

# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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JANUARY, 1958



## 1958

The dawn of a New Year has a solemn significance, especially in these troublous times when the hearts of so many "fail because of fear." The New Year should turn our hearts, who are the people of God, heavenward, to think upon and look for the coming again of our blessed Lord Jesus Christ. It should stir us out of spiritual slothfulness, for "Now it is high time to awake out of sleep" (Rom. 13:11). One has said, "The best of us are only half awake."

In what strange circumstances, God's people at times go to sleep. Jonah was fast asleep in the ship, while perishing souls on the deck above him were in danger of death in the storm.

The wise virgins slept side by side with the foolish, just before the bridegroom came.

Peter, James and John slept on the Mount of Transfiguration while the Lord was glorified; and the same three slept in the Garden of Gethsemane, while the Lord prayed in anguish, just before he was put to shame.

Are we asleep, when the Lord at any moment may burst the heavens and call us home with a shout to be with Him forever?

May the Lord arouse us to our privileges and responsibilities — to bear more effective testimony by our lives and by our lips to the Glorious Gospel of His grace to the unconverted, and to hold fast and maintain the truth of God in the assemblies, while we walk the path of separation with our rejected Lord.

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**A NEW YEAR REQUEST**

Dear Master, for this coming year  
This one request I bring;  
I do not pray for happiness,  
Or any earthly thing.  
I do not ask to understand  
The way Thou ledest me;  
But this I ask, "Teach me to do  
The thing that pleaseth Thee."

A quiet lot in life is mine,  
Made up of little things;  
Teach me to do as unto Thee  
The duties each day brings,  
Faithful in that which is the least,  
Dear Master, I would be;  
Thus making all my daily work  
"The thing that pleaseth Thee."

## FAINT NOT

## Part 2

A. W. Joyce

In our last paper, we noticed the *possibility* of fainting, whether the young, the strong, the veteran or the standard bearer. We looked particularly at the possibility of fainting in MINISTRY, of the good example of the Apostle Paul who did not faint in ministry, and the reason for his steady course to the end. Let us notice now other ways in which it is possible for us to faint, and the preventatives God has given.

## Fainting in Prayer

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1). We would all agree that one of the very most important parts of the Christian life is the life of prayer. Alas, it is often one of the most neglected parts of our Christian lives. It is one of the things in which we are most liable to *FAINT*. The reason for fainting that suggests itself in the parable of Luke 18 is the *delay in answers* to prayer. The mystery of unanswered prayer has often perplexed even the most earnest, praying Christians, especially when, as in the case of the parable, the cause for which prayer is made is just and right. Even when we are confident that, according to the Word of God, our prayer is in keeping with the will of the Lord, God, in His infinite wisdom, does not apparently answer the cry of the supplicant. There is a danger of *FAINTING* and saying, "What's the use, I might as well give up."

We cannot always, down here, interpret God's dealings. God does not always explain Himself. Two lessons, however, stand out in this parable.

1. The lesson of *Importunity*—When we are praying in the will of God, *DON'T GIVE UP*. The widow came *continually* to the unjust judge, till her prayer was answered.

2. The lesson of *a Father's care*. If an unjust judge yielded to importunity, how much more will a Living, Loving, Omnipotent, Heavenly Father, to the continual cry of His own dear children.

May the Christian reader, who has a heavy burden upon the heart be encouraged not to faint in prayer; whether the parent pleading for the salvation of loved ones who are far from God; the exercised believer, longing for more power and fruitfulness in the life; the overseer praying for the preservation of the assembly in a dark day, or the soul-winner earnestly desiring to see more souls saved in the Sunday school class or as a result of other like efforts. *DON'T FAINT IN PRAYER*. The remembrance of the faithfulness, promises and power

of our God and Father in Heaven, should prove an ever present preventative to fainting in prayer.

### Fainting in Trial

“Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. . . . My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth” (Heb. 12:3-6).

