasting joy to thirsty, parched souls.

Lastly, there is a vital lesson for each of us in the fact that *Mary*, who presumed to give directions, was ignorant of what happened, and that *the Master* of the feast, who had a place, was not let into the secret. Only with *the humble servants* was "the secret of the Lord". They knew, and they only, what was happening. What a lesson for the Diotrephes'-like spirit that is an ingredient of every human heart!

Wine is more than a symbol of joy, it is also a symbol of the precious blood. How like our Lord Jesus, in performing His first recorded miracle upon earth, to give as a gift to those in need, that which was an emblem of His precious blood, which is the basis of all our joy, and the answer to our deepest need.

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The universe of God is so vast, that if it were possible for an eagle's wing to flap for all eternity, it would not have reached the boundary of creation's immensity.

## CHRIST WITH US IN THE STORM

J. Gray

Read—Matthew 14: 22-34; Mark 6 :45-54; John 6: 15-21.

The disciples had many "sea" experiences, sometimes while fishing, other times while sailing, but in all, they learned their great need of Christ. On this occasion they met a contrary wind and were being tossed about. With troubled thoughts as to their safety, they are seen "toiling in rowing", seeking to land the ship. This is a very simple picture of the Christian life. Let us consider,

1. *THE CONTRARY WIND.* Matthew 14: 24.

No Christian is without the "contrary wind". On some occasions it is sent to test the foundation, Matt. 7: 24-27, on others, to test faith, 1 Peter 1: 7. It is good to be thus tested at times, for in the test we are taught many valuable lessons. The young Christian discovers early in the Christian life, that everything is not easy and rosy, and the contrary winds must be faced.

(a) *In the home.*

Many are not privileged to have saved parents, brothers or sisters and the home is a place of testing thus fulfilling Matthew 10: 36. What is to be done? Are the winds going to be allowed to defeat you? Must you leave home in order to have more peace and an easier life? No, the responsibility of every Christian is that of the man in Mark 5: 19, "Go home to thy friends and tell them how great things the Lord *hath done for thee.*" It is time enough to leave when you are "put out" or told to "get out". Until then learn the truth of Phil. 1: 29, that you have been saved to suffer.

(b) *In the business.*

The business world of today is not an easy place in which to work. Unrighteousness on every hand makes it difficult for the Christian. What is he to do? Simply row against the contrary winds of unrighteousness. This requires strength, courage and wisdom, but God meets the need of His faithful ones. Many are not *rowing against* the wind but are being *carried* by it; instead of fighting the good fight of faith against evil, and gaining the victory, they are being overcome, defeated and taken captive like a Lot. (Genesis 14: 12).

(c) *In the World*

Christians are finding the world is growing worse and getting more difficult in which to live. The wind of worldliness is blowing many off their feet and sad to say, they can be termed "Worldly Christians". Why? Just because they are becoming conformed to its fashions, seeking to enter its pleasure houses, and enjoying its past-times. This is the result of failing to row against the tide. They have no spiritual energy or resistance. Carnal believers who are being carried away with the world's winds are not able to sing.

Take the world, but give me Jesus,  
Sweetest comfort of my soul;  
With my Saviour watching o'er me,  
I can sing, though billows roll.

2. *THE TOSSING WAVES.* Matthew 14: 24.

How pleasant it is to sail on calm waters, but how different, when they begin to toss. Tossing waves generally test and prove who are the best sailors. So in the Christian life, the tossing experience brings out the "best" or the "worst". Peter was tossed in the High Priest's palace and he did not like it, but it made him a better man.

3. *THEIR TOILING IN ROWING.* Mark 6: 48.

Strong men striving to reach land, find it difficult. Surely this is the experience of every one who goes against the winds. Paul encountered this toiling in 2 Cor. 4: 8, and it has been the portion of every faithful child of God since then.

While the disciples were going through this trial it is important to note *where Jesus was, what He was doing, and what He saw.*

1. *CHRIST ON THE MOUNTAIN TOP.*

The breaking of the five loaves and two fishes, with which the multitude was fed, is a picture of our Lord's death. He then withdraws to the mountain top, having sent His disciples away to cross the lake. The Lord Jesus on the mountain top would remind us of where Christ is at this moment, namely, at God's right hand (Heb. 1:3), while we are rowing over the waters of this life. Note please,

(a) *HE is Praying.* Mark 6: 46.

Hebrews is the Epistle which introduces Christ as our Great High Priest (Heb. 4: 14-16). His intercession enables us to go on for God and supplies the necessary strength for the journey. (Heb. 2: 18; 4: 15-16)

(b) *What He Saw.* Mark 6:48.

Sweet are these words, "He saw them toiling in rowing". Nothing ever misses the observant eye of Christ. Christian take courage, He sees all, and more, He is touched with the feeling of your infirmities. (Heb. 4: 15). Look up, as He looks down, and thus be encouraged to carry on and to sing

Jehovah is our Strength, and He shall be our song,  
We shall o'ercome at length, altho' our foes be strong.

In vain then Satan doth oppose, for God is stronger than His foes.

Had these disciples known Christ was on the mountain top they would have said "Christ *for us* on the mountain". Beloved we can say as we travel through life's stormy sea "Christ *for us* at God's right hand".

Christ leaves the mountain and draws near to the disciples, walking on the water. What a sight to behold, this Wonder Man walking on these dangerous waters. This is but a brief picture of our Lord's pathway over the troubled waters of this life. Did He ever sink? No, never, had He a faltering or sinking experience. He could say in John 16: 33, "I have overcome the World".

## 2. CHRIST WALKING ON THE SEA. Matthew 14: 26.

(a) *Drawing nigh unto the ship.* John 6: 19.

Christ ever delights to draw near to His troubled ones. Note how they thought He was a spirit. On a later occasion the same disciples thought He was a stranger (Luke 24: 18), and as such, He gives to them a wonderful unfolding of Scripture. In John 20: 15 Mary takes Him to be a gardener. He allows her to think this, and seeks to bind up her broken heart, and restore her wounded spirit. How tender is our Lord, He ministered to His own in days when they did not even recognize Him.

(b) *His message.* Matthew 14:27.

“Be of good cheer, it is I, be not afraid”. How comforting to receive Christ’s “Sea Ministry”, and to realize the nearness of His presence. The outcome of it is, we fear not, and cheer up. Beloved remember when you are on the sea of this life, in the midst of trial, Christ is near, on the same waters, seeking to minister words of comfort and cheer so that you may be able to say,

“Looking off unto Jesus” my heart cannot fear,

Its trembling is still, when I see Jesus near:

I know that His power, my safeguard will be,

For, “Why are ye troubled?” He saith unto me.’

Note that while on the mountain Christ was praying, while on the sea He was speaking words of comfort, reminding us that He is not only engaged in prayer for us, but also seeks to speak to us. The Lord Jesus at this moment was very near the ship. The disciples not knowing who He was, were terrified. Simon Peter at this moment makes a wonderful request, “Lord if it be Thou, bid me come”. (Matt. 14:28) Peter hears the word “Come” and one word from the Master is sufficient. He steps over the side of the boat and is now on the water. Faith is always able to do what might seem to be a natural impossibility, but never takes a step without Divine sanction. Remember that faith is governed and controlled by His word. Look at Peter in a number of ways as he walks on the water

(1) Seeing the *wind boisterous* he is afraid.

Many like Peter, get their eyes off Jesus and are taken up with the “boisterous winds” and the result is “fear”. How important it is to keep the eye of faith on Christ.

(2) *Beginning to Sink.*

Even in our days of faltering and failing we have an experience. It must have been a great one for Peter as he was sinking in those dangerous waters of death. Christians sink at times, some even get very low before they are restored and recovered. Peter sank in the palace of the High Priest, but he walked on the waters again a little later.

(3) *Cried saying, “Lord Save Me”.*

These sinking experiences teach us to pray. Peter prays in simplicity and with sincerity for salvation. While he walked on the water we see his faith but when he began to sink we hear his prayer. Two good exercises for the Christian life, faith and prayer.

(4) Immediately *Jesus stretched forth His hand and caught him.*

What a wonderful experience to be caught in the hand of Omnipotence. Beloved remember every time you sink there is a hand ready to catch you.

(5) When *they were come into the ship* the wind ceased.

Peter is now walking with Christ on the water, both enter the ship, and the wind is calm and peaceful. Peace always reigns when Christ is on board. In this little scene Christ has been viewed in three places

On the Mountain, "for us" praying.

On the Sea, "near us" ministering words of comfort and cheer;

In the Ship, "with us" bringing peace and calmness.

Beloved see that Christ is known in these three ways and you will be a very happy and peaceful Christian. What did these disciples learn from this experience? They learned the greatness of Christ. At the end of the journey they worshipped Him. What a day that is going to be, at the end of our journey, when we worship Him Who has brought us safely over and through life's troubled waters.



## THE LORD'S TABLE

*F. Hunter*

Many christians seem to have hazy ideas as to the meaning of what constitutes the Lord's Table. The design of this article is to give light from the scriptures regarding it.

### Defined

We call the reader's attention to three terms, namely: "the cup of the Lord", "the Lord's Table" and "the Lord's Supper" (I Cor. 10: 21; 11: 22). We suggest that the cup implies its contents and not the receptacle, for it is said, 'we drink the cup'. The table denotes both the cup and the bread, and not a piece of furniture, for we are said to partake of it (meaning by implication to eat of it). The Lord's Supper we apprehend to be the local expression of the Lord's Table.

When the apostle uses the term "we" (I Cor. 10: 16, 17), in connection with the cup and the bread, we are inclined to believe that he has in mind all the saints, in all divinely constituted assemblies, and not specifically the local church at Corinth. It is in this sense that it can be said of all saints in all places, that when they eat the Lord's Supper, they all bless the same cup and break the same bread. We miss the universal import as well as the truth of the church's oneness which the passage is meant to convey, if we see only in it the idea of having only one loaf on the table when we eat the Lord's Supper. When the apostle uses the term "ye" (I Cor. 10: 21), he definitely has in mind the church at Corinth eating the Lord's Supper, which he identifies as the Lord's Table.



Some in the assembly at Corinth were fellowshiping with idolatry, and associating carelessness, carnality, and disorder with the breaking of bread. It was on account of this, and as a corrective, that the apostle introduced and prefixed the title, "Lord's" to the cup, the table, and the supper. In doing this, he associated and attached divine authority, power, dignity, judgment, and Lordly character to them.

### Explained

We further suggest the following scriptural explanation to show that the expression "table of the Lord" is figurative language and means the elements of the Lord's Supper. The writer of Psalm 23 says, "Thou preparest a table before me in the presence of mine enemies". Surely he did not have in mind a piece of furniture, but rather the food God provided him in the face of danger and adversity.

In Psalm 78:19 the question is asked, "Can God furnish a table in the wilderness?" From verse twenty of the same psalm, we learn it was bread and flesh Israel had in mind when they used the term "table".

In Malachi 1:7, 12, the table of the Lord is identified with the altar of God because the sacrifices offered in association with it became God's bread, His table, and His priests' food-table. (See Leviticus 21:17; 22:7; Deut. 18:1-3; I Cor. 9:13; 10:18; and Hebrews 21:17; 22:7; Dues. 18:1-3; I Cor. 9:13; 10:18; and Hebrews 13:10).

In the first epistle to the Corinthians we see the same thing in principle in respect to the sacrifices of the heathen. The things they offered to idols became the (bread) table of demons. And when they ate of these sacrifices, they became partakers (eaters) of the table of demons. Likewise, if a Christian, though he did not offer sacrifices to demons, yet ate of those that had been offered to idols, in fellowship with those who did so, he became a partaker of the table (bread) of demons.

To sum up: there is one bread—a figure of the oneness of all believers; and there is one cup—a figure of the one source of blessing of all believers. The bread and the cup, when they symbolize the body and blood of the Lord, and are used by the local church as an ordinance to commemorate the Lord's death, are termed the Lord's Supper, and the Lord's Table.

### Matt. 21: 28—THE FATHER CALLS

"Son, go work today in My vineyard". So much, in so few words!

Notice to WHOM the Father calls, MY SON. Dear young Christian, for it is to you I write, the Father is calling you, and you will notice that the call is based on relationship. Some attempt to answer the call to service who have never been regenerated. Can you look back to a time when you were born again? If so, your heart has been won to the person of the Lord Jesus Christ, and you can say "We love Him because He first loved us". Another call

then, I may say, precedes the one we are considering; it is, "My son, give me thine heart". The Lord Himself alone has a claim upon the allegiance and love of our hearts, and surely He is worthy to be enthroned there. "He must be Lord of all, or He will not be Lord at all." He will not divide the throne of our hearts with self or the world. The affection of the heart then comes before the labor of the hands. Given the former, surely He will receive the latter.

GO WORK, God wants laborers, not lecturers, for the call is to WORK. "In all LABOR there is profit". What a variety there is:—personal work, Sunday school work, tract work, open air work, and hospital work. You notice it is all Work. In a glorious coming day we shall find that "Every man shall receive his own reward according to his own labor" (I Cor. 3: 8).

Notice the TIME; the Father's call is for TODAY. You cannot recover the lost time of yesterday. Confess it to God and waste no more time over vain regrets for the "Inevitable past". Go work today, for "Tomorrow never comēs". Do not waste time dreaming about what you intend to do tomorrow. Only the present is yours, so grasp the opportunity while it is today. "The night cometh when no man can work".

Now let us consider the PLACE, "In My vineyard". In the corner God has placed you, work today, witness for Christ, sow the seed of the Gospel, and water it with prayer. The field is wide, the opportunities boundless, and the privileges for service innumerable, but do not attempt to serve God where His Word would not lead you. The path of obedience is the fruitful and happy one. The place of service is "In My vineyard"; remember the word of Boaz to Ruth, "Go not to glean in another field".

The Lord is surely worthy of our best, therefore let us serve Him, Wholeheartedly (Deut. 10: 12), Voluntarily (I Chron. 28: 9), and Humbly (Acts 20: 19), until that soon-coming day when we shall hear the Master's voice, "Call the laborers" (Matt. 20: 8), and we shall leave the field and enter the Harvest Home.

So labor on, spend and be spent.

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Now a hireling, will be a changeling. He that will not serve God except something be given him, would serve the devil, if he would give him more. Anyone shall have his work, who will but augment his wages.

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The Lord's people, by keeping evil company, are like persons who are much exposed to the sun, insensibly tanned.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“Rock of Ages, cleft for me,  
Let me hide myself in Thee.”

This is perhaps the best known hymn in the English language. Its author, Augustus Montague Toplady, was born at Farnham, Surrey, England, Nov. 4, 1740. When a lad of sixteen years, his mother took him to Codymain, Ireland, to visit friends. While there he attended an evangelistic meeting being held in a barn. The preacher was an illiterate man named James Morris; the text was, “But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.” Eph. 2: 13. Later Toplady wrote “Under that dear messenger of God, and under that sermon, I was brought nigh by the blood of Christ, in Aug. 1756. Strange that I, who had so long sat under the means of grace in England, should be brought nigh unto God in an obscure part of Ireland, amidst a handful of God’s people, met together in a barn, and under the ministry of one who could hardly spell his name. The excellency of such power must be of God, not of man.”

The influence of that barn discourse has been felt for well nigh two centuries, and is echoing in all parts of the world; for through it was converted the lad who gave to the church “Rock of Ages.” It has been translated and is now sung in almost every language. As a preacher Toplady is thus described; “His voice was music; his vivacity would have caught the listener’s eye, and his soul-filled looks and movements would have interpreted his language, even had there not been such commanding solemnity in his tones, and such simplicity in his words, that to hear was to understand.”

Augustus Toplady seemed to live in the clear sunshine of the Saviour’s countenance; he frequently called himself “the happiest man in the world.” His death couch seemed to be flooded with sunbeams of the glory-land. Said he, “I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that He leaves me nothing to pray for; my prayers are all converted into praise. I enjoy heaven already in my soul.” Just before his death, bursting into tears of joy he exclaimed, “It will not be long before God takes me, for no mortal can live after the glories which God has manifested to my soul.” Thus he passed away in the thirty-eighth year of his life, realizing the import of his own words—

“When I draw this fleeting breath,  
Should mine eyelids close in death,  
When I soar to heights unknown,  
And behold Thee on Thy throne,  
Rock of Ages, cleft for me,  
Still I’ll hide myself in Thee.”

The occasion of the writing of this hymn was as follows: Toplady was returning home one day, and was caught in a storm two or three miles from his home. The particular place was quite exposed, affording no shelter; but he espied a huge cleft running down the side of a large rock by the roadside. In this he was able to take refuge until the storm abated. A man of saintly character, his thoughts were turned by the incident, to spiritual things. Picking up a playing card which he found lying on the ground at his feet, he wrote upon the back of it this hymn which has been so used of God that space will not permit relating even a few of the many interesting cases of conversions, brought about through the reading or singing of the hymn. The playing card upon which the hymn was written is still preserved. "Rock of Ages" was first published in 1776, two years before the death of the author.



### QUESTIONS AND ANSWERS.

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

Question. What is the primary application of Matt. 21: 44?

Answer. The words of this verse, "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder," have a primary reference to the relation of Jew and Gentile to the Lord Jesus Christ. The Jews have fallen on this stone, and they have been broken. To the Jew, Jesus of Nazareth was a "stone of stumbling and a rock of offence," I Pet. 2: 8; and as a nation they were broken. When Christ comes in judgment upon the Gentiles in their sin and unbelief, He will fall upon them as the "stone cut out without hands" (Dan. 2:45) and will grind them to powder. The broken Israel nation will rise again, but the Gentile nations never will.

H. A.

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Sin has brought many a believer into suffering, and suffering has instrumentally kept many a believer out of sin.

\* \* \* \* \*

Were it not for sin, death would never have had a beginning; were it not for death, sin would never have an ending.

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The candle of our lives is blown out by the wind of our lusts.

## MINISTRY and OVERSIGHT in the CHURCH

by M. I. Reich

**O**VERSIGHT, as I apprehend it, has for its end and aim the keeping of the house in order, to see that nothing is permitted that would hinder the presence and power of God from being manifested. Overseeing brethren are the temple-wardens, to see that the ministry is exercised within proper limits, to *graciously check those who go beyond their measure, to encourage the diffident, to restrain the forward, and to guide the saints in their deliberations in matters pertaining to discipline.* Now, when we come to Scripture, we see that the apostles, and other men associated with the apostles, men like Timothy and Titus, had discernment as to those who were particularly fitted to exercise such functions in the house of God; they laid their hands on them, or, if you like, they appointed them, that is, they pointed them out. The word "ordained" has no place in the New Testament. The Revised Version does not contain it once from Matthew to Revelation, and I believe it is right in leaving the word out every time. Appointing or pointing out, yes: ordination, never; laying on of hands, if you like, but laying on of hands means many things in Scripture. Now, the Apostles did the appointing, but they did not do it right away. Churches were in existence before men were "officially" set apart to watch over the order of the Churches. Oversight exists for the Church, not the Church for the oversight. The Church is all important, the oversight is the servant of the Church; if you like, a guide to the Church, but to minister to the Church. The apostles and their fellow-labourers, like Timothy and Titus, took it upon them (they were divinely empowered to do it) to lay their hands on certain individuals who had come into prominence through the Holy Ghost working in them in that direction, in the interval between the planting of the Church, and the second visit which they, the fathers of the Church, paid to it. In my humble judgment I do not think we ought to go so far as to lay on hands in that fashion in imitation of the apostles to-day, because none of us here are fathers of the Church in ——. I can understand spiritual fathers exercising spiritual authority which others would shrink from, and rightly so. The apostles and their fellow-labourers had spiritual, moral power in doing so. If anyone else had attempted it, I should not wonder, but that their action would have been very much resented. Nor do we ever find that the apostles left any teaching on record to perpetuate "official" appointments. Indeed, in the 20th chapter of the Acts Paul predicted the ruin of the elderhood: — "After my departing shall grievous wolves enter in among you," etc., and in view of that he cast the faithful, not on apostolic succession, not on the transmission of apostolic authority, but on "*God and the Word of His Grace.*" Now, we need not say, therefore, that because of that it is impossible to have order. Beloved brethren, oversight was exercised in the Church before the apostles "appointed" elders. In

the first Epistle to the Thessalonians, the last chapter, you read of those who were actually labouring among the saints there, and whom the saints were to know, make room for, and submit to, of whom we do not read that apostles had appointed them. They were not "elders" in the proper sense of the term, for the title "elders" implies, aged men and brethren with a riper Christian experience. There could not have been such in Thessalonica, as that was an assembly of young converts; yet were there those labouring among them whom the Holy Ghost had evidently made "overseers." The apostles and their co-operators, such as Timothy and Titus (some will call them "apostolic delegates," I am not anxious about the term), were simply acting in fellowship with the Holy Ghost, and when in our day the Holy Ghost has made a man an overseer, I do not think it would be difficult for that man's labour to be, sooner or later, accepted, though we have no apostles among us, or men in immediate fellowship with apostles, to give them an "official" recognition.

Now, as to ministry, a word or two. In the 14th chapter of the first Epistle to the Corinthians, we have the assembly actually convened, and the various gifts of ministry in exercise; it is the only chapter in the Scriptures in which you get the details of the Church coming together, and acting out its various functions of ministry. If in that chapter there is the absence of a human leader, you would say there was confusion; would they not be better with a human leader and not have that dreadful disorder? . . . No doubt human arrangement does keep confusion outside, but that was not the way in which the apostle met the difficulty. He did not propose that they should ask a number of gifted brethren from other assemblies to come and preach trial sermons, and select their candidates, and appoint a pastor in order to be kept in order. No, he did not do that. The apostle struck at the root of the ecclesiastical malady, the Spirit of God was there to lead them, but the Spirit ~~did~~ not and could not lead—their own spirits led. They were carnal, and the Spirit only leads the spiritual, the Spirit never leads the flesh. He seeks to turn the Corinthians from carnality to spirituality in order that they might know among them the reality of the holy leading of the Spirit of God.

Our proper path today is to meet without pretension in dependence on the unseen presence of the Holy Spirit, in keeping with *the unrepealed principles of "the assembly of God,"* even if only "two or three" have faith and courage to gather thus. And such shall not be disappointed or confounded, if kept lowly.

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A man may suffer without sinning; but he cannot sin without suffering.

GRIMBSY, ONTARIO—J. Blackwood had appreciated meetings in June.

LONDON—Word has been received of a time of blessing at the opening of the new hall on Pall Mall Street, June 19th and 20th. The two day conference was a real encouragement to the saints, and one professed to be saved, thus bringing added joy. It was well that the Collegiate had been secured for the meetings on the Lord's Day, as 350 remembered the Lord in the breaking of bread, and the afternoon and evening meetings were still larger. Fourteen of the Lord's servants were present to minister the word.

#### NOVA SCOTIA

HALIFAX—D. Leatham and R. Roberts have pitched their canvas tent in this city, expecting to commence July 11th.

CAMBRIDGE—G. Gould and I. McMullen purposed pitching a tent in Cambridge.

BRICKTON—Bro. McIlwaine is pitching a portable hall here. He will be helped by a young brother, Andrew Aiken, who has come out from Ahoghill, North Ireland, to labour in Nova Scotia.

GOLDENVILLE—J. McCracken and F. H. Elliott closed meetings held in a school house where the interest shown encourages another visit in the future. They are exercised about pitching a tent at Liscomb.

PUGWASH CONFERENCE has grown so large that it is now impossible to seat all in the hall. The ministry was enjoyed; eleven of the Lord's servants taking part.

PRINCE EDWARD ISLAND—W. H. Hunter enjoyed a week's meetings at Charlottetown and proposes visiting O'Leary and Crapaud Assemblies.

GAMBLE'S CORNERS—A. Wilson has joined R. McCracken in the Gospel in this country district.

CHARLOTTETOWN—A. Ramsay purposes pitching the portable hall near Charlottetown.

CONNECTICUT—W. Warke and D. Howard expected to commence meetings July 11th in Cornwall, fourteen miles from Torrington.

IOWA—Oliver G. Smith writes of quite a good ingathering of souls during the past year, at different spells of meetings in these parts.

MAINE, U.S.A.—J. McCullough and S. Rea expected to pitch a tent in Madison, Maine.

NORTH CAROLINA—Oswald MacLeod and James Smith hoped to work a tent near Lenoir, where brother MacLeod saw some interest last fall.

WASHINGTON, U.S.A.—Hector Alves returned home after the Glen Ewen Conference, and purposes in the will of the Lord to work a tent in the Methow Valley, where he had meetings last January.

WISCONSIN—S. Mick had a week's meetings in BLACK EARTH with a good interest, and planned to begin meetings in a school-house south of Boscobel.

CUBA.—Arnold Adams and family arrived in Cuba on July 13th, returning to the work in Pinar del Rio. Our sister Miss Patricia Ritchie expects to leave Pinar del Rio on the 19th, for a visit to her home in Toronto, Ontario.

## CONFERENCES:

The annual joint Conference of the Assemblies of Sault Ste. Marie, Michigan, and Sault Ste. Marie, Ontario, will D.V. be held on September 4th, 5th and 6th (Labour Day), preceded by a prayer meeting on Friday evening at 7.30 p.m., in the New Gospel Hall, Cor. Wellington, E. and Spring Streets, Sault Ste. Marie, Ontario, Canada.

LA CROSSE, WIS.—Our Annual Conference will be held, D.V., on September 4th, and 5th, Saturday and Lord's Day, preceded by a Prayer Meeting on Friday, September 3rd. Ministering brethren walking in scriptural paths will be welcomed. Address communications to L. Uglum, 920 S. 5th Avenue, La Crosse, Wisconsin.

ORILLIA, ONTARIO.—The Annual Conference at Orillia will be held God willing on Lords Day, September 5th, and Monday, September 6th, at 10.30, 2.30 and 7.00, preceded by a prayer meeting September 4th, at 7.30 p.m. No circulars will be issued. Kindly announce in the Assembly. Cecil R. Clark, R.R. 4, Orillia, Ontario.

RIVER HEBERT, E., NOVA SCOTIA—The Annual Conference will be held, D.V. in River Hebert, East, N.S., September 5th and 6th. Prayer Meeting will be held September 4th. W. P. Bartlett.

### *With Christ*

DULUTH, MINN.—Mrs. A. C. Buttrick went to be with the Lord June 4th. She was born in Trenton, Ontario, saved at the age of twelve and has been in the Assembly in West Duluth about twenty years. Prayer is requested for three unsaved sons.

MANCHESTER, IOWA—Mr. Seymour Plummer passed away June 6th aged sixty-five years. He was saved in 1939 and gathered to the Lord's Name at Manchester in 1940, and has gone on well. He was diligent in giving away tracts and will be missed.

STOUT, IOWA—Mr. Lewis E. Miller was called home on June 27th and will be missed in the Stout Assembly in which he has been in fellowship for the past nine years. Our brother Oliver G. Smith pointed him to Christ in 1939, and preached the word at the funeral to a crowded hall, along with brother Paul Elliott. Brother Smith also spoke at the two previously mentioned funerals.

TORONTO, ONTARIO—On July 8th, 1948, Mr Lewis Dart of the West Toronto Assembly departed to be with Christ in his 67th year. He was a quiet, steady christian who knew God and one felt it every time he took part. His widow, two daughters and two sons, all saved and in the Assembly, mourn his loss.

Miss Jessie Phillips went to be with the One whom she loved, after many years in Assembly fellowship, having lived a godly, consistent life. Bro. J. Gunn preached the word at the funeral service.

HUNTSVILLE, ONTARIO—Mr. Ernest Slater of Huntsville passed peacefully into the presence of the Lord on July 9th, leaving a sorrowing widow in feeble health. Our brother loved the Lord and His people and delighted to speak of the things of God.

UPHILL, ONTARIO—Mrs. Gilmour, at a very advanced age, passed away. One of the first saved when Bren. Telfer and Faulkner went into that district about sixty years ago. F.G. Watson took the funeral.