In the great book of trial, the book of Job, the three “friends” and Job agreed on this point, that man is born to trouble, see Job 5:7 and 14:1. The entrance of sin into the world has left a trail of sorrow and trouble, from which no one, saint or sinner, is exempt. But often the child of God, knowing that the omnipotent Arm of the Lord *could* shield him from all harm, wonders why harm should reach him. When in addition to the sorrows common to all men, he finds that trials come to him in a way that sinners have never experienced them, he is almost overwhelmed. He questions the dealings of God, and even wonders how God can love him and yet permit such things to happen. At times, bitterness and unbelief creep in, as in the case of Job himself, under the taunts of his “friends” and as in the case of the Psalmist in the 73rd Psalm, as he beheld the prosperity of the wicked and contrasted it with the sorrows of the righteous.

If the trials and troubles have come from a cruel and godless world, in Hebrews 12:3, the eyes of the sufferer are directed to the Person of the Son of God, in the words, “CONSIDER HIM.” When we think of what the Lord Jesus endured from the world when here below, surely the most we have ever known of shame and reproach pales to **nothingness**.

“I can understand when the trouble comes from the world,” one may say, “but what if one can only trace the sorrow to the Hand of the Lord? Why did God permit this bereavement at this time? Why this sickness and pain? Why the crashing of all my hopes and prospects?” And so we may go on through the wide range of human sorrow. The complete unveiling of all the mysteries of the sorrows of the wilderness journey await that bright, soon-coming day when “we shall know, even as we are known”. Meanwhile, however, there are two main staffs of comfort upon which the weary, near-fainting pilgrim can rest.

1. The unfailing love of the Father.
2. The infinite wisdom of God.

The first assures the sufferer that instead of the trial being a proof of God's anger or His indifference, it is rather the proof of His

love and of our sonship. "Whom the Lord *loveth* He chasteneth, and scourgeth every *son* whom He receiveth" (Heb. 12:6).

The second reminds us that while we have had "fathers of our flesh" who corrected us "after their own pleasure" and doubtless made mistakes in their discipline, the wisdom of God is such that He cannot make a mistake in His discipline, but all is "for our profit, that we might be partakers of His holiness" (verse 10). He is indeed

"Too wise to err,  
Too good to be unkind."

So then, throughout all the trials of the wilderness journey, may we not on the one hand "Despise the chastening of the Lord," nor on the other, "Faint, when we are rebuked of Him," but may we bow to His blessed will, "be exercised thereby," learning the lessons the Lord would teach. If we do, we will profit spiritually in the present, and be rewarded abundantly in the future (1 Pet. 1:7).

#### Fainting in Well Doing

"Let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9). This Scripture takes in the believer's service in its widest aspect. The following verse says, "Let us do good unto all men, especially unto them who are of the household of faith." We have been saved by God's grace for the purpose of serving Him. There are so many spheres of service in the work of the Lord to which we all have been called — in the world, in the home, in the assembly. Are we living to serve God or to please ourselves? If we have ceased to be busy for God and are fainting in our service, what is the cause? Perhaps we are discouraged because, apparently, our service is not appreciated. The blessed promise of our God assures us "WE SHALL REAP, IF WE FAINT NOT."

#### Fainting in Confidence in God

Lack of space forbids more than a brief comment. "Cast not away therefore your confidence, which hath great recompense of reward." It is impossible to avoid a break-down in our Christian lives if we faint and lose confidence in the living God. "This is the victory that overcometh the world, even our faith" (1 John 5:4). In the measure in which we lose confidence in God, we will "turn to Egypt", the world, for help. And this Egypt world has ever proved to be a broken reed when it has been leaned upon. We might hedge ourselves about with every protection that the world can offer, but all will prove to be a disappointment.

For every possible need here below, our Great High Priest upon the Throne is ready and able to bestow grace and help. He ever liveth, He never fainteth, He never faileth. "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:4).

## NOTABLE CHARACTERS IN HOLY WRIT

## Epaphroditus, My Brother

*G. G. Johnston*

It is not easy to form a clear idea of the character of any person mentioned in Scripture, if only limited reference is made to that person. However, enough is said about this Christian to assure us that he was of exceptionally noble disposition.