# TRUTH and WIDINGS



AND HAST NOT DENIED  
*MY NAME*

Rev. 3:8

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## TRUTH and TIDINGS

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## WORK AND WORKERS

### PRAIRIE PROVINCES

Taylor's Conference was the largest in years, was a very happy time, and a real spiritual blessing to the saints. Two professed to be saved. Ministry was given by Brethren Douglas, Miller, Widdifield, Merridew, McKinley, McGaughey and Willoughby.

Mervin was considered a profitable time. Young Christians professed to receive help in relation to Christian living. Ministering Brethren were Miller, Widdifield, McKinley, McGaughey and Willoughby.

Maidstone was the last of the Prairie conferences and was a time of cheer and encouragement. One soul professed to be saved. Ministering brethren were Ronald, Gray, Miller, Widdifield, McGaughey, Willoughby and McKinley.

Brethren McKinley and McGaughey have commenced meetings at Taylor's. Bro. A. Douglas just concluded ministry meetings, and went on to Arborfield.

Brethren Widdifield and Miller are preaching the Gospel in a school house near Mervin with interest.

Brethren Ronald and Gray are having good interest in tent meetings at Maidstone. God's hand has been seen in salvation.

Missionary report was given by Bro. Merridew of the Argentine, at a number of assemblies in Saskatchewan and Manitoba.

Bro. Willoughby has been doing valuable pastoral work among young converts at Edam and Mervin. Five more have followed the Lord in baptism.

### ONTARIO

OWEN SOUND—J. H. Blackwood has had two weeks' meetings ministering the word to the Lord's people and also preaching the Gospel. The attendance has been fairly good, and the word has been appreciated. Brethren from here and Eden Grove have been encouraged in open air work in Chesley, Hanover and Warton.

## COMMENDATION TO, AND FELLOWSHIP WITH, THE WORK OF GOD

*By F. G. Watson*

Substance of an address given at a recent conference,  
and printed by request.

Acts 16:1-3; Phil. 2:19-23; Phil. 4:10-18.

**T**HE subject before us is one that needs to be dealt with carefully, but plainly, lest a sensitive, godly, exercised soul should be discouraged on the one hand, but that the bold and forward who lack scriptural qualifications should be exercised on the other.

There seems to be an idea abroad in some quarters that every man, young or old, who takes a notion to go preaching, should be commended unless there is some definite thing against him.

Certainly no matter what good qualities a person has, one stain on the life or character would debar that person from a public place, as in the case of a priest in Israel (Lev. 21:16-24). Physical defects there would speak of moral or spiritual blemishes today.

But though one is free from any moral or spiritual blemish, still there are other qualifications needed.

1. He must be well reported of by godly overseeing brethren. If he has not conducted himself in such a way as to give joy to the godly in the home assembly, it is not likely that he will do so in the larger sphere of service.

2. Has he been a help in the assembly, and shown a willingness to do any work that was to be done? A shirker in the assembly will be a shirker in the work of God.

3. Has he been one that the brethren felt like asking to preach on the assembly platform?

4. Has he shown godly exercise about souls? If it is a love for preaching rather than a love for souls, he will only be a disappointment.

5. There should be a real exercise about some particular part or need. Many today seem to go preaching without this, and stand idle, looking for some older man to arrange meetings and take them by the hand. We must not think that to be commended to the work is the same as being "ordained to the ministry". God speaks of His servants as labourers. The labourer's work is the most ordinary work, and God would have us to be workers, not professional preachers.

Paul and Barnabas were the two great pioneers to carry the gospel to many parts in Asia. Later, Paul, Silas, and Timothy were the great trio to go into Europe. We know the first two were unmarried men, and the absence of any mention of wife or family

ties with reference to the latter two, would lead us to believe they were the same.

It is most commendable for any young man, who has exercise about the work of God, to put that first, and not tie himself down to family responsibilities before he has proved himself. Every young man who goes out into the Lord's work should get into new places, and prove himself by seeing souls saved and led on in the truth and new assemblies planted. This will develop the preacher as well as prove his call is of God. The absence of this should cause deep exercise of soul.

Gideon's noble three hundred, whom God used to deliver Israel, were so whole-hearted in the war, they would not take time to stoop down to take a comfortable drink of water. This may seem a small matter, but it was the test that revealed the heart.

A letter of commendation to the work from his home assembly is necessary, and it is better still when more than one assembly joins in it. But that does not demand that every other assembly must receive the ministry of that man, and minister to him. It leaves them free to do so, but it is only as that man gains the confidence of each place, by the edifying character of his ministry and by his godly life and behaviour in the assemblies and HOMES where he is received, that they can be hearty in their fellowship. Every assembly should look for this in every preacher that visits it.

#### FELLOWSHIP WITH THE WORK

Every man who goes out in the work of God should do so as the result of a real conviction that God is calling him to do that work. Then if God is sending him, his eyes should be on God alone for his supplies. He should let his need be known to God alone. Anything like begging, or throwing out hints, or putting on a poor mouth, is beneath the dignity of the servant of God. What a delight it is to see God answering prayer and meeting the need in His own way and time!

But those who commend one to the work should not feel that that is the end of their responsibility and leave him to live *on* faith rather than *by* faith. In Israel, God provided four wagons and eight oxen for the Merarites, and two wagons and four oxen for the Gershonites, but no wagons for the Kohathites. Thus we see God took into consideration the weight of the burden each had to bear.

Some men do little else than run around from one assembly to another for a night or so in each place, and rarely, if ever, have even two weeks' meetings in a place. Naturally each assembly has fellowship with them, which is very nice, but if such visitors are frequent enough, all the assembly's fellowship is used up, and the faithful man plodding on in some new place is forgotten. His expense is the greater, so he should have a special place in the fellowship of God's people. What a cheer it is, to one who is in a

new place, to get a letter with an expression of fellowship and the assurance of the prayers of the saints!

The giving of fellowship only when a preacher calls for a visit has a tendency to restrain the getting into new ground rather than encourage it.

God's money should not be allowed to accumulate unless it be for some special need that is expected. Every assembly should, at regular intervals, as a rule once a month, get together and decide where the fellowship on hand should be sent. The Lord condemned the steward who buried the pound in the ground.

It is only to be expected that those to whom fellowship is sent, will be exercised about giving such an assembly a visit when free to do so, but it is better that a visit be given as the result of a gift sent, than a gift as the result of a visit paid. It will give more joy to the receiver, and show more exercise on the part of the giver. What a cheer was the gift sent by the church at Philippi to the apostle Paul!

If more intelligence and exercise as to commendation to, and fellowship with, the work of God is begotten in the Lord's dear people, this article will not be in vain.



## THE LORD'S SUPPER

*By L. E. McBain*

1 Cor. 11:20-34; 10:16-22; 14:23-25

**A**S we read these scriptures concerning the Lord's Supper, we are impressed with the fact that it is a great PRIVILEGE to partake of this feast on the first day of the week (Acts 20:7). In spite of all the failure in the testimony of the church, there are companies of Christians who carry out the Lord's will in remembering Him, and He receives His portion from them in worship.

It is evident that this blessed feast is pre-eminently one of PRAISE and thanksgiving. We read that the Lord Jesus gave thanks as He took the bread and the cup, and passed these emblems to His disciples. There was no petition for help or sympathy as He faced the sufferings of the cross that were to be His portion in a few hours. How this should stir our hearts as we read these words, "He gave thanks"! What praise should ascend to God from our hearts as we remember the Lord's death!

We read in verse 26 of I Corinthians 11, that the Christians "shew the Lord's death" in partaking of the emblems. This word translated "shew" is the same as the word "preach" or "proclaim" as found in the Acts. Therefore, we are PROCLAIMING the Lord's death to those who look on, i.e. the angels (verse 10), unbelievers and unlearned Christians (I Cor. 14:23-25). If Christians

were stirred up to realize that they were proclaiming the Lord's death to these, it would keep them in an exercised state and avoid the dearth and disorder that prevails at times.

The writer remembers the time when he sat in the balcony of Massey Hall, Toronto, on an Easter Sunday morning, during the conference in 1920. I had been exercised about being saved for some time, but as I witnessed the Christians remembering the Lord, they proclaimed the Lord's death to me as no gospel preacher could have done. I saw I was lost and condemned, and felt that God was in the midst of His people (1 Cor. 14:25). I was saved that evening through the words of John 5:24.

A week later, I was in a town in Northern Ontario on business, and on Sunday morning I found the Gospel Hall, and as I entered, a Christian gave me a hymn book and directed me to a seat in the rear. I was now in the seat of the "unlearned", and as I saw the Christians remember the Lord, my heart responded to the praise that ascended to God, and I could say "Amen" (I Co. 14:16). A dear brother took me to his home after the meeting, and he and his wife taught me God's way for His people. I look back on that experience as most precious in establishing me in the truth. I became exercised about obeying the word of God, and shortly afterward I was baptized and took my place outside the camp with the Lord.

It is important to notice the difference in the effect upon the unbeliever and the unlearned as recorded in I Cor. 14:16, 23-25. The unbeliever is impressed with the fact that the fear of God is among the saints while the unlearned one is impressed with the order and is led to say, "Amen". We might well ask ourselves what impression an unlearned saint would get if he witnessed the breaking of bread as carried out by our assembly? Would it stir him to become exercised to obey God's word, or would he fail to see that which would draw him outside the religious camp?

We notice that Paul instructs the Christians that there is need for PREPARATION before partaking of the Lord's supper (I Cor. 11:27-32). This is sadly lacking on the part of many Christians, and consequently there is little praise to God as a result. We need to judge ourselves in the presence of God and see that we are in communion with Him before going to remember the Lord. The Corinthians were failing in this exercise, and the hand of God was upon them in discipline because of this (verse 30).

Furthermore, we should be exercised about our relation to other believers in the assembly before partaking of the Lord's supper. Constant exercise about this will PROMOTE fellowship among the saints, for we read in I Cor. 10:16-17 that the bread is a symbol of the oneness of the believers in the assembly. How important it is that we should observe the word of Christ in Matt. 5:23-24.

Finally, we see the Apostle teaching in I Cor. 10:18-22, that the partaking of the Lord's supper should PRESERVE the saints in the

path of separation from all that is contrary to His word. This truth is developed in II Cor. 6:14-18, where he refers to the unequal yoke in its many forms. The Christians in Corinth were making a travesty of the Lord's supper by their actions in going to heathen temples and then partaking of this feast, and many Christians today are falling into this snare and are dishonoring the Lord by their actions.

Some years ago, we saw a woman led to Christ in a place where there is a good assembly. Her husband was unsaved and was opposed to her going to meetings, but in spite of this, she was baptized and took her place with the Christians. However, she had not fully learned the truth of separation, being unable to get to the meetings where ministry was given, and as a result, she occasionally would go with her sister to a denominational place where the preacher was saved. One Sunday morning, she went with her sister instead of going to remember the Lord, and as she sat listening to the preaching, the Spirit of God brought before her mind the passage in I Cor. 11:23-34, concerning the Lord's supper. She thought of the Christians carrying out the Lord's will in the Gospel Hall, and she felt condemned for her disobedience. She became exercised about separation to the Lord Jesus Christ and has developed into a well-taught child of God, and her sister has become exercised about her position in the sects.

This case illustrates the force of the apostle's teaching in connection with the Lord's supper, and should have an effect on all who are exercised to do His will, and should preserve them from paths of disobedience.

Thus we see that the Lord's people are giving the Lord His portion in remembering Him, and at the same time are proclaiming the Lord's death to those who look on. Exercise of heart is created that their lives might be in keeping with the word of God, that their fellowship with other believers in the assembly be unbroken, and that they may be separated from all that is contrary to the will of God.

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## "A GREATER THAN SOLOMON"

*Sydney Porteous*

"And behold, a greater than Solomon is here." This was a stupendous claim for the village carpenter of Nazareth to make, for Solomon was almost a glorious myth in the ears of that generation to whom He spoke. This Man, even to Samaria's daughter, was only another Jew, while Jerusalem openly derided His claims with "Have any of the rulers of the Pharisees believed on Him?" Let us then examine those details of His claim which are included in it, as they are unfolded by the life of Solomon.

Solomon was the son of David, Israel's great King, but Christ said, "I am the root of David"—a greater than Solomon was there. In II Sam. 12: 4-25 Jehovah sent a prophet and named Solomon

Jedidiah, "Beloved of The Lord", but can we measure the love of God the Father to Him for Whom He opened the heavens and said, "This is My Beloved Son"? A greater than Solomon was there. Solomon tells us in Eccles. 1: 12 that he was King and Preacher in Jerusalem, but Solomon could never say, "The Spirit of The Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor", nor is he ever called "The Prince of the kings of the earth". No, a greater than Solomon indeed stood there.

In I Kings 3: 1 Solomon takes an Egyptian girl to be his Gentile bride, but the One Who claimed that a greater than Solomon was there, has taken a Bride composed of thousands of Gentiles, whose beauty can only faintly be conveyed by laying under tribute the most dazzling splendours of earth in her description in Rev. 21. Did He not speak truly?

In the 16th verse of the same chapter Solomon displays divinely endowed wisdom in the marvelous acumen and insight with which he judged between the two harlots. Incidentally, we do well to ponder this case where Solomon tested the true-hearted by "Divide!", and to see the reply of truth, "Give her the child!" Again when David tested Mephibosheth by "Thou and Ziba divide the land", Mephibosheth cried, "Let him take all!" So now, when God's true-hearted are tested by the cry, "Divide!" they will yield all rather than destroy God's heritage—that is, if it is a matter of standing on their own personal rights or dignity, and not of fundamental verities affecting the Person and Glory of Christ. But to return, Solomon's life, throne, or well-being were not at stake when he judged between the harlots; he was not "in a hole". But when they came to the Greater than Solomon, if He had said, "It is lawful to pay tribute unto Cæsar", that would have finished Him with the nation as siding with their enemies; if He had said, "Don't pay tribute", how quickly would He have been charged with treason and rebellion! How marvelous was His answer! Let the record of His enemies' silent amazement testify that indeed a Greater than Solomon stood before them. This indeed was symbolized by His very action as He judged their case, for when He held that denarius between His fingers, was not even Cæsar, ruler of farther-flung empires than Solomon's, in the hand of Christ, the Greater than Solomon? Then again, the One Who spoke to them is the One from the sight of Whose face the very heaven and earth will flee away when He sits as the Judge. How true His claim, "A greater than Solomon is here"!

Did Solomon have twelve officers over all Israel, (I Kings 4:7) who were to provide victuals? Then Christ has twelve apostles, whose names are known to a million for every one that knew the names of Solomon's, and which will actually be enshrined for ever in the foundations of the New Jerusalem, and who, to eternal ages, will sit on twelve thrones judging the twelve tribes of Israel. Yes, even



in this, the Man of Nazareth was a Greater than Solomon.

In verse 21 of the same chapter we find that mighty Solomon reigned over all kingdoms from the River (Euphrates) unto the land of the Philistines and unto the border of Egypt. Surely here the Carpenter must yield precedence! Listen to the Eternal fiat, "God also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Phil. 2: 9-10). Heaven, earth and hell shall bend before Him, and all nations shall call Him blessed. Spake He not truly, "A greater than Solomon is here"?

In verse 24 we learn the outcome of Solomon's sway, that "he had peace on all sides round about him". How different from Him Whom men despised and the nation abhorred, and Whom they watched to entangle that they might take Him! Nevertheless Solomon could not give peace in one poor human breast, but this Man, having made peace by the blood of His cross, has spoken benediction to millions whose thirsty souls have drunk in His "Be of good cheer, thy sins be forgiven thee". A Greater than Solomon is still here!

The 29th verse tells us of Solomon's "largeness of heart". All the world loves a large-hearted man. Christ speaks of men whose largeness of heart was such that for their friends they would even dare to die. But only the Greater than Solomon could die for His enemies, and cry, "Father, forgive them; for they know not what they do!" Solomon's heart was not that large; he did not "so love the world" of sinners lost, but in very glorious truth "A Greater than Solomon was there"!

Verse 30 states that his "wisdom excelled the wisdom of all the children of the east country . . . for he was wiser than all men", and could this Man, Who, said the Pharisees, "knew not letters, never having learned", excel Solomon in this? Solomon wrote of Wisdom and received a larger measure of it than anyone else, but here stood the "I, Wisdom" of Solomon's Book in Person. Yes, "a Greater than Solomon is here". In this connection Solomon spake 3000 Proverbs (v. 32) which to this day are a safe-guard and well-spring of life, but no one could say of Solomon, "Never man spake like this Man". No, a Greater than Solomon had uttered His Words in Emmanuel's Land, and His Words gave life to the very dead. The same verse tells us of his musical talent, that "his songs were a thousand and five", the most superb of which is imperishably enshrined for us in Holy Scripture "The Song of Songs which is Solomon's". But the One Who said "A Greater than Solomon is here" is the One of Psalm 22 Who, in the midst of the great congregation (of which Solomon will be only a member), will yet lead the praises of God's redeemed. So He spoke the truth.

*(To be Continued)*

## THE CHRISTIAN, AS A WARRIOR

*By G. G. Johnston*

**T**HE course of the Christian, while it is a happy one, should not be represented as easy. In fact, the Christian is often spoken of in Scripture as a warrior.

A soldier may be voluntary, or enlisted; he may be a loyal subject, or an alien mercenary. No one is called to serve as warrior in the service of the King of Kings who has not been delivered from the power of darkness, and translated into the kingdom of His dear Son (Col. 1:13). After we have been converted, it is our privilege to volunteer for battle in the cause of Christ, as His loyal subjects. There should be no need for compulsion; in fact, the Lord will not employ it. Nor should there be any mercenary motive in it, but a loyal desire to expand His kingdom, and further His interests.

Shall we consider the Christian warrior's enemies, his outfit, his supply, his experience, and his reward?

The Christian warrior's enemies are not flesh and blood, nor are his weapons carnal. Scripture informs us of the three chief enemies of the Christian warrior—the world, the flesh, and the devil. Any one of these is more than a match for the most determined Christian, if he is left to himself. The world has its allurements. How they are multiplied today to entice the unwary! The devil employs deception and other such strategy to draw us into his traps. The flesh within us is as a fifth columnist within the fort, ready, as a traitor, to open the gates to the foe.

The Christian warrior's outfit is described in some detail in Ephesians chapter six. Here he is exhorted to take unto himself the whole armour of God. Every army aims at outstripping its opponent in its means of protection, and in its arms for aggressive warfare. The Christian warrior is supplied with both, that he may not only stand his ground in the struggle, but be able to overcome his foe.

Of this panoply, or complete armour, no part suggests protection for the back, except perhaps the first mentioned, "Having your loins girt about with truth". The truth of God must bind up the whole man, as a girdle is employed by stevedores and others who must carry heavy burdens. That Christian is fortunate, when engaged in sudden onslaught with the enemy, if his soul is strengthened by some portion of Holy Writ.

Next comes the breastplate of righteousness—doing what is right. How one is strengthened to resist when convinced that in the point contested he has right on his side! Constant readiness to confess Christ and make His gospel known to others, is also a wonderful arm of defense to the Christian. Alas, how many have been overcome because they had not their feet shod with the preparation of the gospel of peace.

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The warrior of old was provided with a great shield, a very practical means of stopping the arrows of the enemy. The Christian's shield is the faith—the whole Word of God. Having the mind and soul filled with Holy Scripture is important. When from a distance the enemy shoots his fiery darts of doubt or fear, what strength and protection we secure from the many promises of God! When we are assailed by specious modern sophistries, we can always test them by the whole Word of God. Not some Scripture, but all Scripture, is the proper test of doctrine. When the enemy closes in on us in deadly combat, and the sword is drawn full length, how important it is to be able to strike with the keen edge of the Word of God, as did our blessed Lord in His temptation, when He said, "It is written . . ."

Last, but not least, in this description of the Christian warrior's outfit is the reference to prayer. A soldier must keep in touch with headquarters, if possible. In modern warfare walkie-talkies and other devices are often used. Thank God, we have a medium that never fails. Has our God not said, "Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me"? (Psa. 50:15).

A warrior must be constantly supplied. The surrender of many a stronghold has been effected by cutting off supplies. The Christian warrior's supply is provided by a risen Christ, from Whom we are assured "grace to help in time of need". Many an embattled Christian has been enabled to triumph as he has daily drawn from that secret source of supply. In fact, none of us could continue long without it. The pity is that we do not more recognize our need of it. Then we would be overcomers instead of being overcome.

No warrior need expect an easy path. The training is strenuous in extreme, and is kept up even during campaign. He must count on lack of food and water at times, and of a comfortable place to sleep. He will often witness the fall of his comrades. Paul says to Timothy, "Endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

Earthly warriors often experience disappointment over the rewards received. After they have endured much privation and hardship, their interests are not duly upheld by those who made them fair promises. The Christian warrior is assured an abundant reward, a crown of glory that fadeth not away. Many a warrior has fought the good fight and has gone to his reward. Soon the last campaign of this dispensation will end by a shout of triumph, and our blessed Lord will call His warriors to their rest. Our only regret, if regrets there be, will be that we were not more valiant in the cause of our worthy Lord.

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A saint is not free from sin, that is his burden; a saint is not free to sin, that is his blessing. Sin is in him, that is his lamentation; his soul is not in sin, that is his consolation.

## SPIRITUAL LESSONS LEARNED FROM THE OXEN

*By J. A. Gray*

**T**HE Spirit of God always delights to give a beautiful presentation of Christ. Four writers are used to give a complete unfolding of His Glories in the Gospels, and these seem to correspond with the faces of the four "living creatures" as seen in Ezekiel, chapter one.

1. The "lion" who is the King of beasts, is typical of Him who is from the royal tribe of Judah (Rev. 5:5) and would speak of Christ in His "Regal Glory". Matthew presents Him as the King.

2. The "face of a man" is Luke's manner of presentation, and one cannot read that scientific gospel account, without seeing the "Moral Glory" of manhood.

3. The "eagle" is the bird with the quick eye which soars high up into the Heavens. John is the skilful writer who brings Christ down from Heaven and introduces Him in His "Divine Glory" as the Son of God. What diversity there is and yet how beautifully they harmonise! Matthew gives the Son of David, Luke the Son of Man, and now John the Son of God.

4. The "face of an ox" is very suggestive. This beast of the field which is strong and patient in service, would speak of Him, of Whom Mark writes, the Perfect Servant. Matthew and Luke give genealogies to suit their accounts, John introduces Him as from Eternity, but in Mark no genealogy is given. His birth and early days are also omitted. Why is this? It is just because the Servant is being introduced. Sweet indeed is the meditation of Christ in His ox and servant character, as He patiently labours in the field of this World, for His Master's Glory and the blessing of men (Philippians 2, John 13).

As we have viewed Christ in His Servant or Oxen character, doing the work of God in the field of this World, let us consider the Christian in a similar way.

### 1. HIS INTELLIGENCE. Isaiah 1:3.

This was a beautiful commendation for the ox. He knew more than the people of God. How sad it is that God's people had so drifted that they did not know their God and Master! History repeated itself in the Church of Corinth, and Paul wrote to point out their ignorance and remind them of their responsibility. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20). What was wrong at Corinth? They were enjoying the blessings of redemption (1 Cor. 1:30), but not living in the light of redemption's responsibilities. Every Christian has been redeemed *from* (1 Peter 1:18), *by* (Col. 1:14), and *to* (Rev. 5:9). This simply means that Christ has purchased us for God, and now we are to recognize our Divine Master

and Lord, seek to do His will, and be engaged in His work. Paul understood this when he wrote in Rom. 1:1, "Paul, a bondservant of Jesus Christ".

## 2. HIS DEDICATION. Ex. 34:19.

Every firstborn was to be for God. The ox was born for the altar. Surely this is true in the Christian life. As we read Romans 12:1 this fact is impressed upon us. Paul speaks of presenting ourselves as living sacrifices. How important it is to know this truth and to live in the power of it! This would lead us into the experience of dedication.

## 3. HIS SEPARATION. Deut. 22:10.

God's laws have always demanded separation. How instructive is this portion! He would not permit the ox and the ass to serve together in the field. Why is this? It is because the ass was an unclean animal. God's principles never vary and this same truth ought to govern us today. The Corinthian Church had to be taught it. The Apostle writes in II Cor. 6:17, 18, "'Wherefore come out from among them, and be ye separate,' saith the Lord, 'and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters,' saith the Lord Almighty." Paul sought to enforce God's laws and lead the people of God into the path of separation. Whether it be our walk, our work, or our worship, God demands separation.

## 4. HIS MAINTENANCE. Deut. 25:4.

The serving ox was not to be muzzled; he was to be permitted to feed on the fruit of his own labours. This is an important principle; Paul quotes it twice in the New Testament:

- (1) In order that the Evangelist may be supported and maintained materially as he ministers in Holy things (1 Cor. 9:9-14).
- (2) Also the teacher who labours in word and doctrine (1 Tim. 5:17-18).

We are responsible to see that none are muzzled who give themselves to the work of the ministry.

## 5. HIS REST. Ex. 23:12.

The oxen were to work in the field on a weekly term; their day of rest was chosen by God. How considerate He is, not only for our body but also for our soul! Under law man worked, then rested, but under grace man rests, then works. How important are God's rests for His own! He has provided at least three, Past (Matt. 11:28), Present (Matt. 11:29), and Future (Heb. 4:9). How often we would hear the voice of Christ calling as He considers our need of rest, "Come ye yourselves apart, into a desert place, and rest awhile." God even desires that His people be led to Elim for rest, under the shade of the Palm tree, and be refreshed from the Wells of water there. (Ex. 15:27).

## 6. HIS RECOVERY. Deut. 22:4.

How compassionate was God toward the fallen oxen! He desired a brother to lift him up. This is so in every day life. Whether it be a fallen animal, a fallen sinner, or a fallen saint, God desires that "lifting up". Perhaps this is a principle we sometimes forget. Many sinners today are fallen, like the man on the Jericho road (Luke 10:30), and need to be helped; many saints too, are in a fallen condition. God desired brotherly help for the oxen. See how a fallen brother was helped by Abraham (Gen. 14:16), and a fallen disciple by Christ (John 21).

## 7. HIS RESTORATION. Deut. 22:1.

God's thoughts were with those who had gone astray and He desired their restoration. This was also the case in relation to His people. He never desired that they should remain in their backslidden condition (Hosea 14:4). Note how Peter went astray (Luke 22:61), and also Demas (II Tim. 4:10). Peter was restored, but no record is given of the restoration of Demas. Paul in his letters encourages going after the straying saints, the restoration and reception of the disciplined brother (I Cor. 5; II Cor. 2:7), and the restoration of the faulty brother (Gal. 6:1). How beautiful it is to see the manner in which Paul deals with John Mark, who apparently, went astray (Acts 13:13; 15:36-41). In II Tim. 4:11 we have Mark's restoration to the work of God, in Philemon 24 his introduction to the servants of God, and in Col. 4:10 his commendation to the assembly of God. Mark was not only restored to the work of God, but he would again have the confidence of the workers and the assembly.

## 8. HIS RESPONSIBILITY. Num. 7:1-8.

The ox was born for the altar, the field, and the wagons. Note please that six covered wagons and twelve oxen were given to the Levites for their service in relation to the Tabernacle. Numbers 4:1-15 gives us the charge of the Kohathites and what Holy things were put into the wagons, while verses 29-33 give us the responsibility of Merari. When the Holy things were put into the wagons it was the burden and responsibility of the oxen to take them across the wilderness. What lesson is there here for us? There is a great one. The Tabernacle, which was God's dwelling place, speaks of Christ and the Church. It is our responsibility to bear the burden in connection with Christ and Church testimony as we move across the desert of this world. How we need to be patient and strong as burden bearers and steadfast in pulling our load, doing the work of the Lord (1 Cor. 15:58). May the Lord give us understanding of His will, that we may see the purpose for which we have been born (John 3:7), and be enabled to offer ourselves upon the altar of sacrifice and worship, engaged in the field of service with the plough, and loyally pulling the wagons of testimony, thus taken up with the Christian life in its worship, service, and testimony.