In those days communications were very limited. There was evidently no easy way of remitting money from one part to another. Paul was a prisoner in Rome, subject to being moved from one prison to another, so he could not be found without difficulty. The Holy Spirit had put into the hearts of the saints of Philippi to succour the apostle with their means, but for some time they lacked opportunity. It would be necessary to send someone capable of enduring the journey, and of finding that notable prisoner in a foreign land. At length Epaphroditus arrives, and knowing that it would entail hardship, offers himself for the task.

One can well envision the saints gathering for a special prayer meeting to commend him to the Lord's care ere he leaves. Then he sets out on foot, travels the swampy lowlands of Greece and secures a berth in a small vessel crossing the Adriatic Sea. After a rough passage, he is landed on the shores of Italy. A long journey overland remains before he reaches the capital city of the Roman Empire. He has passed through malaria infested regions, is weary and footsore, but hopeful, as he begins his search for Paul, and at length, almost exhausted, he has the joy of embracing that veteran servant of Christ, and of placing in his hand the "things" sent by the Philippian believers.

Can we not readily imagine the joy which this brought to the apostle Paul, as he kneels with Epaphroditus upon the bare stone floor, and together they pour out their hearts in praise and thanksgiving to God. First, they would praise Him for the gift of His Son and His great sacrifice upon Calvary — a sacrifice which went up to God as a sweet savour — and then for the workings of the Holy Spirit in the hearts of those dear Philippian believers, producing in them the same grace as was seen in their Saviour, when He gave His all. Had they not succoured the apostle on other occasions, such as when he had been labouring under difficulties in Thessalonica? Surely he would bless God, too, for the evident love in the heart of Epaphroditus, who had borne with so many hardships and faced so many dangers to bring this gift to him.

Epaphroditus then thanks God for His son, and for sending the apostle and others to Philippi with the good news of salvation, then

for the grace that had enabled Paul to bear patiently the trials of his prison life. He expresses his joy at being able to bring the apostle some comfort and consolation. Imagine Paul's joy and rejoicing before God, as he asks for one and another of those dear saints in Philippi (the one-time jailor and his household, and others) and learns that they had continued faithful to the Lord, living clean and godly lives, in the midst of heathen corruption.

Little is said in Scripture regarding Epaphroditus' former life, save that he had been a "companion in labour and fellow soldier" with the apostle Paul. Arriving from his labours in the gospel in some other part, he had learned that the Philippian saints lacked opportunity to send their gifts to the apostle, and at once offered himself. But as a result of the conditions under which he travelled he fell sick in Rome, and for a time it seemed that Paul's joy would be turned into sorrow. Up to that time, he had been going and coming, between the prison and the city, ministering to the apostle's wants, a service that gave him much joy to perform.

Laid low with sickness, possibly the abounding malaria of those parts, such was his self-effacement that he hoped no news of his condition should reach Philippi, lest perhaps they should regret having sent him. When he later learned that they knew, he was "full of heaviness". Much prayer went up to God for him, and in His mercy he was restored to health.

What may have been the gift which Epaphroditus brought to Paul is left to our imagination. We can readily suppose it included warm clothing with which to combat the chill dampness of his prison cell. Then there would be money with which to purchase additional and more nourishing food, and such other things as he might need. Possibly there was parchment on which to write to the many he knew and loved in the Lord.

One important thing we learn, as we consider this loving act on the part of Epaphroditus. It is that God himself cares for those who serve Him, and carries on His work by guiding His saints by His Holy Spirit, and not by appeals made to them, or to others, from any human source. Whether Paul should be a pioneer, working in Thessalonica, when the Philippians sent twice to minister to his need, or whether he is held a "prisoner of Jesus Christ" in Rome, he is far above making any appeal for succour to even his brethren in Christ, but put his need before the Lord. He considered himself a learner in God's school. One of his lessons was to learn to be content in whatsoever state he was found. Alas that we should so often be discontented in our state, and with so little cause.