\* \* \* \* \*

## THE LORD'S TABLE

### Where Is It and Who Are Partakers?

*By W. Fisher Hunter*

**WE SHALL** let scripture be the deciding factor in answering the above question. First, it will be admitted by all that a revelation of the doctrine and practice of the Lord's Supper was given by the Lord Jesus to the Apostle Paul, who in turn delivered it to the local assembly (1 Cor. 11:23-25). Second, it will be conceded that in apostolic days all God's people were in and part of a scripturally gathered and divinely constituted assembly of saints. When we join these two related facts together, it surely is scriptural to conclude that the Lord's Table belongs to a local church and that all saints were partakers of it in the beginning of the church's history.

But at the present stage of its course, we have a condition that did not exist in apostolic days. Today all God's people are not in divinely constituted assemblies. On the contrary, many of them are members of man-made and humanly constituted religious organizations, with which the Lord's Table could not scripturally be associated. Since the Lord's Table is related only to a divinely constituted assembly, and scripture never contemplates a Christian partaking of it apart from such a place, we conclude that all Christians who are not in, and of such an assembly, are not partakers of the Lord's Table.

"But," someone will ask, "if what these religious congregations have, and which they call the "sacrament" or "holy communion" is not the Lord's Table, then what is it?" We answer, "It may resemble the Lord's Table and His Supper, but it is simply their own supper—their own table." It corresponds exactly to what the Lord's Passover became in Judah—a feast of the Jews (John 6:4). It resembles the feast that King Jeroboam gave to the ten tribes who had broken away from God's one and only center of gathering, the temple at Jerusalem. We read that Jeroboam ordained in Israel (the ten tribes who had false and rival centers of gathering at Dan and Bethel) a feast LIKE UNTO the feast in Judah (1 Kings 12:32-33).

The fact that God put such stress on the place where and the manner how His people Israel should have kept His feasts, would indicate the value He put upon them. His attitude towards, and dealings in judgment with Jeroboam and the false altar he set up at Bethel, as recorded in 1 Kings 13:1-6, would demonstrate His thoughts concerning departure from His revealed will. Have we any reason to suppose that His attitude and mind have changed as to the manner how and the place where the Lord's Supper should be observed by His people today?—or that departure from His will, as revealed in the word of God, is not just as grievous to Him as it was in the times of the Old Testament kings?

## Assembly Attitude Towards Christians Not Scripturally Gathered

Today, existing along with God's scripturally gathered, divinely constituted, and apostolically ordered assemblies, are religious congregations (churches, so-called) that have little or no regard for certain truths and church practices, and which, as a result, are destitute of scriptural church order. From such places may come persons to the assembly desiring and expecting to eat the Lord's Supper. Such should be met kindly and treated with consideration, but faithfully and courageously dealt with, for their own good, God's glory, and the assembly's welfare.

The question of salvation should first of all be taken up with them. Assuming that they are saved, it should be definitely ascertained whether or not they are or should be debarred from fellowship on account of doctrinal error or moral evil attached to themselves. If they need not thus be excluded, they should be shown God's Word, His order, which makes eating the Lord's Supper a privilege that follows being received into local assembly fellowship. Those who will not follow this order, disqualify themselves from eating the Lord's Supper, and have no one to blame but themselves when they are denied the privilege by the assembly.



## THE PILGRIM PSALM

PSALM 84.

*By Henry Fletcher, Toronto*

**I**N THE preceding psalm we have a good position. God's people are spoken of as His hidden ones. Here in Psalm 84 we have a good condition. This short psalm of twelve verses is divided into three parts by the word "Selah". It has been called the Pilgrim Psalm, and well might it, for in it we find a number of things that are true of the heavenly pilgrim passing through this wilderness scene.

Notice in verse 2 the **PILGRIM'S DESIRE**. The psalmist had been away from God's house and was missing the fellowship of God's people. He knew what it was to be chased on mountain sides like a partridge, and he valued and appreciated God's dwelling place. His soul cried out for God. A preacher was once in his room reading and praying. For greater privacy he had locked the door. He had not been there long before there came a tap on the door and someone tried to get in. He paid no attention at first, but the rapping continued, and it kept up until at last he opened the door and found there (just as he knew he would) his little son. "Well," he said naming him, "what do you want?" Right away came the answer, "I want in with you." The little fellow would not be satisfied with less. He missed his father.



What yearning the psalmist expresses here! Do we know anything about it? The place is important, and the Lord would have us increasingly enjoy it. "For where two or three are gathered together in My name, there am I in the midst of them." It is the Person of our precious Lord Jesus Christ that God would have us taken up with, while occupying the place He has chosen.

Verse 3. These two birds would speak to us of believers. The swallow is a traveller, a bird of passage. I remember in Venezuela when we lived in an old Spanish house, how persistently the swallows would come at the same time each year and nest in the corridors. As the large front room of the house was devoted for the meetings, we had to live practically in the corridors, and the presence of the swallows was not agreeable. Here it is spoken of as making its nest in God's altars, which evidently had been abandoned, or were little used by the people then.

Note the plural "altars". There was the brazen altar, speaking of Calvary, and the golden altar of incense, speaking of worship. The swallows came and went, only nesting there at certain seasons. O to know what it is to dwell on Mount Calvary! Thank God for the seasons, precious seasons, we spend there, but God would have us, sparrow-like, dwell there. The sparrow is a home bird, and does not migrate. It might be used also to typify a believer that has fallen asleep, and gone Home to be with Christ, forever with the Lord.

Hence verse 4, "Blessed are they which dwell in Thy house." This is the PILGRIM'S PORTION AND PROSPECT—our portion now in spirit, and our prospect for eternity. Even here and now may we know more of it! Bye and bye it will be a glad reality. "I will dwell in the house of the Lord forever." This is the confidence of the Christian in regard to the future. When the earthly house of this tabernacle is taken down and dissolved by death, he has "a house not made with hands, eternal in the heavens." The grave is not the terminus, but the passageway, that leads into the glory and beauty of the house of the Lord in which the believer will dwell forever.

A Scottish preacher tells of a poor half-witted boy who attended his Sunday School. He took sick and was dying. The preacher was asked to go and see him. He went, and read and spoke to the boy, feeling the lad could take in little or nothing of what he said. As he was about to leave, the boy surprised him by asking him to kneel and repeat for him the 23rd psalm. In obedience to the boy's request, he knelt and repeated the psalm until he came to the last verse, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." But the preacher did not repeat that verse for he was saying to himself while on his knees, "This poor half-wit, it can hardly be true of

him, that 'goodness and mercy' have followed him all the days of his life, and what does he know about dwelling in the house of the Lord forever?" He was in the act of rising, having omitted the last verse, when the boy reached out his wan hand, placed it on his shoulder, pressed him again to his knees, and repeated with stammering words the verse in the Scottish meter:

"Goodness and mercy all my life  
Shall surely follow me;  
And in God's house forever more  
My dwelling place shall be."

The preacher never forgot the lesson he received that day. Can you, my reader, with all your senses, your keenness of brain and intellect, can you say with that poor half-witted boy, "I will dwell in the house of the Lord forever"?

The secret of a happy life is to be able to say, "The Lord is *my* Shepherd, *my* Saviour." The secret of a happy death is to know that, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." The secret of a happy eternity is to be able to say with the psalmist, yea, with that half-witted boy, and with all the redeemed of all the ages, "I will dwell in the house of the Lord forever."

---

## SHOULD SEPARATED CHRISTIANS PREACH IN THE SECTS?

### A Letter to a Fellow-Believer

(The late Edward Hughes, converted R.C. who died in  
Belfast two years ago aged 88)

*By Edward Hughes*

Dear \_\_\_\_\_,

I have this morning received your letter, and hasten to reply to the question which you ask therein. You ask:

"Is it right for one who has been separated from sects, by the Word of God, and gathered unto the Name of the Lord, to go into sects or sectarian missions to preach, if invited to do so?" And you desire that I give you a "plain answer" to this question from God's Word. I shall endeavour to do so in all simplicity.

First, let me give a word of personal testimony. More than twenty-six years ago, God in His mercy, saved me from sin and hell. He also delivered me from Romanism and all other isms, and gave me His own Word as my guide and my counsellor. He gave me at the time of my conversion an intense love for His Word, and I began to read it and seek to be guided by it in everything, as His child. I learned as I read the Word, that I was born of God (John 1:12, 13)

and His child, that He had given to me eternal life (1 John 5:13), and that being in possession of it I should never perish (John 10:28), none being able to pluck me from His hand.

I learned that I was dead and buried with Christ (Rom. 6:4-6), and also risen with Him (Col. 2:11-13), and that baptism in water by immersion, is a figure of this (1 Pet. 3:21). So in obedience to the Word I was baptized (Acts 10:47, 48; 18:8).

I learned that it is the desire of the Lord Jesus, that His people should "Remember Him" and shew forth His death in the breaking of bread (1 Cor. 11:23-25) on the first day of the week (Acts 20:7); that His saints gathered in His Name, apart from the world, should be together (Acts 2:44); that the church is one body (Eph. 4:4) not many, and that all the members have been set in their places by God (1 Cor. 12:12, 28), and have their special work to do. I saw that they, when so gathered, are to be led of the Spirit of God in their worship (1 Cor. 12:11; 14:15-25), and that those who so gather are not to forsake the assembling of themselves together (Heb. 13:12, 13).

As I sought to yield obedience to these simple and plain commandments of the Lord, I found myself outside all denominations, and every other system that is contrary to the path marked out in the Word for His people, and I found myself with those who had been led by the same Word and were seeking, as I was, to obey it. I remain where obedience to the Word has led me, and until I see from that Word that I am commanded by God to go into the sects and systems which men have formed, and of which I find nothing in the Word but condemnation, I must, and by grace I will remain where I have been led by the Word of God. I have no inclination or desire to leave the happy position into which I have been brought, and in which I enjoy fellowship with God's saints in worship and in service, to enter any place where such fellowship is impossible. I cannot worship God in such circles, because of the will and the ways of man displacing the Word and the way of God, and for the same reasons I cannot serve or preach there. Worship, in God's order comes first, service next. We "draw near" to worship first, and "go forth" to serve (Heb. 10:22; 13:13) next. As a "holy priesthood", believers are to "offer up" their spiritual sacrifices, and then as a royal priesthood to shew forth the virtues of Him who has called them (1 Pet. 2:4-9). We are not at liberty to sever things that God has joined together. If I cannot go in and share in the worship of these sects, then I am unable to go and take part in service with them. And this is not because of no invitation being given—for I have had tempting invitations, with golden baits accompanying them—but simply because the Word of God that severed me from all such religious systems, can never lead me back into them again, not even for a day or an hour. This is how the whole matter stands with me, I have no liberty to huckster or tone

down the Word of God on this or any other subject; it has been given to be obeyed not to be trifled with, or held fast and loose as occasion requires.

You may ask me—"Why should you hold so tenaciously to these things? Many do not so hold them. Some who profess to be where you are, go in and out among sects and sectarian missions, and their names appear as preaching in them." My answer to this is, it is my responsibility to obey the Word, whatever others do. If you were to ask me why I "hold so tenaciously" to the truth of eternal life, I would answer by quoting John 10:28, and say, "That is enough for me." If I am asked, "Why were you baptized as a believer?," I would turn to Matt. 28:18-20, for the command; to Acts 8:38, for the example and mode; and to Rom. 6:4-6, Col. 2:12, for the doctrine. If I am asked why I gather in the Name of the Lord Jesus, and not in the name of a sect or party, I refer to Matt. 18:20; 1 Cor. 1:10; 5:4; and Acts 2:41-44. And if these be according to God, then every departure from them, and every imitation and corruption of them, such as are plainly seen in all the sects and systems of men, is in opposition to God and His Word. How could any man who fears God and is guided by His Word, go into such places where God's Word is dishonoured, and the Lord as Head and Ruler is denied His place. If these denominations and sectarian missions are right, then we should never have separated from them. If they are wrong, as I am certain the Scripture shews all sects and divisions to be (1 Cor. 9:16; Rom. 16:17), then it is wrong to return to them whether to preach or to hear. For me to enter one of those places would be to disobey 2 Cor. 6:14-18, and 2 Tim. 2:19-22, to say in practice that they are not so far wrong after all; that separation from them is not of much importance but can be laid aside when occasion requires; that the Truth of God can be given up without much concern; and that to turn my back on those whom God has separated from the world's religious systems and gathered to Christ, is a small matter compared with preaching. Those who go in to preach in sects, help to perpetuate them, and to draw others to them, and stumble others who are seeking to find their way out from them. Some justify their action by saying they "go in" to help others "out". What a fallacy this is! Let me close with an illustration.

It is Saturday afternoon, and the pit is closed for the week. The miners have all reached their homes, but John F—— has not arrived. His wife is alarmed, and in her distress goes to Andrew F—— to tell him her trouble. Andrew makes his way to the pit mouth, but finds nobody there, the engines are stopped and all is quiet. He shouts with all his might down the shaft, "Hullo, John, are you there?" A voice from below replies, "I cannot get out, there is no cage here." Andrew is moved with pity for his neighbour, and volunteers to slide down the wire and help him out of his unhappy

position. "No, no," cries the entombed man, who knows that the presence of another in the pit will not make matters any better for him, "do not on any account come down here. If you are to be of any help to me in getting me out of this place, you must stay out of it, and help me from where you are." So I would say, dear J——, if those who have been brought out of sects and unscriptural systems of religion are to be of any service in helping others out of them, they must KEEP ENTIRELY OUTSIDE OF THEM ALL THEMSELVES. Read Jeremiah 38:6-13, and you will see how they got Jeremiah out, and let us give heed to the Word spoken to the prophet long ago, which is as applicable now as then. "If thou take forth the precious from the vile, thou shalt be as My mouth; let them return unto thee; but RETURN NOT THOU UNTO THEM" (Jer. 15:19).

I shall be glad to hear if these Scriptures which I have quoted, and the reasons I have given, are a satisfactory answer to the question which you have asked.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

"Come, Thou Fount of every blessing,  
Tune my heart to sing Thy grace."

**T**HE author of this well-known hymn was Robert Robinson, of Norfolk, England, whose career was a chequered one. His widowed mother's ambition was to see her son a clergyman of the Church of England, but poverty forbidding the fulfilment of her ambition, the boy was apprenticed to a barber and hairdresser in London, at the age of fourteen. Three years later he came under the influence of bad company. About that time he heard George Whitfield preach very solemnly on "The wrath to come" from Matt. 3:7; and from that day, Sunday, May 24, 1752, Robinson dated his new life in Christ. Six years later he wrote this famous hymn. But, in the light of his subsequent history, some of its lines seem tragically prophetic—

"Prone to wander, Lord, I feel it;  
Prone to leave the God I love;  
Here's my heart, oh, take and seal it—  
Seal it for Thy courts above."

In the latter part of his life, when Mr. Robinson seemed to have lost much of his devotional feeling, and when he indulged in habits of levity, he was travelling in a stage-coach with a lady, who soon perceived that he was well acquainted with the Scriptures. Mr. Robinson usually dressed in ordinary garb when travelling, because, wherever he was known he was usually pressed to stay and preach.

The lady had just been reading the hymn of which we are writing, and asked his opinion of it; neither of them knew who the other was. He waived the subject, and turned her attention to some other topic, but after a short period she contrived to return to it, and described the benefits she had often derived from the hymn, and her strong admiration of its sentiments. She observed that the gentleman was much agitated, but did not suspect the cause. At length, entirely overcome by the power of his feelings, he burst into tears, and said, "Madam, I am the poor, unhappy man who composed that hymn many years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I had then."

\* \* \* \* \*

### QUESTIONS AND ANSWERS

Questions concerning the Scriptures and Scriptural questions may be sent to Hec<sup>tor</sup> Alves, and must be accompanied by the name and address of the inquirer. Anything of a controversial nature may not be considered.

*Question.* What is the meaning of Luke 16:9? "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

*Answer.* The meaning of this verse is made clearer in the Revised Version, and also in the New Translation (J.N.D.). The Syriac also is clearer, "Make to yourselves friends, with this unrighteous mammon; so that when it is finished, they may receive you to their everlasting tabernacles." Money in itself is neither righteous nor unrighteous, but gets its moral quality from the one who possesses it. The word "mammon" is the Aramaic for riches personified as a god. We Christians are to consider ourselves stewards of all that God has entrusted us with. If we use selfishly what we have, our possessions and our natural talents will be a hindrance to our spirituality. But if we use these for the Lord, that is "making friends" with it. "When it fails" means that we are here for a short time, then we will need to give account (2 Cor. 5:10). If we are faithful now, then we will profit in the eternal habitations. Our Lord certainly did not commend the selfishness of the man in the parable, nor approve sharp practices as a means of getting friends or favour; but He does urge upon believers the same resourcefulness and diligence for good ends. There can be no better or more profitable use of material things than to promote spiritual ends.

H. A.

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Divine knowledge is not as the light of the moon, to sleep by; but as the light of the sun to work by. It is not a loiterer in the market place, but a labourer in the vineyard.

CREEMORE—W. Cudmore and F. Pearcey have had good attendance in Gospel meetings in a portable hall, and look to God to bless the seed sown.

W. Cudmore left to join the brethren working in Newfoundland.

TORONTO, ONT.—The brethren of the Birchcliffe assembly have pitched a tent outside the city, north of Danforth Ave., local brethren have been carrying on this good work helped by Douglas Howard and others.

#### MARITIME PROVINCES

HALIFAX, N.S.—D. Leathem writes, "Brother R. Roberts and I are working a tent in the city of Halifax, and finding a good deal of opposition from the ungodly. The first day after pitching the tent, two holes were burned in the roof and wall; but for the prompt action of the fire department, the tent would have burned to the ground." A young R.C. woman who was reached the first week, and the good attendance, has helped to balance the continuing opposition. Pray for the work here.

PORT HOWE—J. McMullen had a week for Christians and then went on to Pugwash Junction for a week before going to Sydney.

TRURO—W. F. Hunter had meetings here, also at Debert and New Glasgow, giving appreciated ministry on church truth.

LISCOMB—J. McCracken and F. Elliott are preaching the Gospel in a wooden tent. The first night over 70 attended with smaller attendances through the week.

ALBERT MINES, NEW BRUNSWICK—A. Wilson and R. McCracken are getting good numbers into their wooden tent.

GAMBLE'S CORNERS, P.E.I.—A. Ramsay erected a wooden tent here and has been joined by Arnold Gratton.

LAWRENCETOWN, N.S.—L. K. McIlwaine and A. Aiken are getting good numbers into a wooden tent.

NINEVEH, N.S.—"We have just heard that the Gospel Hall at Nineveh was completely burned on Sunday night, or in the early hours of Monday morning. They are suspicious that the fire was of incendiary origin. It will be a big loss to the saints here."—J. McC.

CAMBRIDGE, N.S.—G. Gould and I. McMullen moved their tent about three miles from the former site, and are seeing some interest.

#### U.S.A.

PHILADELPHIA, PA.—Our brethren, F. Carboni and F. Pizzulli, write asking for the prayers of the Lord's people for their effort in tent work in the Tacony section of Philadelphia, where the interest and attendance is encouraging.

JACKSON, MICH.—L. E. McBain and N. Crawford are holding tent meetings some miles from here, where they have previously seen blessing.

## CONFERENCES

ARNSTEIN, ONT.—The annual conference will commence with a prayer meeting September 16, at 7.30 p.m., continuing September 17, 18, 19, in the Orange Hall as usual.

HUNTSVILLE, ONT.—The annual conference will be held, D.V., on Sept. 17, 18, 19, preceded by a prayer meeting on Sept. 16. Correspondent, George Cottrill, Box 749, Huntsville, Ont.

OSHAWA, ONTARIO—"In the will of the Lord, our annual one-day conference will be held on Lord's Day, September 12, in the Centre Street School, preceded by a prayer meeting in the Gospel Hall, Nassau St., Saturday, September 11, at 7.30 p.m. Meetings on Lord's Day will be 10.30 a.m., 2.30 p.m., and 7 p.m. Correspondent: A. C. Mattice, 105 Hillcroft St., Oshawa, Ont."

CLEVELAND, OHIO—Annual conference of Addison Rd., and W. 85 St., assemblies will be held, D.V., September 4, 5 and 6, preceded by a prayer meeting September 3, at 7.45 p.m.

HARTFORD, CONN.—Gospel Hall, Whitmore St. The annual convention will be held September 4, 5 and 6, at 10.30 a.m., 2.30 p.m., and 7.30 p.m., with a prayer meeting September 3, at 8 p.m. Address communications to: N. Vendetta, 35a Giddings St., Hartford, Conn.

Remember in prayer our brother, William Baillie, who was taken recently to the Hospital and has had his leg amputated.

### *With Christ*

LANGLEY PRAIRIE, B.C.—Our sister Mrs. Hardie, aged 62, departed to be with the Lord July 27. She was saved in early life; has been a faithful testimony; and will be missed. Brother Hector Alves preached a faithful word at the funeral service. S. E. Matthews.

VANCOUVER, B.C.—Our beloved sister in Christ, Mrs. James Rae, went to be with the Lord. The large company gathered on August 2nd at the funeral testified to the high regard in which she was held. She was one who loved the Lord and His people. With her husband who pre-deceased her about eight years ago, she entertained for many years, God's people and His servants. The funeral service was taken by G. Ramsay.

SEATTLE, WASH.—"Our brother, Joseph Bethel, well known to many as at one time having been active in the Lord's work, passed away to be with the Lord on July 15, having been ill for some time."—G. A. Morrison.

ALBUQUERQUE, NEW MEXICO—"Our brother Marion E. Hardiman passed into the presence of the Lord, July 23. A quiet godly brother, who will be missed by all. Local brethren spoke to a good company at the mortuary and at the grave.—Ray Traxler."

LASHBURN, SASK.—Our beloved Sister in the Lord, Mrs. Herbert Lees, departed to be with Christ July 31. The work in Lashburn began in her house, and the Assembly met there for many years. Mrs. Lees was much given to hospitality, and will be greatly missed. Funeral services were conducted by C. H. Willoughby and J. Gray.

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CHANGE OF ADDRESS—Lorne E. McBain, 1200 Highland Blvd., Jackson, Mich.



# TRUTH and WIDINGS



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## WORK AND WORKERS

### PRAIRIE PROVINCES

#### TURTLEFORD, SASK.—

Brethren Millar and Widdifield had well attended meetings in a school near Turtleford. God was pleased to save souls.

#### TAYLORSIDE—

Brethren M'Kinley and M'Gaughy had good meetings and the Lord gave blessing in salvation.

#### MAIDSTONE

Brethren Gray and Ronald had well attended meetings in a tent here. A good number of souls professed to be saved and others have been baptized and taken their place Outside the Camp with the people of God.

#### ARMLEY

Bro. Willoughby sought to help the saints with some ministry meetings.

#### PORTAGE LA PRAIRIE, MAN.

Bro. Andrew Douglas has commenced ministry meetings. Baptisms have been reported at Portage and Roseisle.

### ONTARIO

KENORA—Two obeyed the Lord in baptism who were saved last Spring.

SAULT STE MARIE—"Our first conference in the new hall was a time of blessing. J. Gunn and T. Wilkie remained for Gospel meetings, for which prayer is requested. R. H. Davis".

PORT ARTHUR—The local brethren are building a portable hall to be used for Gospel work in this needy part of Ontario.

### Quebec

THETFORD MINES—Noah Gratton is visiting here, and hopes later to have a series of Gospel meetings with Bert Grainger in Rosemount, Montreal.

# TRUTH and TIDINGS

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## THE CHRISTIAN AS A SOUL-WINNER

*G. G. Johnston.*

One of the purposes of God in leaving the Christian in the world is undoubtedly that he might win others to Christ. The moment he came as a needy, lost soul to trust in the Saviour, he was as ready for heaven as God himself could make him. He found cleansing from sin in the precious blood of Christ. He was forgiven and justified through his Substitute bearing his sins on the cross and imputing to him a divine righteousness, which no being in heaven, earth, or hell can challenge. He was born into the family of God upon receiving Christ by faith (John 1: 12); he entered upon the relationship of son to his Father—a relationship that can never be changed. Then, why has he been left upon an earth that is so filled with sin and evil as to daily sadden his heart? He is left here that by life and lip he might witness for Christ, that others may be won to Him.

The privilege of witnessing for Christ and seeking the salvation of others is not limited to a select few. It is common to all who are themselves born of God. Let us consider firstly the soul-winner's requisites; secondly, his sphere; thirdly, his hindrances; and lastly, his recompense.

In any work, a proper equipment is important, if satisfactory results are to be obtained. Shall we not consider as of first rank the need for godly living? In this work, the condition of the soul is vital. One's own soul must be dwelling in the sphere of deepest communion with God, and aglow with love to Christ, if he would attract others to Him. The speech of one who is not living near to God, and filled with this glow of divine love, will be to others as sounding brass and tinkling cymbals. Let us see to it that sin is confessed and forsaken, and that we are ourselves enjoying the salvation of which we speak.

Some have become successful soul-winners immediately upon conversion, when they as yet know little more than the Samaritan woman, who, in the joy of her first acquaintance with Christ, said, "Come, see a man, which told me all things that ever I did: is not this the Christ?" It is well, indeed, to begin at once upon receiving Christ. Many have won others to the Saviour then, who accomplished little afterwards in their Christian testimony. However, it is well to remember that the Holy Spirit must work to bring souls to Christ, and he delights in using the Word of God. For this reason, a knowledge of the Scriptures is of great value in helping others to Christ.

Instead of seeking in our own words to persuade others to make profession of faith, how much wiser it is to set before them what God says in His Word, leaving to the Spirit of God the enlight-

enment of the soul, by that Word. Especially is this important in the case of minors, who are frequently urged into making a profession, which proves false and then becomes the chief hindrance to their true conversion.

The soul-winner has a wide sphere. Of course, his testimony will naturally radiate from where he is located. He will begin with relatives—his brothers, sisters, parents, fellow-boarders, fellow-workmen, etc. Rahab, when assured of safety in the overthrow of Jericho, was concerned for the welfare of her immediate family. We do not infer we should await the conversion of all our relatives before seeking that of others, but that we will normally seek to help our own first. We read of Andrew bringing Peter, his brother, to Christ (John 1:40).

The sphere of the soul-winner is, in fact, the whole world. God's Word recognizes no divisions into parishes, thus limiting the worker's sphere. "Go ye into *all the world*, and preach the gospel to every creature" (Mark 16:15) is still our Lord's command.

The suggestion that the winning of others to the cause of Christ is solely the duty of the preacher is nowhere substantiated in Scripture. A special gift to preach the gospel and win souls is granted certain ones by the risen Head of the Church, and this has been in evidence since Peter's sermon on the Day of Pentecost resulted in the conversion of three thousand, but there is great need for the warm hearted testimony of those who in their ordinary callings will seek to win others. How many, if asked who was preaching when they were saved, would say, as did one, "It was not through anyone preaching, but through my aunt's living!" How many of us are guilty of failure to witness daily for Christ! Let us avoid giving the impression that we know something more than others, but rather that we know a Person to whom we desire to introduce them. The testimony of the captive Hebrew maiden, in the home of Naaman the Syrian, serves as a good example (2 Kings 5).

The hindrances of the soul-winner may be personal, or human, or satanic. If there is evident failure in the life of the witness to walk in a path of purity and uprightness, he may himself be the chief hindrance to his success as a soul-winner. Let us be careful to walk uprightly.

Men are not naturally inclined to favour the one who reminds them of God and eternity. They resent the witness of the true Christian, because it condemns them. This is one of the many definite proofs that man is a fallen creature. He is on the way to hell, and he cares not to be reminded of it. Nevertheless, he needs our witness, and we must not give up because of this obstacle, but seek grace to testify with prudence.

The witness of a happy Christian is an object of the bitter hatred of Satan, and he will seek every medium he can find to oppose it. For this reason, the soul-winner must be given to prayer. Satan

may employ discouragement, because of meagre results, or he may suggest pride over seeming success. He frequently stirs up religious fanaticism, lest some of his dupes be awakened. We are no match for him, so let us cast ourselves upon God, if we would be effectual soul-winners.

The soul-winner's reward is both present and eternal. He experiences no little joy now in seeing others saved. What can compare to that joy?—nothing else on earth. But, he will have an eternal reward. When you and I stand at the Judgement Seat of Christ, shall we, as others, have the joy of seeing those there whom we have won for Christ? "He that winneth souls is wise" (Proverbs 11:30).



## THE TWO ASPECTS OF THE CHURCH

*R. Telfer.*

(The Church—Mystical Body—Acts 2:1-15)

In the twenty-third chapter of the book of Leviticus, the feasts of the Lord, or the feasts of Jehovah, are mentioned. One of these feasts was the ingatherings at the harvest time. Before the children of Israel could touch their harvest they had to take a sheaf and wave it before the Lord, which no doubt spoke of the Lord Jesus Christ. He was the First-fruit. Then another feast in connection with that, was one that is typical of the day of Pentecost. They were to count fifty days after the Sabbath when that sheaf of first-fruits was waved, and that was to be the day of Pentecost. The Lord was with His little band of disciples for forty days after He rose from the dead, instructing, teaching, and opening up His purposes to them; though, like ourselves, they were slow to take them in. However, He was with them for forty days after He died on Calvary and rose again. Then He told them to tarry at Jerusalem for ten days until the day of Pentecost was fully come. This they did.

Two things were born at this time. There was the birth of the Body of Christ—the Church which is His Body (Eph. 1:22-23), also the beginning of the Local Assembly at Jerusalem. The first answers to Matthew 16:18—"Upon this rock I will build My Church, and the gates of hell shall not prevail against it." The other answers to Matthew 18:17—"Go and tell it unto the church." These two aspects are quite distinct; and it is a wonderful help to young Christians to distinguish between these two things that differ very materially. Some people ignorantly talk about looking for another Pentecost. I cannot tell you how many Pentecosts they claim having had already; nevertheless there is only one Pentecost.

What took place on the day of Pentecost, at the end of this ten days' prayer meeting? We have the birth of the Body of Christ. You remember the Lord Jesus said that the Father would send the Spirit. Then He says, "It is expedient for you that I go away, for

if I go not away, the Comforter will not come unto you" (John 16:7). So the sending down of the Holy Spirit is attributed to the Father and also to the Son. But before the Spirit came down those believers who had been saved by the grace of God were individual units. The Spirit gives us the number who were at that gathering. There were at least 120 men and women, who had been saved by the grace of God, but the moment the Holy Spirit came down, they were welded together by that one Spirit into one Body. That was the beginning of the mystical body of Christ.

There are two bodies of Christ spoken of in Scripture. There is that body symbolized by the loaf at the Lord's table: "This is my body, which is broken for you." That does not mean the mystical body of Christ, but it is a sign or symbol of the literal body of Christ. Discerning the Lord's body at the feast on the first day of the week does not mean discerning His mystical body, but discerning in that loaf a symbol of that body that God prepared Him, in which He went up and down "doing good, and healing all that were oppressed of the devil, for God was with Him." It was that body in which He sweat as it were great drops of blood falling down on the ground. It was that body of which we can say from 1 Peter 2:24, "Who His own self bare our sins in His own body on the tree." But this that we have here is the mystical body of Christ, or, to use the language of Matthew 16:17, the Church, which Christ is building. He laid the foundation by His death on Calvary, for He said that day to Peter, "Upon this rock I *will build* my church." He did not say, "I have been building it all down the ages."

I once had quite a conversation with a Presbyterian preacher—a saved man—whom I met on a train. After we had established the fact that we were both Christians, we began speaking about the church, and then he said, "The church has always existed, and the church today is an elongation of the Israelite church." I told him it is not. It is a distinct contrast. Israel was a called nation, composed of saved and unsaved; the church which is His body is composed of sinners called out from the wreck and ruin of the fall and united to the Head in heaven, and it includes every member of His body. That is the church in Matthew 16. Christ is the builder; He never builds into it any bad material, He never builds into it anything that He will have to remove by-and-by, for He who is God as well as man will consequently build in only the right material, and the gates of hell shall not prevail against it.

The moment the Holy Spirit came down, He united those believers to the risen Head in heaven, and to one another. There we have the beginning of the church which is His body. Every child of God is in that body, whether he is in an assembly or any denomination, even the church of Rome. Some time ago we met a young widow who had been educated in a convent. Her mother was a Christian, but her father was not. She married a doctor, and he died of the flu while

going overseas during the war. God awakened her and led her to Christ, two of the local brethren being the means of her conversion. But she was still connected with Rome when we met her. Although she came to our meetings nearly every night, she used to play the organ for the mass on Sunday morning. How hard it is to get rid of Rome! But God eventually delivered her, and she was baptized and brought into the assembly in that place, and she is going on happily still.

Next follows Peter's wonderful testimony concerning the death, burial and resurrection of the Lord Jesus. He was filled with the Spirit of God, and one is struck with this, that nobody said a word to dear Peter about the denial of his Lord. He could say to them, "You have killed the Just One," and yet nobody threw back in his teeth, "Didn't you deny the Lord? Three times you denied that you knew Him." I believe God kept anybody from saying *that* to Peter. A man may slip, but when he is truly repentant, and gets right with God, God will keep even the ungodly from throwing his misdeeds up to him. That is, where there has been a real coming down, and true restoration has taken place, not a smoothing over. We ought to have care one for the other, and if any of God's children do slip, and get away from God, we should be exercised about going after them.

The result of Peter's wonderful discourse was, that three thousand souls were saved. You remember he said to them, "Save yourselves from this untoward generation," and also, "Repent, and be baptized, every one of you, in the name of Jesus Christ. For the promise is unto you, and to your children, and to all that are afar off, even to as many as the Lord our God shall call." That is not the outward, but the inward call of the gospel, similar to what you have in the eighth of Romans. Plenty of people hear the call, but they never respond to it, but in Romans 8:29-30, you have the wonderful chain of five links, "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, moreover whom He did predestinate, them He also called (that is the inner call that brings the soul to Christ), and whom He called, them He also justified, and whom He justified, them He also glorified." There is no possibility of a break in the links of that chain; the one end is in eternity of the past, the other in eternity of the future, and the centre comes down into time. This, then, is the inner call, "as many as the Lord our God shall call."

*(Next month the Local Assembly)*

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If you consult the Holy Scriptures, you will find that the Father, and the Son, and the saints, are to judge the world. The ordination is the Father's, the execution is the Son's, and the approbation is the saint's.

## "A GREATER THAN SOLOMON" (Continued)

*Sydney Porteous.*

In 1. Samuel 12 verse 33 Solomon "spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall". Surely the village carpenter, the Man without letters, could not vie with Israel's great Botanist King here! Listen, "Yet, *I* say unto you that Solomon in all his glory was not arrayed like one of these" (lilies of the field). Was He right? Look through a microscope at the finest thread of Solomon's royal robe, then look through it again at a single petal of any flower of the field: the thread is a cart-rope rough and heavy, but the petal is a delicate sheaf of unsuspected smoothness, perfection, and beauty! How did He know? He knew because a greater than Solomon was there.

In chapter 10:1, the Queen of Sheba came to visit and to prove Solomon, while to the petty kings and pro-consuls of Palestine, Christ was only the homeless stranger. Yes, but Isaiah 60:3 promises that "the Gentiles shall come to Thy light and Kings to the brightness of Thy rising". So it was true that "a Greater than Solomon" was there. When she had seen all, she exclaimed, "The half was not told me, thy wisdom and prosperity exceedeth the fame which I had heard" (v. 7). When you and I see the Great King in His beauty, will not these words of Sheba's queen seem hopelessly inadequate? It was a Greater than Solomon Who spokē.

What did she see? In verse 4 it was his house. What could the Son of Man, Who had not where to lay His head, mean when He said, "A greater than Solomon is here"? Solomon built stupendously of mighty blocks, some of which remain in the earth to this day 60 feet long by 14 feet square, but he could not and never did build up a spiritual house of living stones to be an holy temple in the Lord. No, it was a Greater than Solomon there that day.

Verse 5 speaks of "the meat of his table and the sitting of his servants . . . and their apparel". The Lord Jesus was so poor He said, "Shew Me a penny!" But that same Jesus did what Solomon never could do. He fed men with the Bread which came down from heaven, and supplied them with the Water of Life. He raised sinners from the dead and seated them in heavenly places. He clothed naked sinners with His best robe of righteousness. Surely "A greater than Solomon was there".

Solomon in verse 11 sent a navy which brought cargoes of gold and jewels from far-off lands. Christ had to ask some fishermen on the little blue Galilee for the use of their wee boat! But the Son of Man sent a ship from Alexandria, Troas to Neapolis across the Aegean, laden with the most precious and priceless cargo this world has ever seen, the blessed news of the blood of Jesus, carried in the breast of the little dark Jew from Tarsus. Truly He was "A greater than Solomon".

In verses 14, 23 and 27 of I Kings 10 our eyes wonder at the



fabulous riches of Israel's Prince of Peace, and we contrast them with the borrowed manger, the borrowed cross and the borrowed tomb! But all this was only the unrighteous mammon, earthly store that rust could corrupt. The Man of Sorrows could not only say of that earthly store, "the silver and the gold are mine", but that He possessed the true riches, the unsearchable riches of Christ. He had made no mistake! "A greater than Solomon" was there.

In verses 18-20 we find that Solomon's magnificent throne had six steps and a seat. What a contrast to the hard rude seat by Sychar's well in the heat of Samaria's summer day! But in Phil. 2 we find that the Carpenter has also a throne and it has six steps downward to death, even the death of the cross, and also a seat, even the right hand of the Majesty on high. So He really was "A Greater than Solomon"!

Lastly, we learn of Solomon's activities in his Book of Ecclesiastes where he says, "I made me gardens" (2:5). Surely this can have no counterpart in God's lonely Man of Sorrows. Surely He must yield to His illustrious ancestor here! Must He? Did Solomon ever make a garden in the desert of any one's wretched heart? If we wish it literally, did Solomon ever make all Judea's and Trans-Jordan's vast deserts blossom like the rose, as this Man will when He comes as the Glorious King? No, he didn't, he couldn't. The words are true, "A Greater than Solomon is here".

"I made me pools of water," said Solomon in Eccles. 2:6. They were pools which remain to this day, but the Saviour turned water into wine—"The water saw its Maker God and blushed"—a thing Solomon couldn't even try. Moreover, He will make literal rivers of water in the deserts of Mesopotamia as well as bring forth that miracle stream from the temple mount (Ezek. 47). So He wasn't exaggerating nor using poetic licence, "A Greater than Solomon" was there.

We close with his joy, "My heart rejoiced in all my labour" (Eccles. 2:10). But it was a "Man of Sorrows and acquainted with grief" Who said, "A Greater than Solomon is here". Yes, but He could say, "Enter thou into the joy of thy Lord". We can't share Solomon's! His Book witnesses to its vanity and its transient character. Of the Lord it is written, "He shall see of the travail of His soul and shall be satisfied". So He and we shall have both joy and satisfaction. We shall then give all the glory for it to Him Who is Greater than Solomon. Amen.

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The sword of reproof should be drawn against the offence, and not against the offender. Man thinks this cup is not sufficiently bitter, except he mingle it with his wormwood and gall. "The wrath of man worketh not the righteousness of God."

## THE HOLY MOUNT

*J. A. Gray.*

Read Matthew 17:1-8; Mark 9:1-8; Luke 9:28-36; 2Peter 1:17-18.

The mountains of Scripture are very suggestive in their typical teaching. Note what happened on the summit of the following ones, and learn from Noah on Mount Ararat, the truth of Salvation (Gen. 8:4), from Abraham on Moriah, the act of Consecration (Gen. 22), from Elijah on Carmel, Prayer and its power (1 Kings 18), from the Lord Jesus, Victory in temptation (Matthew 4), and from John the Apostle, Glories of the future (Rev. 21:10). These are all instructive, and would reveal to us, the spiritual blessing that can be received through studying typical persons, places, and events. Our present meditation is upon a mountain top scene, generally called by man the "Mount of Transfiguration", but called by the Holy Spirit the "Holy Mount". In seeking to arrive at the interpretation of this beautiful scene, and to gather spiritual blessing from applications made, let us view it in an orderly way, and from different standpoints.

### 1. PROPHETICAL.

Peter, who was one of the three chosen to accompany Christ on this important occasion, is later taken up by the Spirit of God, and compelled to inscribe in Holy Writ, what his eyes saw, and his ears heard. From 2 Peter 1:16-21, we learn that this scene is but a picture of the Power and Coming of our Lord Jesus Christ, and is used by the Holy Spirit to confirm the Prophetic Scriptures, thus making them more sure (verse 19).

### 2. DISPENSATIONAL.

When Christ returns to set up His Kingdom, fulfilling the prophetic word, it will mean the introduction of a new Dispensation, which will be distinct in nature and character from any previous one. It is called the "Dispensation of the Fulness of Times", or by a more familiar term the "Millennial Kingdom". The transfiguration scene is certainly a foreshadowing of this great day, when Christ's Glory is going to be displayed, and He, the Head of all things (Eph. 1:22-23), will reign as King of Kings and Lord of Lords (Rev. 19:16).

### 3. NUMERICAL.

This scene took place "after six days" according to the record of Matthew and Mark, but Luke states it was after eight days. No mistake has been made; neither is it a contradiction. What Luke is pointing out is simply this, that the event took place eight days after "these sayings". Much can be learned from this numerical standpoint. The Lord Jesus, in verses 22-26, has been teaching the suffering that is connected with discipleship, but now eight days after, it is not a scene of suffering but of glory. Resurrection day was the

eighth, and it suggests a "new order" of things. Psalm 8 speaks of the Kingdom of Christ and refers to His crowning with Glory and Honour. The scene on the eighth day would suggest therefore, that "New Day of Glory" that must come, when the sufferings are past. In view of this, let us be content to suffer with Him, knowing that the "crowning day is coming by and by".

#### 4. SYMBOLIC.

Time spent on the symbolic teaching of Scripture is never unprofitable. Here we find two important symbols:

(1) *An High Mountain*. From Daniel 2:34-35, we learn that a mountain is the symbol of a kingdom. Daniel speaks of Christ as the "Stone" cut out without hands, Who will destroy and smash to pieces the great image, thus becoming as a great mountain on the earth. This is supported by other Scriptures such as Rev. 19:11-15, and means that Christ, as the Warrior King, is going to fight, defeat, and destroy His enemies, and as the Victor, set up His own glorious Kingdom, which will be a reign of righteousness and peace. Remarkable it is that peace will only come through war. This symbolic mountain would refer to the greatness of the Kingdom of God, not in mystery form, as in Matthew 13, but in full bloom manifestation and glory.

(2) *The Bright Cloud*. Here the "Glory Cloud" is seen back on Earth again, after an absence of many long years. The reason for its departure is given in Ezekiel 11:23, and its withdrawal is also described. Now it has returned and is a symbol of God's presence. Beloved, this would speak of that day when God will again be pleased to dwell among His own, and amongst men. Never again will He have cause to withdraw or retire from them through sin. Perfect conditions among God's people will enable Him to be in their midst.

#### 5. TYPICAL.

Three typical companics can be seen here:

(1) *Moses and Elijah*. Those conversant with the Old Testament know that Moses died and was buried by God (Duet. 34:5-6). Elijah did not die but was taken to Heaven (2 Kings 2:11). These men are typical of the dead and living saints, who will be with Christ in the day of His public manifestation and glory. Moses on the Mount reminds us of the Resurrection of the dead, which is described in 1 Cor. 15. The "new body of glory" we shall wear is described for us in Phil. 3:21 and the Home to which we are going in John 14. What a wonderful morning it will be, when the dead will be raised and changed! Elijah, as mentioned, went to Heaven without dying, so he would speak of those who will be "caught up" at the Rapture, as set forth in 1 Thess. 4:13,18. Paul says, "We which are alive . . . shall be caught up"—blessed moment, glorious anticipation, meeting Himself and those loved ones who have gone on before! In 1 Thes. 3:13, Paul spoke of the coming of Christ "with all His saints". What a gathering this will be, when all saints, as typified in Moses and

Elijah, shall be with Him on the Holy Mount, reigning and beholding His Glory!

(2) *Peter, James, and John.* These great men were privileged above their fellows on three occasions. They went with Christ to the chamber of death, and there witnessed the display of His "power" (Luke 8:51-56), in Gethsamane, His "sufferings" (Matt. 26:37), and on the Holy Mount, His Glory (Matt. 17). Taking them typically, they can be viewed as the believing remnant of Israel, who will be brought into blessing, and greatly favoured, as they behold the Glory and Majesty of their anointed King. Before they are given this sight of Glory, however, they must pass through much exercise of soul and see Him, in His suffering grace, as the One Whom they despised and rejected, thus fulfilling Isaiah 53:3-5. What a sight it will be for the Jewish Remnant! They will behold their long looked for Messiah, and see on Him the marks of Calvary as described in Rev. 1:7. What a blessed moment it will be for Christ and for His own, when He makes Himself known to His brethren! With Him on the Mount is going to be their happy portion.

(3) *The Multitude.* If the former companies refer to the dead and living saints, and the Jewish Remnant, who are going to be near Christ during His "Glory Reign", then the multitude would speak of the nations who are also going to be blessed through His grace and power.

## 6. HISTORICAL.

Prophecy reveals the future; history records the past. Men have sought to record history but have failed to write prophecy. Why is this? It is because God alone knows the future and His book is the only one which can reveal it. Historical truth is seen in Moses and Elijah as the summing up and totality of Old Testament Revelation, the Law and the Prophets (Luke 24). Now Christ has appeared,—He, of Whom the Law and the Prophets did write. The greatness of the servants must pass out and give Christ the preeminent place. The Voice from the Excellent Glory said, "Hear ye Him." This was God's final and fullest revelation to man. This great truth is further developed in Hebrews 1. The voice of the servants passes on and makes way for the Voice of God through the Son. Here the glories of the Divine Revealer are described.

## 7. PRACTICAL.

Truth, whether we view it from a doctrinal or devotional side, should always have a practical bearing and reaction upon our lives. In conclusion, let us consider a number of practical truths we could learn, as the result of being with Christ and His disciples on the "Holy Mount".

(1) *Privacy.* Jesus taking the disciples apart would suggest times of privacy in spiritual things. We can only have the times of communion and fellowship as we understand, by experience, the private life in the sanctuary.

(2) *Elevation*. Being led up to the mountain top would convey to us the thought that there is a place above this life, where we can enjoy things Heavenly and Divine. There we forget the things of time and sense, and our occupation is alone with Jesus. The practical result of this experience is hinted at in Isaiah 40:31; from the "mounting up" of communion there would be the "running" in service and the "walking" in fellowship and testimony.

(3) *Revelation*. It was here that this beautiful unfolding of our Lord's Glories was given to the wondering eyes of the disciples. See the description of the "shining face and glistening garments" in the Gospels according to Matthew, Mark, and Luke, and there behold the Glories of the King, the Servant, and the Man. This can be the experience of every Christian who knows how to reach the Mount of Revelation. The growing need today is for Christians to get to know the Greatness and Majesty of Christ.

(4) *Transfiguration*. Luke in his Gospel record attributes the changing of our Lord's face to prayer—"as He prayed". This Gospel is the only one which describes the prayer life of our Lord Jesus Christ. In 2 Cor. 3:18 we have the transfiguration of the Christian through beholding the Glory of the Lord. Linking these two together, we get the secret of the transformed life, prayer and beholding the Lord. What the World needs today is to see Jesus through the children of God.

(5) *Holiness*. The presence of Jesus on the Mount caused it to be sanctified or set apart; thus Peter speaks of it as the Holy Mount. Believers, as individuals and as a collective company (1 Cor. 3:17; 6:9), are considered a "Holy Temple" because of the indwelling presence of the Holy Spirit. The presence of God always constitutes and demands holiness.

(6) *Subjection*. Simon Peter was a great man, but not without fault. On this occasion he is to be commended because he will not build without the authority of the Lord—"Lord, if Thou wilt". Self-will dies in the presence of God, and subjection to His will, is manifest.

(7) *Self Sacrifice*. When the suggestion was made to make three tabernacles, it seems, the disciples for once, did not think of their own interests. Why was this? Perhaps their desire was to be in the same tent with Christ. Love always desires nearness.

(8) *Satisfaction*. Words which express deep satisfaction come from the lips of Peter—"It is good for us to be here". The poet must have had this experience when he penned these words:

"Satisfied with Thee, Lord Jesus, I am blest,  
Peace which passeth understanding on Thy breast:  
No more doubting, no more trembling, oh, what rest."

These three disciples who were privileged to be in this Kingdom scene, later, in their writings, seek to produce Kingdom principles in the lives of the saints. Paul speaks in Romans 14:17 of the Kingdom of God as being Righteousness, Peace, and Joy in the Holy

Ghost. See the Epistle of James for Righteousness, the Gospel according to John for Peace, and the Epistle of Peter for Joy. This wonderful scene had a practical bearing upon their future life, service, and writings for God.



### THE PILGRIM PSALM (Concluded)

PSALM 84.

*Henry Fletcher*

Having noticed the PILGRIM'S DESIRE, PORTION AND PROSPECT, let us now notice in verse 5 the PILGRIM'S STRENGTH. We have no strength in ourselves. Another who has travelled that highway to Zion has left it on record, "I can do all things through Christ which strengtheneth me." What caused Paul to write those words was the loving gift he had received from the Phillippians. It came as a sweet morsel to him, and he greatly rejoiced to see their care for him flourishing again. With renewed courage he exclaims, "I can do all things through Christ which strengtheneth me." David could say, "By Thee I have run through a troop; and by my God have I leaped over a wall." "They go from strength to strength" (verse 7). They are not given all strength at once. You take the first step along this pilgrim journey — first salvation, then baptism, then meeting in the Lord's name alone, etc.—and God will give you strength step by step.

In verses 8 and 9 we have the PILGRIM'S PRAYER. It is addressed to the God of Jacob, not Israel,—to the God who had been so patient to poor failing Jacob. He loved Jacob—"Jacob have I loved"—and He loves us.

Verse 10 is the PILGRIM'S TESTIMONY. This psalm is for the sons of Korah. In Num. 16 we read how Korah once dwelt in the tents of wickedness and perished. God in mercy spared the sons, and we read of them later as doorkeepers in the house of God, and leaders of His praise. They had learned their lesson. How do we spend our time? Do we find joy in being among God's people? A good doorkeeper is a great help in the assembly.

Verse 11. THE PILGRIM'S GOD. Here we have light and protection. He is that to His people. Think of the value of the sun. God does not always use the rod in correction. Sometimes He breaks us with the sunshine of His goodness, and we have to get down before Him and confess how unworthy we are!

He is called a shield. It is not that He holds a shield over us and before us only, although that is precious, but He Himself is a shield, our Shield. That means that no one can hurt me, no thrust can wound me, without first striking Him.

"Not a single shaft can hit

'Till the God of love sees fit."

Go back to verse 6 where we have the PILGRIM'S PATH. On the way to Zion there is a valley to go through, the valley of Baca,

meaning tears or weeping. Some of God's pilgrims reach that valley soon on their pilgrim journey, but sooner or later it lies in our path. How kind it is of God to put the valley in the middle of the psalm here, and not at the beginning lest we be unduly discouraged, but after we have been assured of our Portion and Prospect, and that our Strength is the Lord. All true pilgrims pass through the valley of Baca. Bunyan's pilgrim did. It was there Apollyon, the Devil, pressed him sore and sought to overcome him. Do you know anything of the Devil's fiery darts while passing through the valley of trial? I remember while in Puerto Rico, a terrific hurricane passed through the island, killing many people. Our house was about the worst wrecked house in the block. God miraculously saved our lives that terrible night. The next day an unsaved American woman, to whom we had often spoken to about her soul, came, and as she viewed our plight and the damage, she fairly hissed it out, "Well, I thought *you people* would have been spared!" God had His way in the storm and two souls were saved as a result, and the valley of Baca was made a well to us, a place of refreshment, and we were able to comfort others who had been lost in the storm.

LOOK BACK, dear child of God. "Hitherto hath the Lord helped us!"

"His love in time past forbids me to think  
He'll leave me at last in trouble to sink;  
Each sweet Ebenezer I have in review,  
Confirms His good pleasure to help me quite through."

LOOK AROUND. The unsaved have their trials, but they do not have God to go to.

"What a Friend *we* have in Jesus!  
All our sins and griefs to bear,  
What a privilege to carry  
Everything to God in prayer."

The author of that hymn knew what it was to pass through the valley of Baca. His intended wife was drowned on the eve of his wedding day. God comforted him, and he was able to comfort other sad hearts. He wrote the hymn that still yields its comfort to our hearts. The valley of Baca was made a well, a source of refreshment.

LOOK UP. "Our God is in the heavens" and the Lord Jesus is there at His right hand. Look up! dear child of God. Surely we are witnessing momentous events in this world's history. The Lord is coming. Before us lies Heaven and Home. God would have us make the valley of Baca a place of refreshment for ourselves and others.

Nansen, the Arctic explorer, when almost frozen and ready to give up all hope of surviving the terrible Arctic wastes where he was attempting to reach the North Pole, put a record on his phonograph. It was a record made by his wife and child. In it he heard

his wife's voice in a message of love and cheer. He also heard his little girl's voice bidding him, "Come home soon, daddy!" As he thought of home and his darling wife and child, new life and strength came to him and courage to renew the battle against such tremendous odds. He won through, and O the welcome he received on arriving home!

LOOK UP, dear child of God. He is coming!

"Home, Home is nearing, 'tis coming into view,

A little more of toiling, and then to earth adieu!"

## THE CROSSING OF THE JORDAN

A. W. Joyce.

There is much valuable truth in connection with the crossing of the Jordan which we are liable to neglect because of its misuse, just as the truth of "holiness" and "sanctification" has been misused or misapplied. We have heard the expression "Over Jordan", used and connected with a kind of superior experience, which enables certain individuals to look down with pity upon those who have not had this mysterious experience. But the truth of Joshua 3, 4, and 5, has a spiritual application for each one of us to enter and enjoy, who are the redeemed of the Lord.

There are two remarkable incidents connected with Israel's deliverance from Egypt's bondage to Canaan's blessings;—the crossing of the Red Sea, and the crossing of the Jordan. Both of these bring before us the work of Christ. *The Red Sea* illustrates the death and resurrection of Christ, by which Israel was brought out of Egypt, the place of judgment. *The Jordan* illustrates the death and resurrection of Christ, by which Israel was brought into the place of blessing. In the Red Sea we have typified Christ's death and resurrection FOR US. In the Jordan we have typified our death and resurrection WITH CHRIST.

Now let us notice the 3rd chapter of the book of Joshua.

1. The TIME of the crossing was at FLOOD-TIME, verse 15. Not when drought had drained Jordan, but at a time when the river overflowed its banks. The ARK must precede the children of Israel, i.e. Christ going through the waters of death and judgment, and surely at the greatest time of flood, Psalm 42:7.
2. There was a SPACE of about two thousand cubits, between the ark and the people. Our blessed Lord had to go *alone* into the dark waters. Many devoted servants of Christ have sought to follow their Master, but ever between them and their Lord, there is "a space". Peter asked, "Why cannot I follow thee now?" Peter found out later when "All forsook Him and fled".
3. The COMPLETENESS of the work, verse 17, the ark remained "Until all the people passed clean over". Such is the efficacy of the work of Christ, that not one of His people will be left in the place of judgment.



In chapter 4 we have a commandment of the Lord, that this wonderful deliverance might be kept ever as a MEMORIAL of God's goodness and His Power. Twelve chosen men were taken, one from each tribe, and were instructed to carry twelve stones from the midst of Jordan, and to lay them down on the Canaan side, verses 2 and 3. Also in verse 9 we read "Joshua set up twelve stones in the midst of Jordan, . . . and they are there unto this day". In other words, from the day of the crossing twelve stones from the wilderness were buried under Jordan, never to be seen again. Twelve stones which had never been seen before, were placed where continually they were a memorial of the power of the Lord.