After Epaphroditus had spent a period of happy fellowship and service in Rome, the apostle writes a letter of thanks and of wholesome Christian counsel to the Philippians, sending him back with it by some way that would be less likely to cause him fatigue and sickness, as is suggested in the words: "I sent him the more carefully." Would to God we had the grace seen in Epaphroditus!

### ACCEPTANCE

*Harold Paisley*

*"Accepted in the Beloved"* (Eph. 1:5-6).

It is good to be accepted of men, but acceptance with men is as naught compared with being accepted of God. There will be no stability to the favour in which we may be held by men unless it rests upon acceptance with God. Acceptance with God can only be "in the Beloved One". What a glad day it was for us, when by God's rich grace and according to the good pleasure of His will, this precious truth was revealed to us. God has accepted the sacrifice of His beloved Son. The precious blood speaks "better things" to all who believe on the Lord Jesus and assures them of acceptance with God. We can well sing,

"No longer far from God, but now by precious blood made nigh,  
Accepted in the Well Beloved, near to God's heart we lie."

#### Acceptable to Our Brethren (Deut. 33:24)

The blessing of Naphtali in Deut. 33:23, "O Naphtali, satisfied with favour and full with the blessing of the Lord," is followed by the blessing of Asher, "Let Asher be blessed with children, let him be acceptable to his brethren." The order is significant, first, accepted by God, then, acceptable to his brethren. The apostle Paul observes this order, "acceptable to God and approved of men" (Rom. 14:18). Concerning our Lord Jesus, we read, "He increased in wisdom and stature, and in favour with God and man" (Luke 2:52).

What joy must have filled the heart of Mordecai when, after all his trials, he was "great among the Jews, and accepted of the multitude of his brethren" (Esther 10:3).

To be acceptable to our brethren, there must be behaviour in keeping with our holy calling. In days of increasing lightness and prayerlessness, how acceptable are those, who, with reverence and godly fear, seek to walk in the old paths of the Word of God.

He who would be acceptable to the multitude of his brethren, must speak in the assembly "acceptable words". Such words are "as goads, (leaving marks) and as nails fastened . . . which are given from one Shepherd" (Eccles. 12:11). Foolish words are always out of place, and especially when we are gathered in the assembly. The godly grieve over the increasing lightness which is being introduced into conference gatherings, and the multitude of incidents told and fables related, which is mistaken by the carnal for good ministry. Wholesome words can only be acceptable to those who are exercised concerning the path of God's will.

#### Acceptable to God (1 Peter 2:5)

In these days there is much confusion regarding the truth of the priesthood of all believers, and as to what is acceptable to God in worship. A priest is considered by many to be a man with a certain title as "Reverend", which is no doubt dishonouring to God, as *He* is the only one entitled to such a Holy Name. (See Psalm 111:9). Also, the priest must wear some distinctive garb, and he does all the praying and the ministering for the congregation. This is far from God's order, and all who would be acceptable to God will seek to search the Scriptures for the more excellent way.

In 1 Peter 2, the priesthood of believers is clearly set forth. Those who constitute this holy priesthood are elected by God the Father (ch. 1:2), redeemed by the precious blood (ch. 1:18), and born again by the Spirit, through the Word. These only can offer acceptable sacrifices to God. And so, being built a spiritual house, worship and thanks can ascend to God by Jesus Christ. This is true of every redeemed soul, although many are not enjoying the privilege of it, and thus our blessed Lord is robbed of His portion. In a special way, when gathered together in the Name of our Lord Jesus Christ, priests function in a united way, and this is well pleasing to God. Led by the Holy Spirit of God, we offer the fruit of our lips, giving thanks to His Name, as we muse upon the emblems of His bruised body and out-poured, precious blood. May we be "in the spirit" on the Lord's Day, that we may see the ONE Who is always "in the midst".

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Perhaps some of you can claim a sort of negative purity because you do not walk in the counsel of the ungodly, but let me ask you: Is your delight in the law of the Lord? Do you study God's Word? Do you make it the man of your right hand — your best companion and your hourly guide? If not, the blessing of Psalm 1:1 does not belong to you.