Brethren and sisters, surely we have a most practical lesson here for each one of us. What is there in our lives, which would answer to the stones once apparent, now buried forever, or to the stones once unseen, but now apparent to all? We read in 2 Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new". Positionally, this is true of every believer in our Lord Jesus Christ. Practically alas, how often we fail to rise to the dignity of our new standing, and act in keeping with it. The things of the flesh which were seen in every one of us in the "time past" of our lives, should not be seen again. The things which could never be produced and seen in our lives in the days of our unregeneracy, should now witness to all, the transforming power of God.

The spiritual truth in connection with the stones is most searching. Let us try to apply it simply. Fleshly habits which once controlled us will be seen by the eye of man no longer, if we enter into the truth that we have died with Christ to self, sin, the law, and the world, in the reckoning of God, (Gal. 2:19-20, 5:24, 6:14, etc.), by the power of the Spirit of God, we will seek to act accordingly. This truth will preserve us from worldliness and world bordering of every kind. Not only will "old things" disappear, but "new things" will be seen in our lives which will be a tribute to the power of God working through us, producing in some measure likeness to our blessed Lord Jesus Christ, the Head of the new creation. Instead of excusing self indulgence by saying, "I do not see much harm" in this or that, we will rather ask ourselves, "Would this give evidence to those who observe me, of the transforming and satisfying power of the Lord Jesus, or would it be a contradiction of it."

The Lord help us to enter more and more into the truth of our death, burial, and resurrection WITH HIM, which will "Strip the seeming beauty from the idols of the earth", and cause us to sing with full and satisfied hearts,

"Hast thou heard Him, seen Him, known Him?

Is not thine a captured heart?

'Chief among ten thousand' own Him,

Joyful choose the better part."

**"BEHOLD THE MAN" — John 19:5**By *S. Lavery***Part I.**

In our beholding of the Model Man let us view Him:—

**1. THE SINLESS MAN.**Paul the intelligent man declares "He *knew* no sin"—2 Cor. 5:21.

Peter the impetuous man declares "He did no sin" 1 Pet. 2:22.

John the intimate man declares "In Him is no sin" 1 John 3:5.

Thus of His thoughts "He knew no sin", of His Actions "He did no sin", and of His Nature, "In Him is no sin". The first has to do with His Spirit, the second with his Soul, and the third with his Body.

He was Holy in Birth—Luke 1-35.

He was Holy in Life—Mark 1-24.

He was Holy in Death—Acts 3-14, 4-27.

Judge Pilate, his wife, Judas Iscariot, the Roman Centurion and the watchers at the Cross testified to His sinlessness and spotlessness. Read John 18:38; 19:4, 6; Matt. 27-19; 27-4; Luke 23-47; Matt. 27-54.

Truly He	"was Holy Harmless and Undeified"	Godward Manward— Inward (Heb. 7-26) and (1 Pet. 1-19).
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**2. THE REAL MAN.**

He possessed a

Body	John 2-21; Heb. 10-5; 1 Pet. 2-24.
Soul	John 12-27; Acts 2-31.
Spirit	Luke 23-46.

He "was made in the likeness of men" Phil. 2:7

He was "found in fashion as a man" Phil. 2:8

He was "the Man Christ Jesus" 1 Tim. 2:5

He revealed a man's emotions —

	Love	John 11:5
	Compassion	Matt. 14:14
Anger		Mark 3:5
Grief		Mark 3:5
He Sighed		Mark 7:34
Sorrow		Matt. 26:38

He was "heard, seen, looked upon, handled" 1 John 1-1.

We behold Him:

The Babe of Bethlehem, Luke 2-16.

The Child of Nazareth, Luke 2-40.

The Man of Calvary, Luke 23, 33, 47.

The genuineness of this Real Man is further seen in that:

He was tempted	Matt. 4:1
He Fasted	Matt. 4:2
He Hungered	Matt. 4:2
He Slept	Mark 4:38
He Wept	John 11:35
He was Wearied	John 4:6
He Thirsted	John 19:28

How *perfectly* and genuinely human He is

### 3. THE PRAYING MAN.

In Luke we see Him, the Man of Prayer on no less than eight occasions. Read prayerfully and solemnly:

Luke 3:21; 5:16; 6:12; 9:18, 29; 11:1; 22:32; 41, 44.

Thus He prayed at His Baptism  
 He prayed in the wilderness  
 He prayed on a mountain, and continued all night in prayer  
 He was alone praying  
 He prayed on the Holy Mount  
 "He was praying in a certain place."  
 He prayed for Peter.  
 He prayed in the Garden of Gethsemane.

How untiring was the Praying Christ instant in season and out of season. "And in the morning, rising up a great while before day—He went out into a solitary place and there prayed" (Mark 1-35). He went into a mountain apart to pray and when the evening was come He was there alone" (Matt. 14-33). And "He went out into a mountain to pray and continued all night in prayer" (Luke 6-12). He prayed at all times, early morning, before sunrise, in the evening and all night.

### 4. THE LOOKING MAN.

On seven occasions in Mark's Gospel we read that our blessed Lord looked:—

- (1) When healing a man "He *looked* round about" on the Pharisees. (Read whole verse) Mark 3-5.
- (2) "He *looked* round about on them which sat with Him." Mark 3-34.
- (3) "He *looked* round about" to see who had touched the hem of His Garment. Mark 5-32.
- (4) "He *looked* up to Heaven." Mark 6-41.
- (5) "And *looking* up to Heaven" Mark 7-34.
- (6) He "*looked* on His disciples". Mark 8-33.
- (7) "He *looked* round about upon all things." (Mark 11-11).

Everything was open to His gaze. Those blessed eyes saw as no other eyes have ever seen. Truly never man saw what this Man

saw. He observed, perceived, pierced, discerned and looked right into the hearts of His hearers, and let us not forget that in these days *His eyes are upon us.*

## 5. THE TOUCHING MAN.

Mark also tells us of Christ's touch, of which there are at least seven recorded in His Gospel:—

He touched—

- (1) Simon Peter's wife's mother (Mark 1-31) and she was healed;
- (2) The Leper (Mark 1-41) and he was cleansed;
- (3) The dead damsel (Mark 5-41) and she lived;
- (4) The deaf and dumb man (Mark 7-35) and he heard and spake plainly;
- (5) The blind man (Mark 8:22, 23) and he received his sight;
- (6) The son with dumb and deaf spirit (Mark 9-27) and he heard and spake.
- (7) The little children (Mark 10-16). And they were blessed.

Oh beloved Christian reader let us ever remember that the same holy hand — once engaged in ceaseless activity throughout His mission of mercy, that hand that touched the untouchable — was pierced for our iniquities on the cruel Cross (Psa. 22-16) and because of the all-sufficiency of His Sacrifice He has been raised from amongst the dead, and is now engaged in the presence of God for us, therefore His tender loving touch has still its ancient and attractive power and pity.

## 6. THE COMPASSIONATE MAN.

In His matchless and marvellous ministry of mercy and miracles Christ had compassion on:—

1. The Straying (Matt. 9:36).
2. The Sick (Matt. 14:14).
3. The Suffering (Mark 5:26).
4. The Starving (Mark 8-2).
5. The Sightless (Luke 9, 18, 42).
6. The Saviour-less (Luke 19:1-10).
7. The Strength-less (John 5:7-9).
8. The Sin-burdened (John 8:3-11).
9. The Stranded (John 9:34, 35).
10. The Sorrowing (John 11-35).

Further it will be of intense interest to observe that of the fourteen mentions of the word compassion in the first three Gospels *nine* times it is of the compassion of Christ, the meaning of which is in relation to Him, "to have bowels of compassion". Those in connection with Christ are underlined:

Matt. 9:36.	Mark 1:41.	Luke 7:13.
Matt. 14:14.	Mark 5:19.	Luke 10:33.
Matt. 15:32.	Mark 6:34.	Luke 15:20.
Matt. 18:27, 33.	Mark 8:2.	
Matt. 20-24.	Mark 9:22.	

Read and ponder these references while remembering "His compassions fail N O T" (Lam. 3:22) therefore He as our Great High Priest is still "*touched with the feeling of our infirmities*" (Heb. 4-15).

(To be continued)

\* \* \* \* \*

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves.*

"What a Friend we have in Jesus,  
All our sins and griefs to bear!  
What a privilege to carry  
Everything to God in prayer!"

Thousands have been cheered in time of trouble, and drawn closer to the Lord, through the words of this hymn. Perhaps few hymns have been more widely sung and more frequently quoted than this one.

The author, Joseph Scriven, was born in Dublin, in 1820, and came to Canada at the age of twenty-five. The young lady to whom he was to be married was accidentally drowned on the eve of their wedding day. This was a terrible grief to young Scriven. From that time he consecrated his life and fortune to the service of the Lord Jesus, and though a man of refinement, and a graduate of Trinity College, he chose humble duties. One afternoon he was seen walking down the streets of Port Hope, Ontario, where he lived, dressed as a plain working-man and carrying a sawhorse and saw on his mission of help. A citizen, noticing that a friend recognized him, said, "Do you know that man? What is his name and where does he live? I want someone to cut wood, and I find it difficult to get a sober man to do the work faithfully." "But you can't get that man," was the reply. "That is Mr. Scriven; he won't cut wood for you." "Why not?" queried the gentleman. "Because you are able to pay for it. He only saws wood for poor widows and sick people."

No one had ever known that Joseph Scriven was possessed of any poetical gift, until, shortly before his death, a neighbour who was sitting up with him during his illness, found in his room a manuscript copy of "What a Friend We Have in Jesus". Reading it with great delight and questioning Mr. Scriven about it, the latter replied, "I composed that for my mother, to comfort her in a time of special sorrow, not intending that anyone else should see it."

Some time later, when another Port Hope neighbour asked him if it was true that he had composed the hymn, his reply was: "The Lord and I did it between us."

Mr. Scriven passed away in Port Hope in 1886, at the age of sixty-six. A monument was erected to his memory in that city, where he was loved and revered.

The writer was much impressed a few years ago while in conversation with one of our leading brethren at the West End Conference Meetings in Toronto. The name of Joseph Scriven was mentioned, and the brother, Mr. Adam Walker, said to me, "Well do I remember when that dear man, Mr. Scriven, the writer of 'What a Friend We Have in Jesus', baptized me as a young believer in Christ. As he led me out into the water, he said to me, 'Adam, this may be hard on the flesh, but I will tell you something harder, and that is, to live out what baptism signifies.'"

## QUESTIONS AND ANSWERS

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

*Question*—Would you please explain to us in *Truth and Tidings*, the meaning of those words in 1 Cor. 11:10—"Because of the angels".

*Answer*—Scripture frequently speaks of the relationship of angels to this present age. They are looking down upon what is going on in this scene. "Which things the angels desire to look into." (1 Pet. 1:12). It is said of the Lord Jesus that He was "seen of angels"; and Paul writes, "We are made a spectacle unto the world, and to angels". No doubt angels witnessed the fall of man in the garden. It is because of that fall that the woman wears a token of an authority over her, to which she submits. This would be a lesson and a warning to the "elect" angels, who call to mind Satan's rebellion and fall. "Because of the angels", here in 1 Cor. 11:10, we are not told the reason why. We presume they are looking on, and in some way are interested in the godly order of the assembly. The woman wears a covering to denote her subjection. The angels stand veiled before the throne of God, in subordination to Him. If the angels do not see God's order carried out in the world, God wants them to see it being carried out in the church. See 1 Tim. 5:21.—*H. A.*

\* \* \* \*

The perfect ease with which almost everybody takes for granted their own spiritual well being, is, I think, one of the most outstanding features of our time.—John Dickie. "Search me O God and know my heart", should be our constant prayer as a preventative to self complacency.

## MARITIME PROVINCES

Tent work has been rather discouraging for the most part in the Maritimes this summer. However, God gave some blessing in the Gospel in Windsor, N.S.; Bridgetown, N.S.; and in Gamble's Corners, P.E.I.

## U.S.A.

### COLORADO—

"Hector Alves, William Warke, Allen Ferguson, and Adam Thropay expect, D.V., to commence special meetings in southwestern Colorado about September 15. There is no assembly within 250 miles. This is a pioneer effort and prayer is specially desired for the Lord's blessing."

### LENOIR, N.C.—

Oswald MacLeod had encouraging attendance at Lenoir, and several professed to be saved. He expects to return and pitch a tent in the Hickory district, in September.

### WEST UNION, IOWA—

Louis Brandt and Will Warke commence Sept. 12 in West Union where they saw an assembly formed last year.

### LOS ANGELES, CAL.

W. H. Ferguson, on his first visit to the west coast in thirty years, found a hearty response to the Word of God in this district, also in Oregon and Washington.

ARLINGTON, WASH.—"Our conference was larger than former years, with five of the Lord's servants giving varied ministry for present need".

OKANOGAN, WASH.—After three weeks at Twisp, Wash., with a decreasing audience, Hector Alves moved his Tent 40 miles East over the mountains, to Malott. There the people came out well to hear the preaching of the Gospel, and a few professed faith in Christ.

CEDAR FALLS, IOWA—Oliver Smith and Paul Elliott continue in tent work here; some having recently professed to be saved.

## *South America*

VENEZUELA—"Brethren J. E. Fairfield, J. Turkington (new worker from Lurgan, Ireland) and I recently returned from an extensive trip to CABIMAS, our most westerly assembly. The station wagon proved a real boon as it enabled us to stop over and have a meeting en route at 4 places on the outward and 4 places on the homeward trip, in each instance to the great encouragement of the Lord's people and with good attendance on the part of the unsaved. After leaving Barquisimeto, we had a 12 hours' steady drive through desert, foothills and lakelands to the rich oil concessions of which Cabimas is an important centre on the shores of Lake Maracaibo. The faithful group of believers there were overjoyed to see us and we preached 16 nights under stifling heat in their palm thatched meeting room. It is purposed, D.V., to commence the building of a suitable hall there next year. A young woman, mother of two children, and

deserted by her drunken husband, was brought to the meetings by her Christian mother. She bought a New Testament and found deliverance through John 5:24. Earrings, lipstick and nail coloring were promptly discarded and she appeared in the meeting with an expression of serene satisfaction and her head covered with a modest black veil. Ere leaving we baptized a young believer in Lake Maracaibo and were called to the home of a backslider; anxious to get restored to the Lord and His people. Please pray for Cabimas." (Sidney J. Saword).

PUERTO CUMAREBO—Brother Bruce Cumming and his wife moved to this place, where there is a small assembly; on the border of a vast territory yet unreached with the Gospel. Their new address is, Puerto Cumarebo, Edo, Falcon, Venezuela. Mr. and Mrs. John Frith are enroute for Venezuela, expecting to sail from New York, September 17.

#### CONFERENCES

PORT HOPE, N.S.—"The annual conference will be held, D.V., the week-end of Canadian Thanksgiving. For further particulars write, MacGregor Hunter, R.R. 1, Pugwash, Nova Scotia, signed MacGregor Hunter".

DETROIT, MICH., West Chicago Gospel Hall.—The annual conference will be held here (D.V.) on November 20 and 21, at 10 a.m., 2.30 p.m., and 7.30 p.m., preceded by a prayer meeting Friday, November 19, at 7.30 p.m. Correspondent, Alexander Stewart, 9320 Burnette, Detroit 4, Mich.

VANCOUVER, B.C.—The annual conference of the Cedar Cottage Assembly will be held, D.V., on October 9, 10, 11; prayer meeting on October 8. Correspondence to George Basham, 904 East 29th Ave., Vancouver, B.C.

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Remember in prayer our brother and sister Mr. and Mrs. Gordon Johnston. Mrs. Johnston, who has been very frail in body for a long time had another fall, in which she broke her shoulder, thus further incapacitating her.

#### *With Christ*

HITESVILLE, IOWA—Our sister Mrs. H. Harms went to be with Christ, leaving a good testimony behind which impressed the Catholic sisters in the Hospital who waited upon her. The new hall was filled to capacity at the funeral, where by request Oliver Smith preached on John 3:36, the verse through which he pointed her to Christ twenty-three years ago.



# TRUTH and WIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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## TRUTH and TIDINGS

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### WORK AND WORKERS PACIFIC COAST

ARLINGTON, WASH.—Frank Pearcey expected to commence a series of Gospel meetings, looking to the Lord for blessing.

VANCOUVER, B.C.—Gordon Reager and Paul Plubell are starting meetings in the South Main Hall.

SEATTLE, WASH.—David Miller had three nights, giving simple, practical messages.

### PRAIRIE PROVINCES

SASKATCHEWAN.—J. Ronald and J. Gray visited Edam, Mervin, Prince Albert, Taylorside, Esk, Punnichy, and Saltcoats on their way home from Maidstone.

PORTAGE LA PRAIRIE AND ROSEISLE.—Andrew Douglas had profitable ministry meetings in these two assemblies in Manitoba. Most of those who have recently been baptized in Maidstone, Mervin, Portage la Prairie, and Roseisle, have taken their place in the assemblies, "Outside the camp".

### ONTARIO

PORT ARTHUR.—J. Gray visited here on his way East to meet a fellow labourer from Ireland, Sydney Maxwell. They purpose beginning meetings in Montreal on October 17.

KITCHENER.—"F. G. Watson spent an appreciated week-end here, in which the saints were helped and the Gospel faithfully preached."—G. Jones.

BELL RAPIDS.—G. G. Johnston has been preaching the word here, helped by Jack Stewart. They expected to visit small places with Gospel tracts to sow the seed on their homeward journey.

PRINCE EDWARD COUNTY.—G. P. Taylor and Timothy Kember have been following up the tent work by holding meetings in a school-house. The interest and attendance have been good and one woman professed who had been coming to the tent meetings.

CHARLTON AND EARLTON.—B. Widdifield has been holding meetings here.

# TRUTH and TIDINGS

Vol. 1

November, 1948

No. 5

## A CALL TO PRAYER

*By A. W. Joyce*

**M**R. WINSTON CHURCHILL warned to-day that, "a third world war seems to be remorselessly approaching, and that the only thing keeping the Soviets from overrunning Europe is the U.S. stock-pile of atomic bombs", and also that, "The Berlin situation may at any time precipitate a hideous world struggle."

Mr. Warren Austin, the U.S.A. representative, before the United Nations today, warned Mr. Vishinsky, "The world situation is too grave to permit further play with words."

"Supreme command of the Western Union has envisaged the possibility of Europe's collapse, (under attack) . . . and Africa has been chosen as a second line bastion by British Field Marshall Lord Montgomery."

The above quotations indicate that many of the world's wisest leaders, seem to feel the grave danger at the present moment of the outbreak of a third, and possibly more terrible world war. As the people of God, we do not rely upon the "stock pile of atomic bombs", but upon the Living God; yet how often we forget that the "Hand that moves the universe, is the Hand that's moved by prayer".

Generally speaking, the people of God and the assemblies of God obey the injunction in 1 Tim. 2:1, "I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Yes, we obey it in a time of crisis, and a time of war, and our prayers increase in intensity, in the measure in which we feel the gravity and danger of the situation.

I have been thinking of the need of what we might call PREVENTIVE PRAYER. How much sorrow, and distress, and how many tears might have been prevented, among the nations, in the assemblies, and in our homes, had there been more exercise and prayer, before the crises, by us as the people of God! Do we not at times relapse into a spirit of fatalism, "What is to be will be", and just drift into a condition, from which we are finally shocked into prayer by some dire need?

Let us NOW obey the Scripture call and pray for "the powers that be"; pray for a lengthening of the days of peace, not that we may have an easy time, but that we may buy up the opportunities to witness for God, and to win souls for Christ. "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4).

While referring to PREVENTIVE PRAYER, have we not also to confess with shame how little we pray for our fellow saints, even in our own assembly? When one, whom we love as a believer gets

into some trouble, or falls into sin, with prayers and tears, we cry to God on their behalf. Had that same love, interest, and care, been shown before the fall, it might have been prevented.

It was *before* Peter's fall that our Lord said, "I have prayed for thee." It is true that Peter disregarded the warning, and did not feel his need of that prayer, thus falling in spite of it; yet we have the example of prayer before the conflict as well as when the battle is raging.

How often as individuals, we have had to use our blessed Lord as the Advocate (1 John 2:1), to restore us when we have sinned, just because we did not use the *preventive* means of Scripture, by coming to Him as the High Priest. (Heb. 7:25. See also Heb. 4:16, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need".

The old proverb says, "An ounce of prevention is worth a pound of cure". In spiritual things we dare not minimize the value of the "cure", but are we not found very often neglecting greatly the "prevention"?

May the Lord stir our hearts to pray for the "powers that be" in this present, dark day; to pray more for one another; and to pray more for ourselves.

"Keep us Lord, oh! keep us cleaving  
To Thyself, and still believing,  
Till the hour of our receiving  
Promised joys in Heaven."

## AT THE FEET OF JESUS

*By J. A. Gray*

**T**HE purpose of our present meditation is to consider a few, of the many, who were found at the feet of Jesus, and glean a little from their experience, so that we will be encouraged to seek a place at His "seat of instruction and learning". In viewing them as presented in Scripture, let us look at the feet of Jesus as:

### 1. THE PLACE OF FORGIVENESS. Luke 7:36-50.

The beautiful parable given in these verses describes the "grace" and "greatness" of Divine forgiveness. The recipient of this forgiveness was a sinful woman who was driven with a contrite heart to the Person of Christ, and was found weeping at His feet. She leaves His presence, conscious of having received:

- (a) the forgiveness of her sins,
- (b) the salvation of her soul,
- (c) the bestowal of peace.

Beloved, review your past, and rejoice that you were ever guided to His feet to find the blessings that this woman found. As a forgiven

soul she did a number of commendable things:

- (1) washed His feet with tears,
- (2) wiped them with the hairs of her head,
- (3) kissed His feet,
- (4) anointed His head with oil.

Love always finds a way to express itself. This woman, a forgiven sinner, gave to Christ what the self-righteous Pharisee failed to give Him. Thus He rebukes the Pharisee and commends the woman.

## 2. THE PLACE OF DELIVERANCE. Luke 8:26-40.

These three instances describe the power, plague, and penalty of sin. The Demoniac is a fitting picture of the sinner in bondage, greatly needing deliverance. Note how the Scriptures describe Him:

(a) "Ware no clothes." This means that he was naked; his flesh was seen. See Romans chapters 1 and 3 for a display of the flesh in all its nakedness.

(b) "Abode in the tombs." His abode was in a scene of death, reminding us of this world and all that is found therein. The world has its tombs for pleasure, religion, etc., and it is sad to say that many are found in them.

(c) "Bound with chains and in fetters." His bondage was great. Romans 7 gives us a description of our own bondage.

(d) "Driven of the Devil." He was ruled and controlled by Satanic power, as described in Eph. 2.

This very person, having met the Divine Deliverer, now sits at His feet, enjoying the rest that comes from deliverance. The Scriptures state:

(a) He was "clothed". This simply means that the shame of his nakedness would never again be seen.

(b) "And in his right mind." Now as a sober person enjoying the blessedness of deliverance, he will no more be found in the tombs of death or be bound with chains. This is a real experience. I wonder how many are really enjoying it and are being delivered from the tomb, the chains, and the fetters.

It is sad to say that many professing Christians to-day, are being held captive by them. At the feet of Christ is the only safe place of deliverance. Mary was found at His feet on three occasions, and discovered it was

## 3. THE PLACE OF INSTRUCTION. Luke 10:38-42.

Martha and Mary portray to us two classes of Christians. One gives most of her time to the material life and the other to the spiritual. Mary was commended by the Lord Jesus for her choice. Her need of instruction, and a deepened desire to hear the voice of her Beloved, drove her to His seat of learning.

## 4. THE PLACE OF COMFORT. John 11:32.

The North wind blows at times in the experience of the Christian. This was so with Martha and Mary. Lazarus, their devoted brother,

was taken in death. Filled with sorrow, what are they going to do? Mary decides this for herself, and is found at the feet of Jesus, hearing words of compassion and comfort come forth from His lips. This is the place for the mourning sister to-day. Everyone who flees there, gets to know Jesus as the Divine Comforter, Who wipes away the tears, and binds up the broken heart.

#### 5. THE PLACE OF WORSHIP. John 12:1-3.

Worship is the highest and greatest act of Christian service. This devoted woman had the honour of bestowing her love gift upon the Saviour, and as the result, many have been provoked unto love and good works. The Spirit of God points out a number of things about the gift:

(a) Its weight. This reminds us that everything given to Christ is weighed in the Divine balance.

(b) Its cost. "Very costly" would suggest the sacrifice on the part of Mary, in order to make the purchase. Love never stops to consider the price.

(c) Its preciousness. Mark 14:3 states that it was "very precious". A gift is always precious to the one who receives it.

(d) Its odour. The fragrance of it filled the house. The sweet scent of love and devotion, not only thrills His heart, but gives to others a refreshing smell.

#### 6. THE PLACE OF REVERENCE. Rev. 1:9-20.

It was a remarkable vision of Christ which John got on the Isle of Patmos. He sees Him walking in the midst of the seven golden lampstands, and hears Him commending what was good and condemning what was evil in these Churches. Note how the Spirit of God describes the Christ in His judicial character:

(a) "One like unto the Son of Man." This would speak of Christ in the Glory of His Manhood.

(b) "Clothed with a garment down to the foot." Here Christ is viewed as being clothed in priestly dress.

(c) "Girt about the paps with a golden girdle." The golden girdle would remind us of the dignity of His service as the Great High Priest in God's Temple.

(d) "His head and His hair were white like wool, as white as snow." The white hair would suggest perfect wisdom and maturity which qualifies Him to judge.

(e) "His eyes were as a flame of fire." Everything in the Churches must stand the test of His Holy scrutiny.

(f) "His feet like unto fine brass, as if they burned in a furnace." He is not now walking in grace, but rather in judgment.

(g) "His voice as the sound of many waters." The loud voice of the waters would suggest the voice that speaks with power and authority.

(h) "He had in His right hand seven stars." These stars are symbolic of the gifts to the Church and are to be used under the recognition of His Headship. Thus they are seen in His right hand.

(i) "Out of His mouth went a sharp twoedged sword." Here the Judge is seen with His weapon of warfare. He will execute judgment upon false teachers and their doctrine, and thus maintain the purity and holiness of God's Temple.

Such was the vision John had of Christ. Seeing Christ in His Judicial character so terrified him that he fell at His feet as dead. We also will fall at His feet if we see the Christ that John saw, and it will produce in us reverential fear with the desire to do the right and shun the evil.

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## THE TWO ASPECTS OF THE CHURCH (continued)

### The Church

By R. Telfer

(Local Assembly—Acts 2:37-47.)

**N**OW notice the next step after conversion—"Then they that gladly received His word were baptized. First they received His word, then they were baptized, and the same day there were added unto them about three thousand souls."

Here we have the beginning, not of the body, but of *the local assembly* at Jerusalem. They had already been immersed in the one Spirit into the one body (1 Cor. 12:13), but now these new-born souls were added to the one hundred and twenty previously mentioned.

Here then we have the local church, and whatever light they afterwards got from God's special vessel for this dispensation (the Apostle Paul), it never detracted from the seven things we see mentioned here that constituted this perfect local assembly. I believe that while to the Apostle Paul was committed the mystery of the gospel, of Jew and Gentile forming one perfect man, the coming of the Lord, and other mysteries, and he was used by God to teach those mysteries—it never detracted from, but only developed what we have here. That is where many make their mistake. They tell us this is not a pattern. There is not one of these seven things that could be dispensed with. There are seven things mentioned here that gave evidence of the commencement of the local assembly. Seven in Scripture is the perfect number, and here we have seven things that took place as the result of Peter's testimony on the day of Pentecost.

1. "They that gladly received His word"
2. "were baptized."
3. "The same day there were added unto them about three thousand souls."
4. "They continued steadfastly in the apostles' doctrine,"
5. "in the fellowship,"
6. "in the breaking of bread,"
7. "in the prayers."

We saw that on the day of Pentecost when the Spirit of God descended, we have the beginning of the church which is His body. We have no hand in that; Christ, the divine builder, always builds in the right material. But now we see that which follows Peter's preaching—the beginning of the local assembly at Jerusalem. God has committed this to human hands, and there may be failure more or less, consequently we need these seven things that go to make up the local assembly. It was this local assembly at Jerusalem that Paul persecuted before his conversion as we read in the eighth of Acts.

### Baptism

We have noticed that the next step after conversion, is baptism. One marked difference between the Holy Spirit and water baptism is this: the baptism of the Spirit is a baptism into a living union with the Head in Heaven, and with all the members. Water baptism is a baptism into Christ's death. "Therefore we are buried with Him by baptism unto death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Some are letting believers' baptism slip now, and saying, "Oh well, these are days when people are so filled with human tradition, that it would not do to refuse to receive them into the assembly even though they are not baptized!" If we read through the Acts of the Apostles, we will not read of any being saved or professing to be saved that were not baptized.

Sometimes people (Christians, too) say to us, "Well then, you make baptism the door into the assembly." No, it is before you come to the door. Reception into the assembly is the door. When I am satisfied (if I am applying for fellowship in an assembly) that is the right thing to do, then those among whom I want to be received, have the right to be satisfied with me, as well as I with them, but this is after I am baptized. To those who make the assertion, "you make baptism the door into the assembly", we would say: Suppose some one else came to your assembly and said, "We like you folks. We have been at some of your meetings and are quite taken with them, and would like to come among you. We have not been baptized, and we don't believe in immersion, but we will be immersed seeing you believe in it." What would you do? You should instruct them as to what is right and what is wrong. You should give them light as to baptism, in spite of the fact that they already have life. Some say that life is the ground of fellowship into the assembly. No, the basis of fellowship is both life and light. If they do not see baptism in the Word of God, then they cannot have the obedience of faith, but they would be doing it simply because some one else says so. Just let them remain where they are until they do see it, seeking to instruct them from the Word of God, then will follow "the obedience of faith".

### Added to the Assembly

The next step is they were "added". Thus we see God's order: first Salvation, next Baptism, and then *added to the Assembly*. I was



a Presbyterian for two years after God saved me, then I was with the Baptists for two years. During these four years I was in the church which is His body, but never in the local church or assembly. But, thank God, for over fifty years I have been in a local assembly—like the apostle Paul, coming in and going out among the people of God—and I have never needed to go back among the sects and systems of men. That is what it means to be added. There was once a young woman from an assembly who went to a dance, and there happened to be some one there who knew her as a professed Christian. He said to her, "What are you doing here? You know the people in the Gospel Hall don't believe in dancing." That was an awful rebuke to her. If one can go to such places and do such things and then come and sit down at the Lord's table, he has a good reason to raise the question, "Have I had a meeting with Christ? Has the cross come between me and the world? Have I ever really known what it is to be added to an assembly of God?"

### **They Continued Steadfastly in the Apostles' Doctrine**

None of us have ever had to continue in the fellowship of the body, but it does depend on ourselves to continue steadfastly in the local assembly. When God saved some of us, we were so filled up with human tradition, instead of the teaching of God's Word, that we did not see the truth of the local assembly. It was not until after three years of my Christian life that I began to get a glimmer of it, and when I came outside to the Lord, I said good-bye to a good Baptist church with a saved and spiritual preacher. They held the fundamentals of our salvation. Then why did I leave? They did not hold the fundamentals of God's local assembly. God's Word took us out, and that same Word has kept us out all these years.

### **The Fellowship**

We have already mentioned that we do not need to keep ourselves in the church which is His body, but it depends on us to keep in the fellowship of the local assembly. It is a grand thing to be a steadfast Christian. It is nice when one has been away from a place for many years, to come back and find the Christians still going on steadfastly, instead of having to say, "Where is So-and-so?" and hearing, "He does not come any more." It causes us deep exercise of soul when we find there are some not continuing steadfastly. The wind-up of that wonderful chapter on the resurrection, 1 Cor. 15, is, "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord," in fellowship with Him, then it will not be in vain. "Except the Lord build the house, they labour in vain that build it." But here is labour, and it is not in vain, for it is in the Lord.

### **The Breaking of Bread**

The sixth thing mentioned, was the continuing in the breaking of bread. What a blessed privilege it is to be in a place where we can

gather at the Lord's table, not at a table of man's devising, and can also remember Him every first day of the week! It is worthy of note in 1 Cor. 11:25 we are to remember Him," (v. 26) to show His death, (v. 29) to discern His body," (v. 26) to do it till He come.

If we get a grip of these things, and they get a grip on us, we will not find it easy to stay away from the Lord's table.

### The Prayers

Then the seventh thing is prayer. Individual prayer is a good and wholesome practice, but also how necessary and refreshing is the assembly prayer meeting! It is often said that you can judge the condition and spiritual tone of any assembly by the prayer meeting. We get a splendid example of assembly prayer in Acts 4:23-33. Also in chapter twelve, when Peter was in prison, they prayed earnestly for him, and how wonderfully God was pleased to deliver him! Let us remember the word in Hebrews 10:25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."

The Lord grant that we may know increasingly what it is to "hold fast"; as the apostle said, "Continue thou in the things which thou hast been assured of." There are some things we have learned and then have had the opportunity to prove them experimentally. That is like the old lady who had two letters "T and P" written in different places in the margin of her Bible. Some one asked her what these letters meant, and she replied, "Tried and Proved." Thank God, we have tried and proved His Truth. The Lord keep us steadfast Christians, until the day dawns and the shadows flee away.



## THEY SPAT IN HIS FACE

**I**N JOHN 14:6 the Lord Jesus said, "I am the way, *the truth*, and the life: no man cometh unto the Father, but by Me". In chapter 18:37, when standing before Pilate He said, "For this cause came I into the world, that I should bear witness unto *the truth*". In Matthew 26 we learn that ere He stood before Pilate, the Jews spat in His face, and in the following chapter, after being condemned by Pilate the Gentile soldiers spat upon Him. Nineteen hundred years and more have rolled by since then, but has the heart of man changed?

In one of our largest universities, just this month, a professor of philosophy was lecturing to his students. In the course of his remarks he said, "If anyone tells you he has *the truth*, spit in his eye, and go away and leave him." At this point, a Christian student quietly remarked to his companion beside him, "*That's what they did.*"

## THE CHRISTIAN, AS AN ATHLETE

By G. G. Johnston

FREQUENT reference is made, in the epistles of the apostle Paul, to the athletics of the Christian career. He is considered mostly as a wrestler and as a runner, the two chief athletic sports of that time. As a wrestler he must count on strong and wily opponents, and as a runner he must expect the course will be long and full of obstacles.

Thus, in writing to the Ephesian saints, Paul says, "We wrestle not against flesh and blood, but against . . . spiritual wickedness." In the race, however, we are counted as running *with* fellow-saints. Let us be careful lest we change this order, and wrestle against fellow-believers, instead of running the race with them.

All our course, until conversion, was away from God, and sinful. We followed the downward path of the world, and would have ended our mad career in hell, but for God's grace. Some of us ran with them to "excess of riot" (1 Peter 4:4). We "wrought the will of the Gentiles" not the will of God. But grace has changed us. From wrestling against God and resisting His gracious Spirit, we have come to wrestle against God's enemies—to take sides with God against His foes.

The wrestling of the Christian's experience has special reference to his private spiritual life, while the running refers to his public activity. Thus the success of his running is greatly dependent on that of his wrestling. If he learns to wrestle, as did Jacob with the angel of Jehovah, and prevail, though he be changed as was Jacob when his flesh was dried up by the touch divine, he will be the better fitted to run the race, and triumph over all its obstacles. Let us remember that the daily race before men demands the daily wrestling with God and against His foes.

What is meant by wrestling against spiritual wickedness? Who, or what, is referred to? In Ephesians 2:2, Satan is called "the prince of the power of the air". One of his diabolical aims is to hinder the Christian from getting into God's presence in prayer. He knows, better than we do, the importance of true spiritual prayer, so he marshalls all his hosts to oppose the Christian in his dealings with God. Hence the need for wrestling against these hosts.

When Daniel prayed (Dan. 10:12-14), God's messenger was withstood for 21 days by an evil one, until Michael, the archangel, came to his help. What Christian has not felt satanic opposition when dealing with God in prayer! The mind may become distracted by other and inferior matters, unbelief may surge into our hearts, or impatience because our requests are still unanswered. The aim of Satan, in thus opposing us, is to dissuade us from our purpose, lest his kingdom of darkness should suffer loss.

In running the race, one matter of great importance is to learn the rules. The first to reach the goal need expect no reward if he has disregarded those rules. If we would desire a crown and the

well-done of our blessed Lord, let us learn, and then follow, the rules He has given us. The pattern of the early churches, and the teaching of the apostles, are surely our pattern for this present dispensation.

The manner in which the gospel was preached then, counting upon the Holy Spirit to convict of sin and convert the soul, is still our guide in gospel work. The introduction of human devices to catch men may seem successful at the moment, but will prove a failure in the end, and will receive no reward.

The baptism and consequent gathering of those who believed in apostolic days form the rules of the race until our Lord comes for His Church. The deep exercise of godly men lest any should be received into the local churches who might be lacking divine life or those tainted by evil doctrine or impure life, and the solemn warnings and exhortations given to elders among God's saints in apostolic times, surely remain to alert and help us today in running the race.

Some in Paul's day put away a good conscience and made shipwreck; some stopped their running in the race to strive "about words to no profit" (2 Tim. 2:14); some "crept in unawares" (Jude 4), to the detriment of the assembly; Peter turned aside over circumcision, and earned for himself a serious rebuke from his fellow-apostle Paul (Gal. 2:11), being thereby returned to the Christian racetrack; and a Barnabus, through contention, in favour of a relative, lost the prominence he had attained in the divine record, (Acts 15:39), though he had hazarded his life for the name of our Lord Jesus Christ. All these and more serve as danger signals for us to-day.

Thus we have warnings lest we at any time should go astray, and we have the finger posts showing us the right way. May the Lord enable each of us to go steadily on, not turning aside to the right hand nor to the left, but able at length to say with Paul, the apostle, "I have fought a good fight (the wrestler), I have finished my course (the runner)" (2 Tim. 4:7).

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"Why don't you join our church?" said a denominational Christian to another Christian, who replied, "Who presides at the Lord's table?" "Mr. P., the minister." "If the Lord were to enter your meeting-place, what would Mr. P. do?" He would arise and allow Christ His place at the head of His table." Has Christ not promised, 'Where two or three are gathered together in My Name, there am I in the midst of them!' Matt. 18:20). If He is in the midst, why should Mr. P. usurp the Lord's place at the head of His table."

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"Bringing in the organ", may be followed by bringing in organization. "Bringing in solo singing", may be followed by bringing in solo preaching.

## "BEHOLD THE MAN!"

(John 19:5)

By S. Lavery

### 7. THE SILENT MAN.

**A**N OUTSTANDING characteristic of this blessed Man was He had little to say in defence of Himself. 'Tis true that the standards of Divine Truth and righteousness were ever maintained by Him as the perfect servant of God, but when the consequences of His fearless witness as a champion of the truth threatened His Person, He was the Lamb, and as such, He was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth" (Isa. 53:7). He was surrounded on every hand by His enemies who attacked and assailed Him vehemently with their questionings, hoping to get Him to speak even one word wrongly that they might accuse Him. But amidst all these bitter taunts, He maintained, as ever, that quiet composure and self-possession. Therefore no easy path was His when tempted by Satan and ill-treated by men. Yea, He was tested to the uttermost, and yet, "No ungentle murmuring word escaped His *Silent* Tongue."

He remained calm and composed of indomitable courage, unmoved by Satan and his servants. With lawlessness let loose in man's evil heart, with trials, troubles, and temptations crowded into His sinless life, He could have declared with Paul, "None of these things move Me" (Acts 20:24).

Oh, beloved Christian reader, such was His love to His own that He, the sinless one of God, stood in selfless silence before His sinful creatures, and "opened not His mouth". How solemn are the words:

"Silent He stands amid the mocking throng

The thorny crown upon His holy brow,

In patient grace, content to suffer wrong,

It is the Father's pleasure for Him now.

Meekness majestic! submissive still,

In robe, and reed, and thorn, to do the Father's will."

Hence we are reverently led further to meditate upon Him as:

### 8. THE OBEDIENT MAN.

The one great governing principle in the perfect pathway of the Lord Jesus Christ from the cradle to the cross and to the crown in heaven, was obedience to the work, witness, and will of God His Father. He, of Whom it is written in the volume of the Book, "I delight to do Thy will, O My God: yea, Thy law is within My heart" (Psa. 40:8; c f. Heb. 10:7), entered this sinful scene with His every faculty entirely dedicated and consecrated to God. He alone could say in all its fulness:

"Take Myself, and I will be  
Ever, only ALL for Thee!"

At the commencement of His life of service and devotion, in His first recorded public utterance He declared, "Wist ye not that I must be about My Father's business?" (Luke 2:49). During His ministry He said to His disciples, "My meat is to do the Will of Him that sent Me, and to finish His work" (John 4:34). Under the shadow of the cruel Cross in the Garden of Gethsamane He said, "Not as I will, but as Thou wilt . . . Thy will be done" (Matt. 26:39, 42). "The cup which My Father hath given Me, shall I not drink it?" (John 18:11).

All this meant a life devoted to the cruel death of shame, suffering, and sin-bearing. Yet, *not for one moment*, even with the awful agony in the garden, the cross with its darkness, distance, and death, where all the combined forces of Satan and his followers arrayed in all their fury and bitter hatred against Him, did He turn aside from His divinely appointed and voluntary task of fully doing the work and will of God. None of these evil powers could stay His steadfastness, nor limit His love in His pleasing the Father in all things, for He alone could look up to heaven and declare, "I do always those things that please Him"—the Father—(John 8:29).

On the Cross, where His precious shed blood has for ever met the *highest* claim of God, and the *deepest* need of His people, He exclaimed in triumphant tones, "It is finished" (John 19:30); and now at God's right hand, His service is still in obedience to the Father's will as seen in the words of Psalm 110:1, "Sit Thou at My right hand, until I make Thine enemies Thy footstool." (Compare Hebrews 1:13).

Oh, what unreserved obedience was His! In the eternal past He said, "Lo, I come" (Psa. 40:7); at the commencement of His ministry His word was, "I must be about my Father's business (Luke 2:49); and at its conclusion He exclaimed, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17:4).

Thus His every thought, word, and deed was in perfect harmony with the revealed will of His Father, and the extent of His obedience is seen in that solemn passage, "He humbled Himself, and became *obedient unto death*, even the death of the Cross" (Phil. 2:8). In thus humbling Himself He became:

## 9. THE POOR MAN.

The poverty of Christ is seen in 2 Corinthians 8:9, which please prayerfully read and re-read, taking special notice of the words:

"He was *rich*"

"He became *poor*"

He, Who was rich in heaven, became poor, so poor that He was born in a borrowed stable and cradled in a borrowed manger (Luke 2:7), and buried in a borrowed tomb (Matt. 27:60).

Oh, think of the stupendous stoop He took from Heaven's highest height to earth's deepest depth! Oh, think of the depths of poverty for the Heaven-sent Saviour, Son of God!

His life of poverty and privation is further seen in His dependence upon others for:

- (a) He borrowed a penny from which He taught an important lesson (Luke 20:24). The Peerless Man became a penniless Man.
- (b) He borrowed a coin with which to pay the tribute money (Matt. 17:27).
- (c) He borrowed the bread and fed the hungry multitude (Matt. 15:37).
- (d) He borrowed a boat in which He sat and taught the people (Matt. 13:2).
- (e) He borrowed an ass upon which He rode into Jerusalem (Matt. 21:1-11).
- (f) He borrowed a room on His way to the tomb, wherein to eat the Passover (Matt. 26:18).

He said on one occasion, "The Son of Man hath not where to lay His head" (Luke 9:58).

Oh, beloved of the Lord, what poverty we see in His pathway when we remember that He, the blessed One *by Whom* and *for Whom* were made all things (Col. 1:16), had nowhere to lay His thrice holy Head until crucified on Calvary's cruel cross, where He reached the deepest, deepest depths of His poverty, and there He laid it down in death. Oh what poverty was His!

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## HOW TO ASCERTAIN THE WILL OF GOD IN PUBLIC SERVICE FOR HIM

*By Hector Alves*

**WE** OFTEN hear the question asked, "How am I to know what God has called me for?" and "What shall guide me in the matter of where to go to serve the Lord in the gospel?"

We need to guard against imaginary calls to service; and on the other hand there requires to be given the encouragement which the apostle Paul gave to young Timothy. In the past year or two, many of our young brethren and sisters have been much exercised about serving the Lord in the foreign field, and a number have left for these distant lands. This is a noble desire and a good work. May God exercise still more of them! Since the ending of the war, many doors have been opened in both Europe and Asia, and encouraging reports have been received from those who labour in these countries. But let us beware of what might be termed "missionary fever". How sad it is to get a big send-off, a nice sea voyage, a warm welcome at the other end, then a realization of a mistake made! The same applies to the Lord's work at home. In the United States and Canada the fields are white unto harvest, and the labourers are few. But some go forth, and alas, our brethren in the places where they have gone to preach, "shake the napkin well and fail to find the talent".

Lessons can be learned from the lives of Jacob, David, Paul, Timothy, and others in the Scriptures. In the case of Jacob, three things stand out; he had the desire in his heart to return to Bethel; then circumstances in his business made it evident he had to make a change; and then he had also a direct word from God. Thus, we see the Desire, the Circumstances, and the Word. Many have the desire to give all their time to serve the Lord; who wouldn't? But do the circumstances allow it? Has there been the call from God, "Arise and go up to Bethel"? One may have the first and the second, but the third may be lacking. There ought to be all three, in a measure.

In the case of David, he had first a private anointing by God; but he continued on quietly at home for a time. No one (apart from Samuel) saw in David, Israel's future leader. We may have inward convictions long before others see in us what we rightly see in ourselves; but there will be abundant opportunity in the regular line of daily business, whatever that may be, to bring out, and prepare for that which God is calling us to. David was tending his father's sheep, and along comes the lion and the bear; so opportunity arose in secret; and it still does. We never need to seek work for God. We are soon brought face to face with the opportunity, in the shop, store and office, at home, and on the street. "Whatsoever thy hand findeth to do, do it with thy might." In secret go after the bear and the lion; then when you get the victory, say nothing about it. David did not "blow his horn"; he kept these things to himself till the right time came to speak. To tell everybody what we have been doing for the Lord tends to pride and self-exaltation. David's opportunity for public service soon came; and he didn't ask for it either. His father sent him without his asking to go up to the camp. And when God is in it, notice how everything is timed just right. All fits in properly when God is leading. Just when David had reached the camp, out came Goliath. The one who had quietly overcome the lion and the bear, and who had that private anointing by God, now has his opportunity for public service before the eyes of men. And he doesn't use Saul's armour, either; a great lesson is to be learned in this. We fail to see any Goliaths to-day, slain with Saul's armour. True, it makes a fair show in the flesh; but God's victories are not obtained that way. David chose five smooth stones. He had to seek for these stones; laziness has no place in the Lord's work. And they must be smooth, too; anything won't do for God; we must give Him the best. God uses means, but not any kind of means. He uses clean men, and clean methods; there must be no careless handling of Divine things.

So we find first the inward desire, the Divine anointing. Then we find the secret service, unseen and unapplauded. Then God gives opportunity for the outward demonstration of qualification and fitness for the work. There is the danger of running too soon; David did not do that. There is the danger of holding back when a good opportunity presents itself; neither did David do that. Then we find that although David had been made Saul's armour-bearer, he went



back to feed his father's sheep. He wasn't too proud, or too great to go back out of sight again. Who had a better right to stay and fill an important place than David had? It is not easy to step down, but, "Before honour is humility", and he who cannot take the low place is not fit for the Master's use.

Then we have the case of Paul, who could say, "It pleased God . . . who called me by His grace, to reveal His Son in me, that I might preach Him among the heathen."—his private anointing. "Neither went I up to Jerusalem, to them which were apostles before me; but I went into Arabia. . . . Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. . . . Afterwards I came into the regions of Syria and Silicia; and was unknown by face unto the churches of Judaea" (Gal. 1:17-22). When the great number were saved at Antioch through the labours of the "men of Cyprus and Cyrene", Barnabas was sent there by the church in Jerusalem. He "saw the grace of God and was glad"; but he saw more than that. He saw the very opportunity for Saul of Tarsus, the chosen vessel, to preach the gospel to the Gentiles; and so he departed to Tarsus for to seek Saul. "And when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:25-26). And so began that public service of a life spent in the service of the Lord. And so God still calls, fits, and sends forth His servants in His honourable and glorious work.

## THE POWER OF THE NAME OF JESUS

**I**T WAS during the dark days of the late war, and black-out exercises were being practised in the City of Toronto, in view of possible enemy action from the skies. A Christian was travelling by street car one evening, when suddenly the switches were pulled, and the street car came to a sudden stop, leaving the passengers in the crowded car in darkness.

Opposite the Christian was an intoxicated man who made himself objectionable with the singing of ribald songs. The child of God put up with it as long as he could, and finally called out loudly, "Are there any Christians in the car?" As there was no reply, he called again, "How would it be if we had a change? Let us sing a hymn", and struck up, "What a Friend We Have in Jesus". The crowd joined in the singing, and at the close a lady's voice was heard, "That is lovely, now let us sing, 'Softly and Tenderly, Jesus Is Calling'." Again the crowd joined in the singing of that sweet Gospel hymn. Then the conductor called out of the darkness, "Lead Kindly Light Amid the Encircling Gloom", and commenced the singing himself.

The lights came on again and the street car started, but the whole atmosphere had been changed; even though doubtless the majority were not saved people, a change had been wrought by the power of the Name of Jesus.

## AN EXAMPLE FOR CHRISTIAN YOUTH

By Sydney Porteous

**I**N JUDGES 1:11-15, Othniel, "The Lion of God" (for so is his name), is an outstanding exemplar of what God can do with youth, ambition, and enthusiasm, when it expresses itself in the fear and confidence of Him. Othniel is the more refreshing in a day when "Christian Youth", or what claims to be such, is expressing itself in ways conspicuous by an entire absence of either Divine fear or dependence. In the Name of Jehovah, and with the fair Achsah as the goal, he "went against the inhabitants of Debir, and the name of Debir before was Kirjath-sepher". Debir means "the Book", and Kirjath-sepher "the Oracle", and thus through the spiritual and physical energy of Othniel, the City of the Book immediately becomes Debir the Oracle, and an Oracle is simply a *Voice*.

To all of us before conversion, and alas, to many carnal believers, God's Word is only a dry Book exercising no vital living power upon their lives, but still to the open ear of Faith, the Book becomes the Oracle, the Voice of the Living God. It required energy, enthusiasm, faith, hope, and love on the part of Othniel to transform Kirjath-sepher into Debir, and so the reverent student of God's Book to-day will find that no formal, lazy or desultory reading of the Book will unlock its secrets and cause him to hear the Voice, but that the same Divine energy of faith, hope, and love that spurred Othniel is still necessary. For this, one must be spiritually and perpetually *young*. Some day we shall be like Him of Whom it is said, "Thou hast the dew of Thy youth", why then grow old?

The story is told of a young girl, just engaged, whose fiancé asked her if she had ever read a certain book. She knew that book was in the bookcase but it hadn't looked interesting and so it lay unread. She said, "No, why do you ask?" "Because I wrote it" was the reply. As I remember the story, she sat up till the small hours of the morning, and never seemed a book so fascinating! What made the difference? Just this, *now she knew the author*. And ought not our Bibles to interest us *now we know the Author*, and that you and I are the beneficiaries of His will and Testaments?

Generations and centuries after, the Lion of the Tribe of Judah is seen with a book in the pierced hand of Omnipotence, and that hand prevails to open the Book and to unloose the seven seals thereof. In that hand *the words* of prediction become the fearful *realities* of the wrath of God Almighty upon a guilty Christian world in general, and an apostate Christendom in particular. Of all this, Othniel's deeds are only a figure.

Well, Othniel not only got Achsah but with Achsah, "the upper springs and the nether springs", and inasmuch as, "All my springs are in Thee", they must represent Christ the never-failing Stream of Refreshing for His people. But spiritually they are seen again more specifically in Psa. 78:15, where we read, "He clave the rocks in the wilderness, and gave them drink *as out of the great depths*". This

must have been a low bedrock, and seems to refer to Exodus 17:6, "Thou shalt smite the rock, and there shall come water *out of it*", that is, bubbling *up* out of a low bedrock in a life-giving stream for Israel's thousands. But in v. 16 of Psa. 78 it says, "He brought streams also out of the rock, and caused waters *to run down* like rivers". This must be a great high rock, and apparently refers to Numbers 20:11, that other and disobedient smiting of the rock, where "Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly", flowing *down* in a refreshing river.

Thus we have the nether and upper springs of Judges 1 in these two rocks of Psalm 78:15-16, the one a low bedrock, the other a great high rock, and that Rock, says Paul, is *Christ*. So that Othniel's nether and upper springs are a smitten Christ in humiliation, and that smitten Christ in glory. But we, like Othniel of old, can only enjoy these blessed springs when Kirjath-sepher becomes Debir, when, to the ear of faith, the Written Word is transformed into the Living Voice of the eternal Son of God. The time we spend on many things may be time spent on things quite legitimate in and of themselves, but we may spend so much as to abuse what should have been used, and then we shall find our time has indeed been waste time! Time spent on the Word is never so, and herein lies an affectionate challenge to "Christian Youth" of the real variety.



## STICKING TO THE TEXT

**I**N ONE of our large Eastern cities, in the slums, there are many cheap, disreputable lodging-houses, called "thieves' holes". These homes of the friendless are establishments where those who are hard-up can, for a small sum, have a bed and the use of large fires by which to cook their fish or bits of bacon. Christian workers often venture into these places and hold meetings in the large kitchens.

A young, inexperienced, but warm-hearted Christian lad went with a few others to one of these "thieves' holes" to give the gospel. It was a house of the lower order, and on this occasion was occupied by about forty men.

After a hymn had been sung, the young man stood forth and gave out his text, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). He hesitated a moment, and a blasphemer, who thought to take a mean advantage of the young beginner, cried out:—"What do you want, coming here to disturb us?"

"We do not wish to disturb you, my friend; we only wish to tell you from God that 'the blood of Jesus Christ His Son cleanseth us from all sin'."

"Do you suppose we are extra filthy, then?"

"Not at all: we speak of sin stains, and declare, 'the blood of Jesus Christ His Son cleanseth us from all sin'."

"What do you know about it, youngster?"

"I know by blessed experience that 'the blood of Jesus Christ cleanseth us from all sin'."

Try as he might, the young preacher could not get any farther than that text. And it was well that he could not: he had a good message. The blood—the blood of Jesus Christ—the blood of Jesus Christ, God's Son—the blood that cleanseth from all sin!

To preach in such a place under ordinary circumstances was difficult—one cooking, another eating, a third stitching, a fourth snoring, a fifth washing, and all perhaps moving except the sleepers. It was hard to deal with such a congregation at any time, but to have a scoffer in front of one made it doubly hard. Seeing his advantage, the heckler continued: "Go to the rich and tell them your rubbish."

"True! They need to hear that 'the blood of Jesus Christ His Son cleanseth us from all sin'."

"But there are difficulties in your Bible!"

"Very likely; but there is no difficulty here—'the blood of Jesus Christ His Son cleanseth us from all sin'."

"Can't you tell us anything else, Mr. Ignorance?"

"No, friend, nothing better than that 'the blood of Jesus Christ His Son cleanseth us from all sin'."

"But why don't your God—?"

The man's blasphemy was again stopped by the text: "What God does not, I cannot answer for; this I know He does: 'the blood of Jesus Christ His Son cleanseth us from all sin'."

"You make a good thing out of it, I expect?"

"We do, for 'the blood of Jesus Christ His Son cleanseth us from all sin'."

In this way the young Christian struggled on, amid blasphemies and oaths, fearful almost to death, until he had repeated about thirty times the words, "the blood of Jesus Christ His Son cleanseth us from all sin".