REVIEWING AND RENEWING  
A NEW YEAR MESSAGE*Hector Alves*

To most of us the New Year is an occasion of reviewing the past year, and of making resolutions for the year which lies before us. Usually, when reflecting upon the past, there are causes for sorrow and regret; and when making resolutions for the future there is fear and trembling. However, a review of the past has its benefits and encouragements. It calls to mind the goodness of God and His un-failing faithfulness. Good resolutions for the future are made with fear and trembling because they are in disrepute amongst us who are the Lord's people. We sing to the unsaved, "Good resolutions, and works can but fail." That is because these are not to be relied upon as a means of salvation. For us who are the Lord's good resolutions are quite scriptural; there is nothing wrong in making a vow, unless we fail to carry it out. "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccles. 5:4, 5). So it is not the making but the breaking of good resolutions that is wrong.

The Epistle to the Hebrews furnishes us with a few good resolutions for the year 1958. In that Epistle we find fourteen of them beginning with the words "LET US". We will take up a few of them here.

"LET US therefore fear." 4:1.

"Happy is the man that feareth always." "The fear of the Lord is the beginning of wisdom." We are to "pass the time of our sojourning here in fear." In Proverbs 14:26, 27 we read, "In the fear of the Lord is strong confidence . . . The fear of the Lord is a fountain of life." This is not a slavish fear, but a reverential fear, esteeming the holiness of the character of our God.

"LET US therefore come boldly unto the throne of grace." 4:16.

This is to be a continual habit. If we do so, we will obtain mercy all along the way, and grace that is both seasonable and suitable to our daily need.

"LET US go on unto perfection." 6:1.

This is in reference to our spiritual growth. Leaving the Word of the beginning of Christ, we are to go on unto full growth; unto the full revelation which God has given to us of Christ. Progress and attainment ought to be our desire and ambition during the year into which we have entered.

"LET US hold fast the profession of our faith." 10:23.

There should be no wavering, no letting go. Perseverance ought to characterize us in the things of God; continually and consistently holding fast the profession or confession of our faith. This simply means to put forth the utmost of our endeavours in defense of the confession of our faith.

"LET US lay aside every weight, and the sin." etc. 12:1.

Here we have a good New Year's resolution. There are plenty of weights and encumbrances that we might well lay aside; that hinder us in running the race that is set before us. We do well to ask ourselves, "Is this thing a weight or is it a wing? Will it help or will it hinder in the race?" A weight may not be a sin, it may be something quite legitimate in itself, yet a positive hindrance in our spiritual life. Then there is also "the sin which doth so easily beset us;" surely this ought to be laid aside, and forsaken altogether.

"LET US run with patience the race that is set before us." 12:1.

This is no mere worldly race that is to be run in the energy of the flesh but rather to be run on the principle of faith. There is a real incentive set before us here, the "so great a cloud of witnesses" of chapter 11. What encouragement these afford us; some of them were famous for what they did, and some for what they endured. Then we also have the supreme Example: "Looking unto Jesus," etc. From the cloud of witnesses our eyes turn to the One who was the perfect and complete example of the life of faith. It is not here looking unto our great High Priest, but unto "Jesus". Thus in looking at Him as a Man on earth we catch the spirit of Him who has perfectly run the race; who trod the pathway of faith from the beginning to the end. Because of the value which He set upon that which lay before, He endured the cross.

"LET US have grace, whereby we may serve God acceptably." 12:28.

We saw that grace is obtained at "the throne of grace". (4:16). Without grace we cannot serve God with acceptance. And with our service there must be "reverence, and godly fear". Not the fear of a servant who dreads, but a profound sense of the holy character of God. "For our God is a consuming fire" (verse 29).

"LET US go forth therefore unto Him without the camp." 13:13.

Our place is with Him, outside the camp, and our privilege is "bearing His reproach". The flesh may shrink from this, but the spirit rejoices in it when we are right with God. "We have an altar," (verse 10) and that altar is outside the camp. We will find the cross outside the camp also, and by it the world is crucified unto us, and we unto the world (Gal. 6:14).

LET US go in for these things during 1958, and until our Lord

This is an exhortation to duty. The sacrifice of praise is here defined as "the fruit of our lips". This is to be offered to God "continually"; not only on the Lord's Day, but throughout the entire year, every day. A happy Christian is a praising Christian.

LET US go in for these things during 1958, and until our Lord returns.

### OUR INTERCESSOR AND ACCUSER

*J. G. Bellett*

There are revelations both of grace and of glory in the Book of God, and our state of soul is determined by the measure of our occupation with both. When we are occupied with grace, that is our interest *in* Christ. When we think of glory, that is our interest *with* Christ. Our journey to glory should be taken in the sunshine that the conscious grace of God imparts to the wayfaring man. It is in company with the God of all grace that we pursue our journey day by day. The twenty-third Psalm bears witness to this. There the saint, not knowing what may betide him, starts on his journey, in the assurance that, be it what it may, the God of all grace is near to supply all that is needed. The same is taught us doctrinally in Romans 5. Being justified by Christ's death, we shall be saved by His life. It is not merely the grace of God to us at the beginning, but as manifested in Christ's life in heaven for us. Thus it is to be enjoyed by us every day.

If the two-edged sword of Heb. 4:12 discloses the corruption that is in us, the high priesthood of Christ is ever at hand to answer for it (Heb. 4:14-16). Of old, the ashes of the heifer were laid up in a clean place outside the camp, for the constant use of any Israelite defiled by contact with the dead (Num. 19), so the needed cleansing for the saint in his daily walk is provided for him by the grace that accompanies him all the way. If the Accuser raises his voice to condemn, he is met continually by the intercession of Him Who is at God's right hand (Rom. 8:33-34).

The Accuser is heard at a comparative distance, but the Intercessor is seated in the place of nearest intimacy and highest dignity. And here I would draw aside a little. I have said that the voice of the Accuser is heard comparatively at a distance, and not from the place of nearness from whence the voice of the Intercessor comes. I do not, in speaking thus, forget that the Accuser of the brethren has access into heaven (Rev. 12:16). I know he has, but still he is at a distance.

The visions of 1 Kings 22, the opening scenes in the book of Job, the words of the Lord in Luke 10:18, the apostle's teaching in Eph. 6

and the action in Rev. 12 all tell that our adversary, our accuser, is in the heavenly places. But those heavens are not, as I judge, "the Father's house" (John 14:2) or the "excellent glory" (2 Pet. 1:17), but a lower place in the heavens.

There is a region to which Satan, as "Prince of the power of the air," has title and access now, to carry on his accusings, as once he carried on his temptations in the garden of Eden. This region is described as the "heavenly places", in which hosts of spiritual wickedness presently carry on their warfare against the saints who are already blessed with all spiritual blessings there (Eph. 1:3, 6:12). These heavens may be the seat of power or government, and the place to which the holy Jerusalem will descend to take up her connection with the millennial earth (Rev. 21:10), but they are not the inner heavens into which our Great High Priest has passed, and in which he now continually appears in the presence of God for His people (Heb. 9:24). Thus grace triumphs, and the voice of the Accuser at a distance is silenced by the voice of the Intercessor, Who is set in the place of honour "at the right hand of the Majesty in the heavens" (Heb. 8:1). Blessed and happy thought! And thus we learn that grace displays itself and accompanies us on our journey all the way.

"Join then my soul! for thou canst tell  
How sovereign grace broke up thy cell  
And burst thy native chains;  
And from that dear and happy day  
How oft by grace constrained to say  
That grace triumphant reigns."

### WHY REPINE

Jesus, Saviour, Thou art mine, Why then should I e'er repine?  
Rich am I beyond degree, — Rich in simply having Thee.  
When I came with naught to bring, But myself, a sinful thing,  
Thou didst say, "Look unto Me, I, the Sinless, died for thee."

In Thee now I've sweetest rest, — From Thy fulness truly blest, —  
Pardoned, clothed, and reconciled, Born of God, and owned His child.  
If a child, Oh, then an heir, — Heir with Thee! Thy joy to share! —  
Joy that will forever last, When all other joy is past.