As he and his companion left the field of strife he felt that he had miserably failed, and wished that someone else, more experienced, had spoken: another might have done better. But he had been wielding the two-edged sword, and it had cut.

When that wicked man who had interrupted him lay down that night, he heard the words, "the blood of Jesus Christ His Son cleanseth us from all sin". When he got up he heard them—all Monday he heard them, all Tuesday he heard them, and Wednesday, and Thursday, and Friday. On Saturday no new message came, but still the old, old story, "the blood of Jesus Christ His Son cleanseth us from all sin".

On the Lord's Day our young friend was tempted not to go near the place of his encounter. He knew not how the Spirit of God had blessed his message. However, he went, and as soon as the meeting began he saw his old enemy step forward, not to fight, as

he at first feared, but to surrender his sword publicly.

“Mates,” he said, “last Sunday’s text has stuck to me—‘the blood of Jesus Christ His Son cleanseth us from all sin’; and I’ve had enough of my old life. By God’s help I’m through with it, and if there is cleansing for a vile wretch I’ll have it.”

There *was* cleansing for him: and, by simple faith in the precious shed blood of God’s Lamb, he proved the truth of the text: “The blood of Jesus Christ His Son cleanseth us from all sin”.

Extract from *Echoes of Grace*.

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## QUESTIONS AND ANSWERS

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

*Question.* Does Heb. 9:12 mean that Christ entered heaven with His own blood?

*Answer.* Heb. 9:12 does not say that Christ “entered heaven with His own blood”. The words are, “but by His own blood He entered in once into the holy place”. Both the Newberry Bible and the Revised Version give “but through His own blood He entered in once for all”. The meaning is, Christ is now our High Priest in heaven through (Greek—*dia*), by virtue of, by reason of, His blood, the sign of a sacrificial death. The idea of the carrying in of the actual blood into heaven is not justified by the language of the context, nor does such a notion have support anywhere in the Scriptures. If Christ had re-entered heaven in virtue of His *Deity*, He must have stood apart from His people. But having entered there in virtue of His blood, that is, in virtue of the death by which He put away sin, He is there by a title that He can share with His people. Therefore it is that He is the “mercy seat”, the meeting place between God and man.—H.A.

---

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

By *Hector Alves*

“Come, let us sing the matchless worth,  
 And sweetly sound the glories forth  
 Which in the Saviour shine:  
 To God and Christ our praises bring;  
 The song, with which the heavens ring,  
 Now let us gladly join.”

**T**HIS hymn was penned by Samuel Medley, who wrote two hundred and thirty hymns, which were gathered in a volume the year after his death.

He was engaged as a midshipman in the British Navy, and on various occasions was engaged in battle, in which at length in a fearful conflict, he was severely wounded. Taken to his grandfather's house for surgical treatment, he was brought under Christian influence, and at length led to Christ by hearing one of Dr. Watt's sermons being read. He left sea life, and became a faithful and successful preacher of that Saviour Whose Name in early life he had often profaned. He was a faithful preacher of the gospel for twenty-seven years, in the City of Liverpool, England; and also acted as one of the supply preachers of Lady Huntingdon's Tabernacle, and Tottenham Court Chapels in London.

In 1799, Mr. Medley closed his earthly career, being sixty-one years of age, joyfully exclaiming just before he departed, "I am now a poor shattered bark, just about to gain the blissful harbour; and oh how sweet will be the port after the storm. Dying is sweet work, sweet work. I am looking to my dear Jesus, my God, my portion, my all in all; glory, glory, home, home."

He also wrote the popular hymn—

"Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from thee;  
His loving-kindness—O how free!"

Some touching incidents are connected with the singing of the above first mentioned hymn. We here relate one of them—the affecting circumstance connected with the home-call of a preacher, J. H. Kaufman, in Matawan, N.J. One Lord's Day afternoon he was reading these lines, the fourth verse of the hymn—

"And soon the happy day shall come  
When we shall reach our destined home,  
And see Him face to face."

His strength gave out, and he sat down while the congregation sang the hymn through. Then he followed with a word of prayer in a feeble, though earnest voice; and at the word "Amen" he fell over in an attack of apoplexy, from which he passed away in a few hours. Some years later, the preacher in the same pulpit, Mr. Shafer, fell dead of a heart attack, just as he concluded the same line of the same hymn. How fitting an end it is—"See Him face to face".

\* \* \* \*

The more we practice self judgment, the more will the flesh in us be seen *by ourselves*, and the less will it be seen *by others*.

## QUEBEC

ROLLET.—Harry McCready is here helping on the work. Vincent Davy has moved from Rollet to Farmborough, about forty-five miles away. Mrs. Davy is teaching the school in the French section of Farmborough.

## MARITIMES

YOUNG'S COVE, NOVA SCOTIA.—L. K. McIlwaine and A. Aiken had some meetings here, and are now helping to build a hall at BRICKTON, where a small assembly has been planted.

MILTON.—A. Wilson and John McCracken had meetings here. When brother Wilson left to return West, his place was taken by F. Elliott. A couple professed faith in Christ.

CLEMENTSVILLE.—The conference was good and the ministry enjoyed by all.

GAMBLE'S CORNERS, P.E.I.—The interest kept up until the last in the tent meetings held by Albert Ramsay and Arnold Gratton, the attendance of unsaved was most encouraging, and a number professed to be saved. Brother Ramsay is exercised about meetings in Mount Albion and Charlottetown.

HALIFAX, N.S.—Douglas Howard expects to make his home here for some time, and work in and around Halifax.

## U.S.A.

LOS ANGELES, CAL.—The West Jefferson assembly pitched their tent at Inglewood again this summer. S. Mick, with the help of a number of brethren in the assembly, preached the Gospel for eight weeks. The attendance was good, and some contacts were made with Christians connected with the denominations in the neighbourhood.

MONROVIA, CAL.—T. Robinson is having meetings in the new hall, using a "Two Roads" chart.

ALLISAN, COL.—Hector Alves, Allen Ferguson, and Adam Thropay were in their third week of meetings at time of writing. A "God's way of salvation" and other tracts have been put into every home for miles around. They have also got the promise of a hall in Ignacias. This is new territory for the Gospel.

GARNAVILLO, IOWA.—A. W. Joyce and Hector Alves hope to commence meetings on October 17.

BLUE RIVER, WISCONSIN.—Paul Elliott and Oliver Smith are getting a good hearing, some are troubled, and one professed to be saved.

## CONFERENCES

PHOENIX, ARIZONA.—If the Lord will the Christians gathered in the Name of the Lord Jesus Christ at 1246 East Garfield Street, purpose having their annual conference at the Thanksgiving week-end, November 25, 26, 27, and 28, preceded by a prayer meeting on the 24th at eight o'clock. "We welcome servants of God walking in the old paths. Will Christians from a distance contact us at 3302 East Pierce St., Phoenix, Ariz., so that arrangements may be made for their entertainment in the Christian's homes."—Wm. Ismay.

LAKE GENEVA, WISCONSIN.—God willing, our Annual Conference will be held on November 6th and 7th in the High School Auditorium. Meetings at 10.30 a.m., 2 p.m., and 7 p.m. Prayer Meeting Friday night in Gospel Hall, corner Walmouth and Sage St., at 8 p.m. A hearty invitation is extended to all.—Fred Kundert, Lake Geneva.

WEST TORONTO GOSPEL HALL, 425 Pacific Ave., Toronto, Ont.—"We purpose in the will of the Lord, to have our Eighth Tract Band Conference on November 13, at 2.30 and 7 p.m. Supper will be provided and a hearty invitation is extended to all."—Lewis F. J. Dart.

\* \* \* \* \*

## THE SICK

Still continue to remember before the throne of grace the Lord's servants who are laid aside.

John Spreeman is still quite poorly.

Mervin Paul is improving in general health but unable to do any preaching.

Wm. Baillie has been very frail since his leg was amputated.

\* \* \* \* \*

## *With Christ*

Mr. Ole Stokka of Cylender, Iowa, went home to be with the Lord on Oct. 2, at the age of 68. Saved thirteen years ago, he was in the assembly here and will be missed, as he was a tender-hearted brother. The Word of God was preached to a large company at the funeral by Oliver Smith and Paul Elliott. Remember in prayer two sons and one daughter, who are not saved.

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# TRUTH and WIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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## TRUTH and TIDINGS

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## WORK AND WORKERS

### PACIFIC COAST

VANCOUVER, B.C.—G. Reager and P. Plubell are having large meetings in the South Main Hall, with blessing in the Gospel.

ARLINGTON, WASH.—F. Pearcey has been encouraged by seeing the Lord's Hand in salvation.

### PRAIRIES

ARBORFIELD, SASK.—One young man professed and others are troubled in Gospel meetings held by A. McGaughey. Our brother expects to go to Rochester, Minn., for further surgical treatment.

TOGO—J. A. Ronald is seeing interest in the Gospel here. This is real pioneer work, as Togo is 70 miles from the nearest assembly. Pray for pioneer work on the needy prairies.

SALTCOATS and YORKTON were visited by C. H. Willoughby, who had meetings for Christians, also at Louisville Conference, helped by local brethren, which was a time of blessing.

WINNIPEG, MAN.—A. Douglas had helpful ministry meetings here, before going on to Kenora and Port Arthur.

### ONTARIO

TORONTO—E. Sprunt and A. Dellandrea are commencing gospel meetings in the Fairbank hall, and hope to see the Lord's Hand in blessing.

LANSING—J. Smith and Arnold Gratton are being encouraged in Gospel meetings recently commenced, and have already had some blessing.

STRONGVILLE—J. Pearson and G. P. Taylor gave ministry for Christians, followed by Gospel meetings.

EARLTON—B. Widdifield and V. Davy had meetings here.

CREEMORE—John Adams is making his residence in Creemore, Ont. (Box 365).

NIAGARA FALLS—G. Shivas and J. Blackwood are preaching the Gospel in this city.

ARNSTEIN—F. G. Watson expected to commence a series of meetings here.

# TRUTH and TIDINGS

Vol. 1

December, 1948

No. 6

## ASSEMBLIES OR SECTS

*A. P. Klabunda*

**I**N ACTS 19:1-10 we have the beginning of the Assembly or Church of God in Ephesus, which we might well consider as a pattern for us today. When Paul came to Ephesus, he found certain disciples who were associated with the synagogue, but whom he separated from the synagogue of the Pharisees unto the Person of our Lord Jesus Christ, out of a "sect" into a "school". Those who do not see (or perhaps do not want to see) any difference between a company of Christians gathered in the name of the Lord Jesus and a company gathered to a sect, say that the sects have the Lord's presence in their midst as well as the Assemblies gathered unto Him. To hold such a view creates a spirit of lawlessness, and lowers the dignity of the Person of our exalted Lord to that of a mere man, thus denying His authority over His people, bringing them into bondage again from which the truth alone is able to deliver them, and giving "the traditions of men" the place that the "commandments of God" should have over His saints. It is clear that Paul held no such views, but firmly believed that the truth of Matthew 18:20, "For where two or three are gathered together in my Name, there am I in the midst of them", is the only divinely appointed gathering in this dispensation of grace, that can scripturally claim His presence in their midst. And furthermore, he believed that every Christian in the sects should come out from among them, and be separated (2 Cor. 6:14-18). He taught and practised this doctrine to the end of his course, saying, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7).

Paul, upon leaving Antioch, came to Ephesus where he found twelve disciples, "knowing only the baptism of John", and needing, like Apollos, to be taught "the way of God more perfectly". This Paul began to do with gratifying results, for as soon as they heard that John's baptism was "unto repentance", and that the baptism Paul preached was "unto Christ" as Lord, they delayed not to keep His commandments (Psa. 119:60), and were baptized again the second time by immersion.

After this, Paul went into the synagogue, and for three months, persuaded and disputed the things concerning the kingdom of God. In his own words, "I kept nothing back that was profitable unto you, but have showed you, and taught you publicly, and from house to house" (Acts 20:20). And here, as in Mark 1:22, when the truth was preached with authority, it worked effectually, revealing the thoughts of many hearts, and soon opposition arose from within. "Divers were hardened, and believed not, but spake evil of that way before the multitude." "THAT WAY" is just as offensive today

as it was then among those who profess to be IN IT. While they tolerated Paul's preaching for three months, yet God said of them, "they believed not"—they had not been persuaded. The traditions of their fathers, like chains, held them in bondage and unbelief. The time had come when Paul must act, and because his eye was single, his whole body was full of light (Matt. 6:22). "He departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued for the space of two years."

This account of Paul going into the synagogue is often used in defense of going into sects, but a careful reading will show that when he went there, he went to teach and not to be taught, to be heard and not to hear. But even then, as any unbiased mind must admit, that after three months of faithful preaching, they were as much opposed to the truth of God as they had been before he came; "they believed not".

As for any teaching received in the synagogue, those twelve disciples were still in darkness as to the first principles of the faith regarding the teaching of baptism, or the believer's path of obedience. Any diligent observer knows that the aim of sects in their doctrine is to build up their own system, and not to tear it down. And to do this they dare not teach the whole word of God, nor will they allow others who would. Since God's ways are not man's ways, His truth will tear down every thing not founded upon it. Paul said to the Galatians, "For if I build again the things which I destroyed, I make myself a transgressor." And if we build up that which the Word of God would destroy, we make ourselves transgressors. Paul expresses a principle in Gal. 2:20, "not I, but Christ", that was the ambition of godly men in the Bible who cared more for the glory of Christ than for the exaltation of self. John the Baptist was one of them saying, "He must increase, but I must decrease." It was John's delight to point disciples to the Lord Jesus instead of drawing away disciples after himself.

After this experience we never read of Paul ever going back into any synagogue; he needed not that any man should testify to him of sects. And while there were disciples of the Lord in them, Paul separated them, not from each other, but from the system they were in. His experience among them proved to him that they were opposed to the right ways of the Lord, and that they kept God's people in bondage and ignorance of the truth which alone can make them free. While sects have multiplied in our day until their name is legion, and call themselves after godly men or scriptural phrases as did the Corinthians, their character has not changed, and their works are the same. Any one who professedly gathers in the name of the Lord Jesus, and goes to a sect to hear "a man who preaches the gospel", who "is a saved man", or because "souls get saved there" becomes a partaker of all the evils that that sect holds; his presence and support builds up such a system.

The Assembly of God, gathered in the name of the Lord Jesus Christ (Matt. 18:20), is God's "school" for us today, where all the truth of God is taught. Seminaries and Bible Schools fill the head with knowledge and the heart with pride, for "knowledge puffeth up". Christian experience and godliness are not learned in the schools of men, but taught by the Spirit of God at Jesus' feet. The teaching Paul gave those saints in Ephesus was still fruitful after thirty-five years, having no need of revising their methods to make the gospel more appealing to the people. It gave them stability, discernment, and understanding. They did not lay hands on men who came to them as apostles; they knew how to try them, and found them liars; they could not bear them which were evil; and they hated the deeds of the Nicolaitanes, which in principle is clericy today. We might well covet ministry of this character, for when the truth is ministered, Christ is ministered. The Lord sent this encouraging word to the saints in Philadelphia, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Thus if we hold the truth in love, the truth will hold us in the time of temptation. "Buy the truth and sell it not."

Briefly to sum up a few points wherein an Assembly of God differs from a sect, we have:

A sect is gathered to a system or principle.

An Assembly of God is gathered to the Person of Christ as Lord.

A sect teaches for doctrine the commandments of men.

An Assembly of God teaches for doctrine the commandments of God.

A sect allows false doctrine, and often teaches it.

An Assembly of God is the pillar and ground of the truth.

A sect keeps people in bondage.

An Assembly of God brings them into liberty, because of the truth.

A sect exalts man.

An Assembly of God exalts Christ as Lord.

"Choose ye this day whom ye will serve."

—A.P.K.

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Brother Sayword quaintly referred to two types of Christians as "cat Christians" and "dog Christians". The cat is satisfied with the place, curled up beside the fire, enjoying its warmth. The dog also likes this, but when it hears its master getting ready to go out, the dog leaves the comfortable place to follow its master into the storm. Under which type may we be classified?

## BECAUSE THINE HEART WAS TENDER

*D. R. Scott*

**T**HE book of the law had been lost in the House of the Lord. But there began to be some exercise about things in the days of Josiah the king. The high priest found the book of the law in the House of the Lord, and when the book was read in the ears of the king and he learned that great was the wrath of the Lord against the people because of their departure from the Lord, he sent to enquire of the Lord concerning this, and the answer which he received confirmed what was written in the book. "Because thine heart was tender, and thou hast humbled thyself before the Lord, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before Me; I also have heard thee," saith the Lord. "Behold therefore, I will gather thee unto thy fathers . . . and thine eyes shall not see all the evil which I will bring upon this place" (II Kings 22:19, 20).

Here was a man to stand in the gap, and so the impending judgment was held in abeyance, and the wrath of the Lord didn't fall on the people at that time, because Josiah's heart was tender, and because he humbled himself and wept before the Lord. This was real repentance and God saw it. "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word" (Isaiah 66:2). What tenderness and humility characterized our blessed Lord! He grew up before the Father as a tender plant and as a root out of a dry ground; and just in the measure that that lowly and holy life is reproduced in us His people, will the command of Ephesians 4:32 be obeyed, and these graces be seen in us, namely, "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Bitterness, wrath, clamour, and evil speaking are not the products of a tender heart and a broken and contrite spirit, of a soul that is walking in the light.

The word "tender" has a very prominent place in the Scripture. It is full and rich, sweet in meaning, and hard to be explained. When the heavenly guests came to Abraham as he sat in the tent door in the heat of the day, he had no trouble in persuading them to rest under the tree, till water should be fetched to wash their feet, and food brought for them to eat. They rested, and we read that Abraham said to Sarah, "Make ready quickly . . . cakes." "And Abraham RAN unto the herd, and fetched a calf TENDER and good." He didn't bring a sick calf with a broken leg. A young man hastened to dress it, No time was lost. Butter, milk, unleavened cakes, and the calf which was tender and good, composed the meal. So the heavenly guests did eat. Abraham stood and looked on.

Then the two men (angels) went toward Sodom. The third

One was the Lord Himself. And Abraham stood before the Lord and communed. He could do business with God.

"David said, 'Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries'" (1 Chron. 22:5). God got much from Solomon when he was young and tender. When he wrote the Song of Songs he was young and tender. As we read the Song of Songs which is Solomon's, we get some idea of what it is to be tender. O what a pity it was that Solomon didn't finish that way, and what a pity and shame it is on any of us if we get hard and tough, self-willed and sour, and if we fail to company with Him Who was tender, meek, and lowly in heart! We may get to be soft and silly but not "tender". "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

Again we have a lesson in the life of Jacob from which we might get help. After Jacob and Esau had a friendly meeting and nothing serious happened, now that all was ready for the road Esau said, "Let us take our journey. Let us go, I'll set the pace." Ah, but Jacob was a shepherd and he said, "My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure" (Gen. 33:13, 14). Esau and the folk that were with him weren't the last that could overdrive. Many a young life has been ruined by overdriving or neglect in some way or another. Mephibosheth suffered all his life as the result of one day's overdrive. O that God would raise up shepherds that could both feed and lead the sheep and lambs in the old paths! But it's only as there is fervent and unfeigned love to the Chief Shepherd, that this can be done. He asked Simon, "Lovest thou Me?" "Feed My lambs. Feed my sheep." This was repeated three times. He wanted it to register in Peter's heart and mind. Help, Lord!



A servant of the Lord, in conversation with a Church of England clergyman, showed the latter God's principle of gathering and the order of ministry from Acts 2:38, 20:7, 1 Cor. 14, oversight from 1 Peter 5, etc. The clergyman replied, "I have been deeply interested in all you have been saying. It is very beautiful indeed as a theory, it is perfect, but it seems to me that in practice it would need some supernatural power to make it work." "Undoubtedly, that is just what it does need. What do you suppose the Holy Spirit was given for?" "Oh, I never thought of that."

### THREE WONDERFUL SIGHTS

*A. W. Joyce*

John 12:21—"We would see Jesus", A sight of the Crucified One.

Heb. 2:9—"We see Jesus", A sight of the Crowned One.

1 John 3:2—"We shall see Him", A sight of the Coming One.

#### We Would See Jesus

**T**HE Jewish Passover was approaching, and multitudes of Jews were gathering at Jerusalem for that feast. Among the crowds of Jews were certain Greeks, or Gentiles, who had also come to worship at the feast (John 12:20). These were not Hellenist Jews, as in Acts 6:1, but Gentiles from Greece. They came to Philip with the request, "Sir, we would see Jesus." When the Lord Jesus heard this, He immediately announced the approaching hour of His death.

The Jew had some claim upon God, based upon relationship and covenant, howsoever they had failed, but the Gentile had absolutely no claim upon God. (see Eph. 2:12.) There was only one means by which poor, outcast, Gentile sinners could be brought nigh to Him, and that was by His death on the cross. The Lord announces His death in a three-fold way, which brings a three-fold result.

1. As a grain of wheat sown.

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). If the grain of wheat had remained unsown, it would have remained alone. Our Divine Lord did not need to die; He could have ascended at any moment from the hands of His foes to the bosom of the Father, but He would have gone back to Heaven alone. His was the compulsion of love. His was the voluntary sacrifice that the scriptures might be fulfilled. What a bountiful harvest has resulted from His death! Gladly we sing,

"We, Thy redeemed, are reaping  
What Thou didst sow in tears."

Yes, we ourselves, are part of the fruit of the toil and tears and death of our Redeemer, Who died that we might live.

2. As an "Hour" of suffering endured (John 12:27).

All Old Testament sacrifices looked onward to this hour. As the knife descended, and as the fierce fire consumed the offering, they cried, "The hour is coming", "God will provide Himself the Lamb." During the life of our Lord here on earth, His foes plotted His death, but could not take Him, because "His hour was not yet come." But in John 12, the "hour" is about to strike, and He exclaims, "Now is my soul troubled" (verse 27). The punctuation of scripture, like the divisions of chapter and verse, is not



inspired, (unlike its every word), and the question mark should rather follow the word "hour". "What shall I say, Father, save Me from this hour?" Ah no, He will not say that, because for that very purpose He had come unto that hour, so we are brought to the result of the sufferings of the cross, "Father, glorify Thy Name." What a rich revenue of glory has God received! He has gained more through the sufferings of the cross, than ever man has robbed from Him. Eternity will reveal that God has been more glorified through the cross, than if sin had never entered into the world.

3. As the Saviour lifted up (John 12:32).

By the lifting up of the Son of Man upon the cross (John 3:14), all men are drawn to Him. Thrice happy are those who not only feel the drawing power of the Crucified One, but also receive Him as Saviour, and confess Him as "The Son of God Who loved me, and gave Himself for me" (Gal. 2:20).

In our individual experience, we who are saved, remember the time when like those Gentiles we longed to see Him. Convicted of sin we cried, "Oh that I knew where I might find Him" (Job 23:3), and we shall never forget that moment,

"When by faith I saw Him on the tree,  
Heard His still, small whisper, 'Tis for thee,  
From my heart the burden rolled away;  
Happy day!"

Dear child of God, is the Crucified One as precious to us now, as when we first fled to Him for refuge? Surely our appreciation of Him should be growing, and our desire should be increasing, to tell to a weary, perishing world, of the Crucified One. This was the burden of Paul's message, "We preach Christ crucified."

### We See Jesus

It is solemnly possible to have seen Jesus as the Crucified One, and yet fail to see and acknowledge Him as the Crowned One. Peter in Acts 2:36 declared, "God hath made that same Jesus, whom ye have crucified, *both Lord and Christ.*" Are we content to shelter beneath the cross, yet fail to bow beneath the sceptre of the Crowned One, and own the Lordship of Christ in our lives?

In Hebrews 2:6, we are taken back to Psalm 8, where man was made lord of the old creation. By the transgression in Eden's garden, the sceptre fell from Adam's hand, and was grasped by Satan. In verse 9, in condescending grace, the Son of God was "Made a little lower than the angels for the suffering of death," and as a result is "crowned with glory and honour."

In a world of Christ rejecters, who everywhere refuse the claims of Christ, it takes real faith to see Jesus "Crowned with glory and

honour", and to say, "I know He is rejected and despised by the world, but He is my Lord, and therefore His will and His word must be supreme in my life." Young Christian, this truth is all-important. If you are to be delivered from the lawlessness which permeates the world, it will be only by practically acknowledging the Lordship of Christ in your life.

You *cannot* go where you please, say what you like, or do as you choose, and crown Christ as Lord in your heart. Is this legalism? Most assuredly it is not! It is but the whole-hearted acknowledgement of the prior claim of the One Who has redeemed you and won your heart. It is the sceptre that has "Drawn by love that knows no measure, 'Outside The Camp'." This truth will attract us to the Book, to hear His voice and learn His will. It will affect our lives, in the home, in the assembly, and in the business. "He is the Head of the body, the church . . . that in all things He might have the preeminence" (Col. 1:18).

Those who shared the sorrows of David in the day of His rejection in the cave of Adullam, shared his glory, when he was exalted to the throne. In contrast to these, Jonathon, though he loved David well and sacrificed much because of him, stopped short at this point. Jonathon would not share David's rejection, and leave the court of King Saul, his father. Jonathon's cherished desire was never fulfilled, "Thou shalt be king over Israel, and I shall be next unto thee" (1 Sam. 23:17). The principle held good then, as it shall hold good with us bye and bye, "If we suffer, we shall also reign with Him" (2 Tim. 2:12).

### We Shall See Jesus

What a bright and blessed prospect is set before us in 1 John 3:2! "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." It is the purpose of God for His people, and should be our earnest desire, to become more and more like our Lord Jesus Christ here below. Alas, however, at most and best, how we fail in displaying Christ to the world! How often we behave so *unlike* Him. Thank God, the day is approaching when each Christian shall be entirely *like* Him, as one has said, "From the innermost core of our being, to the outermost fibre of the same."

At the coming again of our Lord, "We shall all be changed" (1 Cor. 15:51). Those who have already died in the Lord, shall have the precedence. "Their slumbering clay shall put on the glorious robes of immortality, and come forth as the sun in perfection, fitted for the Throne of God." "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4:17). Not only will our surroundings be changed from a hostile world to the presence of the Lord, but we ourselves shall be changed. These

bodies of humiliation shall be fashioned like the body of His glory. *One sight of Him*, and infirmity, weakness, and pain, shall be over in "the twinkling of an eye".

May the Lord fill and thrill our hearts with this bright, sanctifying, and comforting hope, "Till the day dawn, and the shadows flee away."

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## THE CHRISTIAN, WHEN HE SINS

*G. G. Johnston*

**T**O SOME, our headline may seem a contradiction. They may have thought that a Christian should not sin. That is correct; nevertheless it is sadly possible that he may sin.

Thank God, many of our readers (with ourselves) can look back to a day when they were converted to God. They passed from death to life, from darkness to light, from being condemned already to being justified freely by His grace, not because of any attainment to personal righteousness, but through the redemption that is in Christ Jesus. He took our punishment on the cross, and believing this gospel (good news), we rejoiced.

But not only did the Lord Jesus accomplish a work *for* us on Calvary, but through the regenerating power of the Holy Spirit He did a work *in* us at conversion. We were created anew in Christ Jesus, made new creatures; we received a new nature. Through our risen Saviour, as we abide in Him and draw life and strength from Him as the branch does from the vine, we have power to resist evil and bear fruit unto God.

Has the old, sinful nature, therefore, been destroyed? Let us not be deceived by any such fallacy. There is no scripture to encourage any to expect such felicity, and our personal experience will certainly deny it. Praise God, when we have left this tabernacle, when we have reached our destined home, we shall have reached sinless perfection; we shall be "as He is", but not before. Meanwhile, we must expect perpetual war, between the flesh (still remaining in us), and the Spirit given to us at conversion.

### What Happens

What happens when a Christian sins? First, let us ask, "What happened at conversion?" The gracious Spirit of God, through a longer or shorter period, had been convicting us of sin. Not only had we sinned against God, but our relationship to Him was all wrong. We were but guilty creatures before an offended Creator. We could neither atone for our sins, nor alter our relationship. But, praise His name, our blessed Lord Jesus has atoned for our sins with the shedding of His precious blood. But not only so, on receiving Him as our Saviour, we were born into God's family;

we came into a new relationship, that of being the children of our heavenly Father. There is no truth in the expression, "the universal fatherhood of God". All are His creatures; only those who are born again are His children (Galatians 3:26).

As in the natural family, so it is in the spiritual one. Relationship never changes. A disobedient son will incur his father's displeasure, and, as a consequence, he will lose the joy he had in communion with his father, until the matter has been corrected by confession, but all the time he was a son. We should fear to sin against God, not because our souls might be lost, but because our joyful communion with Him would be forfeited.

This is what happens when a Christian sins. Whether it be a sin in thought, or word, or deed, the moment the conscience is aware of having failed to do the will of God, our communion with God is marred to some extent. This is true whether it be a sin of omission or a sin of commission. The more tender the conscience, the more readily will this be experienced.

#### What Should We Do?

What should we do when aware that something has come between us and our beloved Lord, as a cloud to mar our vision of Him? Should we not seek to ferret out any lurking sin, any cherished habit, that may be displeasing to Him? It may not be a vile thing in human conception, but it is occupying a place in our lives which He should have. Having found out the evil, let us confess it sincerely, not excusing but condemning ourselves before God, for having allowed it a place in our hearts. Should we then expect to suffer a period of waiting at a distance from Him, a sort of penance, before we should expect forgiveness and restoration? —by no means! "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). He is *faithful* to forgive, because He has so promised, and He is *just* in doing so because of the atonement made at Calvary.

Are we earnestly seeking daily to maintain a tender conscience? How easy it is to begin to excuse ourselves, to blame our failings upon nervousness, or temperament, instead of terming it sin! And, when we are conscious of sinning against God, or against one another, do we delay our confession until it is neglected altogether? Is this not the reason why many of us lead empty, powerless lives? We do not judge and confess our sins.

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We must, at any cost, be delivered from the terrible hypocrisy of professing to be completely controlled by the helm of God's Word, while all the time we are pleasing ourselves, and doing the thing that hath proceeded out of our own heart.

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## CLOSED DOORS

J. A. Gray

**T**HE doors of Scripture are a very instructive study. It is our purpose in this present meditation to give consideration to the "closed doors" of the New Testament.

### 1. THE DOOR OF THE MARRIAGE FEAST. Matt 25:1-13.

This Kingdom parable is very beautiful in its teaching, and simple in its interpretation. It suggests to us the attitude of the professing Church to the return of the Lord Jesus Christ, as the Bridegroom. Let us briefly consider a few things about the Virgins, who are a picture of the professing Church.

(a) *Their character.* Paul speaks of presenting the Corinthians as a chaste virgin to Christ (2 Cor. 11:2), and He in a future day, will present her to Himself as the washed one, without spot or wrinkle (Eph. 5:27). Here in Matthew the virgin character is her own profession of purity and holiness. Surely the Church has failed to maintain her character of purity.

(b) *Their number.* The numeral ten, which speaks of responsibility Godward or manward, would refer to the Church's professed responsibility as a witness or testimony for God in the world, while waiting for Christ's return.

(c) *Their torches.* The shining lights, which illuminate the darkness, would speak of lightbearing or testimony.

(d) *Their expectation.* Going forth to meet the Bridegroom would bring before us the eagerness of those who professed the Name of Christ, to meet the Lord Jesus at His return. This was seen in the youthful Thessalonian Church who waited for God's Son from Heaven (1 Thess. 1:9-10).

(e) *Their wisdom.* The wisdom of the five was seen in their having oil. This provision was neglected by the foolish. Oil in Scripture speaks of the Holy Spirit, and would teach us that all true Christians are not only born again (John 3:7) but have the Spirit of God within them (Romans 8:9).

(f) *Their weariness.* The tarrying of the Bridegroom caused the virgins to become tired and weary; thus they began to slumber and sleep. This is probably a picture of the professing Church, who for many hundreds of years lost sight of the Lord's return, and fell into the slumber and sleep of indifference. It is also a picture of many today, who have lost sight of Christ's return, and instead of working, witnessing and watching, they slumber in the bed of the commercial world which has for its covering, pleasures.

(g) *Their revival.* The midnight herald would remind us of the Spirit, Who has been reviving the sleeping ones with the message of the Lord's return. The midnight hour commenced a few hundred years ago and since then the truth of the Lord's return has been

revived. Today there is the danger that while we know the truth, its power does not hold us. The virgins, awakened, and trimming their lamps, would suggest revival. Brethren, teach and preach the Lord's return in the power of the Holy Ghost and we certainly will see a revival of the trimming of the lamps of testimony. The five wise go in to meet the Bridegroom with lamps burning brightly, but the five foolish fail to enter. It is a hearty exercise for everyone to find out whether or not he or she is a wise or foolish virgin.. The foolish lacked oil and were shut out when the Bridegroom came, and all professing Christians who have not the Spirit of God will find the door to the Marriage Supper closed, and they will be eternally shut out. Reader, are you a wise or foolish virgin?

## 2. THE DOOR OF THE PRAYER CLOSET. Matt. 6:6-15.

One never makes any mistake in seeking to use the practical teaching given in the "sermon on the mount". Our Lord in chapter 5 lays down many righteous principles and precepts. In chapter 6 from verses 1-4 He treats the subject of alms giving, and in verses 16-18 fasting is emphasized, while in verses 5-15 the subject of prayer is brought before us. Space would not be given in this article to point out the beautiful principles in the pattern prayer in verses 9-15. The reader will be rewarded if time and consideration are given to these holy words which have been imparted to us, not to be repeated, but rather as a guide for us in our approach to God in prayer. In verses 5 and 7 two men are introduced to teach us what we are not to do, but verse 6 instructs us when we are to pray, and verses 9-15 give us the manner of our prayers. Now let us look at the closet door. Note three important things the praying one is to do, and the three enemies which he will defeat in doing them.

1. *Enter into thy closet.* This is the last thing the flesh will allow any Christian to do. It would choose the platform to give an oration, but never the closet of privacy to make supplication.

2. *Shut to thy door.* It is not an easy thing to do. Many times when we seek to pray we discover the door is not shut, and the world with all its problems, worries, perplexities, responsibilities, and troubles enters in and we find ourselves occupied with them instead of God. It takes real exercise of heart and spiritual strength to close the door and shut out the world.

3. *Pray to thy Father.* Every time we pray in secret the Devil is defeated and our Heavenly Father is pleased to give us the blessing. Brethren, be exercised about "closing the door" of your prayer closet, and thus overcome the World, the Flesh, and the Devil.

## 3. THE DOOR OF THE UPPER ROOM. John 20:19-20.

The upper room which was chosen by the Lord when He

would keep the Passover feast and institute the Lord's Supper is referred to in Luke 22:7-20. It was this same room where the disciples met together following the crucifixion of the Lord Jesus Christ. On one occasion when they were gathered together and had "the door shut" for fear of the Jews, He appeared in their midst. The closed door is suggestive and would reveal the reproach which was incurred in being associated with Christ and the danger there was from the religious world. Today we know nothing of *this closed door*, and instead of reproach coming from the religious world there is the right hand of fellowship. One is inclined to believe that if there were more faithfulness to Christ in this present day, and a greater desire to bear reproach for Him, we also would have to shut our doors for fear.

#### 4. THE DOOR OF THE LAODICEAN CHURCH. Rev. 3:14-22.

Most Bible students agree that these seven churches give a dispensational unfolding of church history from its institution at Pentecost to its consummation at the coming of Christ. This Laodicean period describes the present and closing days of the Church's history on Earth. How solemn it is to find that the door of the Church is closed and Christ is refused reception! He is refused in a threefold character:

(a) as the Amen; in the Amen character Christ can be seen as the full and final revelation of God to man. He is God's last word which closes the Revelation.

(b) as the Faithful and True Witness; every witness God has had, has failed, but Christ is the never failing One.

(c) as the beginning of the Creation of God; as God's firstborn from among the dead, He is the source of every living thing and as such He is the source of the New Creation. This is the One Who was refused by the Laodicean Church of the past and the professing Church of the present. Sweet it is to note that every individual in the Church, who will open the door of his heart, can enjoy sweet fellowship and communion in this blessed character in which He is rejected. May God give us grace to see that He does not get a closed door!



Truth is not relished where sin is nourished.

Men's books with worthless chaff are stored,  
 God's scriptures, golden grain afford,  
 Reject the chaff, and spend thy pains,  
 In gathering up the golden grains.

## MARVELLOUS GRACE

S. Porteous

**I**N LUKE 2:7 is enshrined to eternal ages the astounding fact that the Great King made a stable His palace and the beasts' manger His cradle. The reason for this gilds with glory the marvellous grace of our Lord Jesus Christ, Who though He was rich yet became so poor for our sakes, and bows us unto the very dust as we realize that if He would take our place He must begin where we are. And where is that? Psalm 49:12 gives the answer, "Man being in honour abideth not: he is like the beasts." And this we learn as we gaze at Bethlehem and see Him take the place regarded as fit only for beasts, because the places presumed to be fit for man—the drawing-rooms and palaces of earth—had no room for Him, thus proving the highest and best of our race to be lower than the beasts, for "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know." Then we find that He was with the wild beasts. Surely this tells us outside Christ's assemblies is a well-known and attested feature of symbolized by "wild beasts".

Come now to Acts 10:11-16 and we see "a great sheet knit at the four corners" and let down from heaven. Its contents of "all manner of four-footed beasts of the earth, and wild beasts" at once tell us that they represent a portion of fallen, bestial, vicious, bloodthirsty, unclean mankind, but a portion, thank God, of which we read, "God hath *cleansed*"—a portion chosen and separated from the great corrupting mass and caught in the mighty celestial sheet of the love and grace of God. And so we discern a picture of the Church which is His Body, and learn therefrom that its origin is heavenly and divine, for the great sheet, universal in its embrace (was it not knit at *the four corners*?) was *let down from Heaven*, the opened Heaven of verse 11, vividly reminding us of Pentecost.

What a lesson there is for us in the Lord's word to Peter, "Rise, Peter; kill, and eat." In other words, "Appropriate and receive as part of thyself." We, like Peter, are so prone on the one hand while earnestly endeavouring to walk in the old paths of separation ecclesiastically from anything not authorized by Christ, on the other hand shutting up our bowels of love and compassion to those who are so near and dear to Christ they cannot nearer nor dearer be,—to those who like us are cleansed in His own most precious blood. One dear old saint actually avowed to me once that he found it very difficult to love truly and tenderly saints who "follow not after us"! That is a serious Judaistic spirit that will not be found in those who really love and know and seek to cleave to those old paths so widely detested in our day. The affectionate grace of those godly guides, who are gone on before, to saints allegorically that His delights are with those only too accurately



their character and testimony. If it were of ours, we might, like them, be more fruitful in attracting other Christians to the place where He dwells (John 1:39).

Then there is another lesson, Peter was invited to make part of himself a queer assortment indeed! What a world of differences and antagonisms was effaced in and by that great sheet! Perhaps there were the ponderous elephant and the peaceful puss, the ravening wolf and the roaring lion, together with the harmless sheep or the friendly doggie, the disagreeable weasel and the vicious ferret or the mean, tricky fox, all alike comprehended and embraced by the mighty sheet, all alike cleansed by God, and all alike to be received by Peter, and in Peter by you and me into our very hearts as having obtained like precious faith with us. How all the characteristics of these oddly assorted creatures are to be seen in cleansed sinners today need not be dwelt upon. The point is that we are to put up with them, and love them, and get along with them, as they with us. Especially does this apply to a local assembly where many or all of these characteristics may be present as far as the old nature is concerned. This does not teach, as some suppose, that we are to receive all cleansed sinners to the Lord's Table, for that would contradict the many passages of the New Testament dealing with reception, none of which teaches reception to the Lord's Table apart from reception into the local assembly of which it is only one of many privileges and responsibilities. No, the teaching is that we should receive to our hearts forever in fervent love all God's people, the whole Body of Christ, and practically manifest that love, especially in every local company, by bearing and forbearing with natures and dispositions naturally in sharp contrast to each other or ourselves.

Then we read that the sheet was "*received up again into Heaven*". This tells us that the destiny of those who by nature and practice were below the wild beasts, (for "such," says Paul, "were some of you"), is "with Christ"; and He Who stooped so low is seen in this passage speaking to Peter from "far above all heavens". What a blessed hope it is for the "wild beasts" of earth, whom God has cleansed and tamed, to be transformed into the image of His Son and seated with Him in the heavenlies! May we walk worthy and not like beasts, for "if ye bite and devour one another", says Paul, continuing the same metaphor, "take heed that ye be not consumed one of another." Let us ever remember that such a stoop, such marvellous grace, calls for the obedience of Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."

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Every event in our life is a messenger from God. Each has a mission to fulfill. Therefore let us reverently enquire: "What message O Lord, hast Thou in this for me".

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“When peace, like a river, attendeth my way,  
 When sorrows, like sea-billows roll;  
 Whatever my lot, Thou hast taught me to say,  
 ‘It is well, it is well with my soul.’”

**T**HE writer of this beautiful hymn was H. G. Spafford, a lawyer, who lived in Chicago. In 1874, Mrs. Spafford, with their three children, took passage for Europe on the French steamer, “Ville de Havre”. In mid-ocean a collision took place with a large sailing vessel, causing the steamer to sink in half an hour. Nearly all on board were lost. Mrs. Spafford got her children out of their berths and up on deck. On being told that the vessel would soon sink, she knelt down with her children in prayer, asking God that they might be saved if possible, or be made willing to die, if that was His will. In a few minutes the vessel sank to the bottom of the sea, and the children were lost. One of the sailors of the vessel, named Lockburn, while rowing over the spot where the ship went down, discovered Mrs. Spafford floating in the water. Ten days later she cabled to her husband, the message, “Saved alone”. Mr. Spafford had the message framed, and hung up in his office; and immediately started for England to bring his wife home. D. L. Moody was, at that time, having meetings in Edinburgh, and went to Liverpool to try and comfort the bereaved parents. He was greatly pleased to find that they were able to say, “It is well; the will of God be done.”

Some time later, Mr. Spafford, still much moved by the meaning of the two words on the framed cablegram, “Saved alone”, wrote the hymn, “It is well with my soul”. While still living in Chicago, Mr. and Mrs. Spafford became much interested in the Second Coming of Christ. So zealous did Mr. Spafford become, that he gave up his practice as a lawyer, and with his wife and the one remaining daughter, went to Palestine and devoted the remainder of his life as a missionary in that land. After his death, Mrs. Spafford and her daughter carried on the work.

This hymn was heard by a Christian gentleman who had suffered great financial reverses, and as a result was in deepest despondency. When he learned the story of the hymn, he exclaimed, “If Spafford could write such a beautiful resignation hymn, I will never complain again.”

\* \* \* \*

When alone, watch your thoughts,  
 When in the family, watch your temper,  
 When in company, watch your tongue.

## QUESTIONS AND ANSWERS

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

*Question.* Please explain 1 Tim. 3:15, "The house of God, which is the church of the living God, the pillar and ground of the truth." Also, I would value light on Matt. 18:20. May we say, "For where two or three are gathered together *in My Name*, there am I in the midst of them," or shall we say "*to My Name*", or "*unto My Name*"?

*Answer.* We are happy to have these two questions sent in by a subscriber, as they give opportunity to unfold important truths in these pages.

The expression "house of God" in this particular passage, we believe, refers to its local aspect, viewed as the place of responsibility. The "New Translation" (Darby) renders this verse, "In order that thou mayest know how one ought to conduct oneself in God's house, which is (the) assembly of (the) living God, (the) pillar and base of the truth." Undesirable elements did incorporate themselves, alas too easily, into the "local house", (see Jude 4) and Paul would give Timothy a word of warning along this line. The witness of the local church or assembly is twofold. It is a testimony of right teaching, and it is also a testimony of right living, the latter not to be underestimated. "Church of the living God" of course refers to the same thing, as does also "the pillar and ground of the truth". These are expressions of very high dignity, telling us what "God's church" really is. The word "church" means "called out ones"—called out from the world. So it is a place which stands in marked contrast to the world, ecclesiastically as well as in every other way. "Pillar and ground of the truth" likewise translated "pillar and foundation" and "pillar and base" tells us that the local church is a monument to the Name of the Lord Jesus Christ, and also a testimony to the whole Truth of God.

Matt. 18:20, "Gathered together in My Name." A public recognition of the "Name of the Lord" is found throughout the Scriptures, beginning with Gen. 4:26. "In My Name" in Matt. 18:20, constitutes a Divine bond. It does not mean a mere voluntary associating together, but Divinely gathered to a Divine center. I judge the question to be particularly in regard to the word "in". The Greek preposition is *eis* and may be translated "in", "into", or "unto". In the New Testament we find this word translated as follows: "in" 131 times; "into" 571 times; "unto" 208 times. Mr. Newberry gives "unto" in the margin of the Bible of that name. Weymouth gives "in" as in the Authorized Version. The Revised

Version makes no change in the word. The Darby Translation gives "unto", while the Syriac Version renders it "assembled in My Name". So that with these scholarly translations before us, we may safely assume that the words "in", "into", and "unto", are all quite legitimate. Perhaps it may be said that "in the Name" indicates the authority, "into the Name" indicates relationship, and "unto the Name" indicates the place.

It may help the questioner if I quote from the pen of the late Mr. Alexander Matthews, something I wrote down a number of years ago—"GATHERED IN OR UNTO HIS NAME. WHAT DOES IT MEAN? It is not merely a few Christians agreeing to take that Name; but the presence and the Name are associated; and in obedience to Him, I gather unto Him. See the connection between the Name and the presence in 2 Chron. 20:9. You may spread a table and put Matt. 18:20 on it; but has He gathered you there? It is not joining something; it is rather being drawn to Him by the Spirit, that you might yield obedience to Him. A God gathered assembly is a pillar and ground of the Truth; a pillar of Testimony."

*Question.* "Would you please explain in *Truth and Tidings* who Melchisedec was? Some here have the idea he was just a Theophany; but in reading lately, I read that he was a real person, and I would like to get your version of it."

(For our readers, the meaning of "Theophany" is "A manifestation of God to man", in the Old Testament).

*Answer.* Melchisedec is first mentioned in Gen. 14:18; no mention of him is made again till we come to Psa. 110:4, almost 1,000 years later; again he is lost sight of for about 1,000 years, and appears twice in the Epistle to the Hebrews, (chapters 5 and 7). It has been suggested by some that this man was Seth, and by others that he was Christ Himself. Both of these interpretations are mere speculation, and without the slightest Scriptural authority. We are distinctly told that Melchisedec was "made like unto the Son of God" (Heb. 7:3). It could hardly be said of one that "he was made like unto himself." That he was of necessity a real man, and no "Theophany", is made clear from the words of both Gen. 14 and Heb. 7, where we read that he was "king of Salem" and "priest of the most high God". He was not a celestial being, but a man in human flesh, who met and conversed with Abraham.

The key to the mystery, if mystery there be, is found in the fact that Melchisedec is a beautiful type of our Lord Jesus Christ, and particularly of His priesthood. The first point of comparison between this man and the Son of God is found in Heb. 7:3, where we read, "Without father, without mother, without descent, having neither beginning of days, nor end of life." This does not mean

that Melchisedec was a supernatural being. The omissions of Gen. 14 regarding his genealogy are very significant, Genesis being the book of beginnings and abounding in genealogies. Oft-times the silence of "Inspiration" is most instructive; the record of this man Melchisedec is remarkable both for what it says, and for what it does not say.

To the Hebrew Christian the great difficulty was how Christ could be a priest at all, seeing He was of the tribe of Judah, and not of Levi; Judah being a tribe of which no man gave attendance to the altar. To meet this difficulty the writer of the Hebrew epistle takes up Melchisedec as a type, or order of priesthood. We need to keep in mind that the "order" is Melchisedec, and the "pattern" is Aaron. Melchisedec was a type of the Lord Jesus in being both a priest and a king (therefore a royal priest, uniting the offices of king and priest. Our Lord was also "a priest for ever after the order of Melchisedec" (Heb. 5:6). Genesis makes no mention of the death of Melchisedec, and it is as risen from the dead, and in His exalted glory, that our Lord has received the eternal excellency of this Melchisedec order. His is a never ending ministry of blessing. The bringing of "bread and wine" by Melchisedec would speak of that which we receive now through Him, and also foreshadows the Millennial glory of our Lord when "He shall be a priest upon His throne" (Zech. 6:13).—H.A.



"He has come! the Christ of God  
Left for us His glad abode,  
Stooping from His throne of bliss,  
To this dark-some wilderness.

"He the mighty King has come!  
Making this poor earth His home;  
Come to bear our sins' sad load,  
Son of David, Son of God.

"Unto us a Son is given!  
He has come from God's own Heaven,  
Bringing with Him from above  
Holy peace and holy love."

—H. BONAR.

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Time can never hang heavy on hands that are filled for God.

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## THE FIRST ADVENT OF CHRIST

*S. Lavery*

**T**HE coming of this season of the year once again reminds us of the coming of the Lord Jesus Christ from heaven to earth to be born in Bethlehem and to die on Calvary.

It is very interesting to observe the many prophecies which were fulfilled at His birth. We mention the following:—

PROPHECIES	FULFILMENT	
His Birth .....	Gen. 3:15.	Matt. 1:18; Heb. 2:14.
His Birth-place .....	Micah. 5:2.	Luke 2:4; John 7:42.
He was Born as:—		
The Seed of the woman—	Gen. 3:15	Matt. 1:18
The Serpent Crusher—	Gen. 3:15	Heb. 2:14, 15
The Seed of Abraham—	Gen. 22:18	Heb. 2:16
The Seed of Isaac—	Gen. 26:4	Heb. 11:18
The Seed of Judah—	Gen. 49:10	Heb. 7:14
The Seed of David—.	2 Sam. 7:12	Rom. 1:3
The Seed of Jesse—	Isa. 11:10	Matt. 1:16
The Saviour—	Isa. 19:20	Luke 2:11
His being born of the virgin—	Isa. 7:14	Luke 2:7
His Name Immanuel—	Isa. 7:14	Matt. 1:22, 23
His adoration by Magi—	Isa. 60:3, 6	Matt. 2:11

\* \* \* \*

It is not all the world that can pull a humble man down, because God will exalt him, nor is it all the world that can keep a proud man up, because God will debase him.

\* \* \* \*

That was a noble expression of a noble Christian, "Whatsoever I thankfully receive as a token of God's love to me, I part with contentedly as a token of my love to Him."

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### L A T E N O T I C E

Word has just come of the home call on Novemer 14th, of Brother S. C. Kellar, editor of "Words in Season". A more full account will be given next month (D.V.).

## QUEBEC

MONTREAL—J. A. Gray, along with Sydney Maxwell (recently arrived from Ireland) had meetings in Montreal, with blessing. They have gone to Toronto, and are having a few nights in various halls.

NEWFOUNDLAND—Ten were recently baptized in Carbonar, and a few weeks ago a new assembly was commenced in St. Johns, where the open air work is especially encouraging.

## U.S.A.

BOSTON, MASS.—S. Porteous has arrived back in the U.S.A. for permanent residence D.V. His temporary address is c/o 51 Fairbanks Street, Brighton 35, Boston, Mass.

EAST AURORA, N.Y.—L. E. McBain and Norman Crawford gave helpful visits here, and in Welland, Ontario.

ROCHESTER, N.Y.—Harold Wagler had two weeks of appreciated meetings in the Frost Avenue Gospel Hall, in an effort to reach children and adults.

WEST CLEVELAND, OHIO—W. Warke and A. T. Stewart commenced a series of Gospel meetings.

DECKERVILLE, MICH.—Bren. J. Govan and A. Klabunda are preaching the gospel here, with a fair attendance, hoping to see those attending the meetings, stirred up and saved.

CATARACT, WIS.—S. Hamilton has had over five weeks' meetings in Cataract, forty miles north of La Crosse and has been encouraged with blessing in the Gospel.

GARNAVILLO, IOWA—Hector Alves and Albert Joyce have seen a little blessing in Gospel meetings here. Brother Alves expects to go to Phoenix, Arizona, for the Thanksgiving Conference and meetings following.

MANCHESTER, IOWA—O. G. Smith and Paul Elliott are preaching the Gospel here.

ALLISON, COLO.—Brethren Allen Ferguson and Adam Thropay continued on with the meetings in the rented Hall in this new place, attendance kept up, and one woman professed faith in Christ.

"Brother Thropay has been called home on account of the very serious illness of his wife."

## *Cuba*

CUBA—T. Smith writes of some encouragement from time to time, with indifference as the main enemy to the Gospel in Havana. Vern Markle is able to preach the Gospel in Spanish very acceptably. David Adams mentions a young man recently saved in Pinar del Rio, who is showing love for the Word of God and zeal for the souls of men.

## *Venezuela*

VENEZUELA, S.A.—The Conference at Valencia was large; eighteen were baptized. Our brethren have been seeing blessing at the regular gospel meetings in and around Valencia. Bruce Cumming is working on their house in Puerto Cumarebo, and taking part in the regular meetings in that assembly.

## CONFERENCES

SEATTLE, WASH.—Roy Street Gospel Hall, Fourth North and Roy. "We purpose having our annual Conference, God willing, Saturday and Lord's Day, January 1 and 2, 1949, with a prayer meeting Friday night at 7.45."

MONTREAL, QUE.—"We purpose, D.V., having our annual convention at the New Year season. Prayer meeting Thursday, December 30, at 8.00 p.m., and meetings on Friday in the hall, 821 Ogilvy Ave., Park Extension. Meetings on Saturday and Lord's Day in the Community Hall, Town of Mount Royal. Communications to Wm. E. Reid, 5928 Clanranald Ave., Montreal 29."

## SICK

Remember specially in prayer those who have been laid aside. Our brother, Robert Crawford, has been unwell for some time. Recently he was at Rochester, Minn., for observation. We understand he has been advised to go on a diet, and to confine himself to preaching only once a week until he has recovered.

Pray also for our brethren, John Spreeman, Mervin Paul, and William Baillie.

## WITH CHRIST

Mr. Foster Whitsell, of Hampton, Iowa, went to be with Christ October 16. George Gould spoke in the Gospel Hall in Hampton and Oliver Smith at the grave.

Mrs. Eugene Maire, of Manchester, Iowa, fell asleep in Jesus on October 12 leaving a large family. The funeral services were taken by Paul Elliott and Oliver Smith.

Brother Smith also preached the word to a large company gathered at the funeral of Mrs. Margaret Johannes, aged 80, at Massena, Iowa. She was saved when a girl of fourteen years of age.

Guelph, Ont.—Mrs. Norman Foster, who was saved a good many years ago, died suddenly on October 31; she had a heart condition for years. R. McCrory spoke at the funeral service.

Chicago, Ill.—Mrs. Elizabeth Sim, widow of our brother, the late John Sim, departed to be with Christ on October 29th, as the result of a heart attack on September 28th. Five daughters and two sons survive. Our sister was in her 66th year; saved in England at the age of 20. She was connected with the assemblies of Christians gathered to the Name of our Lord Jesus Christ at Sault Ste. Marie, Ont., Regina, Sask., Missoula, Mont., and for the past 19 years at Roberts Memorial Hall, Chicago. Mrs. Sim, during her Christian life, bore a consistent and godly testimony, and saw most of her children saved, and gathered to the Name of the Lord. The funeral was well attended; Mr. A. J. Cotton spoke acceptable words suited to all present; Bren. W. Gould, H. Boyd, and J. Bradshaw sharing in the services.

Esk, Sask.—Our sister, Mrs. Thos. King, departed to be with Christ on November 8th. Connected with the assembly here for many years; a woman of spiritual discernment, and one who will be missed by her family and the Lord's people, because of her influence and example. Remember in prayer the sorrowing husband and bereaved family.