Surely Thou should'st have this heart, Come possess its every part;  
Thou, with Whom none can compare, Reign without a rival there.  
Happy day when I'm with Thee, And from all that hinders free!  
I shall praise Thee as I should, and shall love Thee as I would.  
*Precious Saviour! Thou art Mine! Why then should I e'er repine?*  
*Rich am I beyond degree, — Rich in simply having Thee.*

**"AUNT MINNIE'S" CONVERSION****Or He Died for Me.**

When seeking to reach lost sinners for the Saviour, one is never justified in passing by the poor. The Lord Jesus said, "The poor have the Gospel preached unto them" (Matt. 11:5). Again we read, "Hath not God chosen the poor of this world, rich in faith?" (Jas. 2:5).

One day in 1950, when distributing tracts, the writer called at a little home covered with tarred paper. Inside was a man and his old aunt, who were coloured people.

Upon learning that I had Gospel literature, the man said that he was too great a sinner to get saved. Scriptures such as "Christ Jesus came into the world to save sinners" (1 Tim. 1:15), were quoted to show God's grace, regardless of the kind or degree of sins. He remarked with a nod toward the old lady who listened in silence, "That is what Auntie tells me." This was his reply also to other plain statements, but he soon went out.

Several people in other homes visited in that district had said that Mr. and Mrs. Jenkins had been real Christians, if any were. Mr. Jenkins had passed away, but she, Aunt Minnie as all seemed to call her, was still living as a bright testimony.

Anxious to know what she had to say for herself, I asked her if she were saved, receiving in reply a definite, "Yes". As to WHEN, WHERE and HOW, she told of "Revival meetings being held up here at the church years ago." At these meetings, she became very troubled about her sins, adding quickly, "Oh, no bad sins, but just my every day sins." While thus burdened, one night at the commencement of the meeting a hymn was sung.

"Come every soul by sin oppressed, There's mercy with the Lord,  
And He will surely give you rest by trusting in His Word.

*Chorus—*

Only trust Him, only trust Him, Only trust Him now.  
He will save you, He will save you, He will save you now."

As the first line of the second verse was being sung, "For Jesus shed His precious blood," she said, "I saw HE DIED FOR ME!" It was told very simply, but a heavenly joy beamed in the aged face.

On June 24, 1955, she departed to be with Christ at the age of 82 and was buried beside her husband in the pretty country cemetery at Nictaux, Nova Scotia, not far from the place where Aunt Minnie saw "He died for me."

Like her, we may not be guilty of the so-called great sins, but we too have "every day sins", for "All have sinned, and come short of the glory of God" (Rom. 3:23). "But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

May the Lord use this simple testimony to the salvation of other sin-burdened ones, so that they too may rejoice and say, "He died for me."

L. W. P.

### NEW YEAR'S GREETINGS

*Mervyn Paul*

To the "Captives" — those "prisoners of hope" (Zech. 9:12) of the Bed sheets . . . of Crippling Handicaps . . . of Unhappy Circumstances . . . and even of Scriptural Discipline. And perhaps there are others, as well, who find themselves so fettered by their limitations that service for the Lord is well nigh, or altogether, impossible. For not a few of the Lord's dear ones are imprisoned in beds of sickness, or are invalids, or find themselves unable to carry on like normal people because of disability. Some, too, are bound in the coils of Unhappy Circumstances — not just those which cause unhappiness, but rather those kinds of daily living conditions which render impossible an ordinary life for God, and in association with His people. The position of some of these dear ones, it seems to me, somewhat resembles that of the four Hebrew lads, Daniel, Hananiah, Mishael and Azariah (Dan. 1), to which list the name of the priest, Ezekiel, might be added — all of whom were isolated as a consequence of matters entirely beyond their control. And yet again, others may be like those Jews who were in captivity as a discipline for their own iniquities.

The five persons just named, with other godly Jews, were carried to Babylon along with the idol-worshippers whose gross sin was the actual cause of the captivity (2 Chron. 36:14-21). Thus the captivity of Judah sets forth lessons for two classes of people: those under the judging hand of God for their evil-doing, and those whose limitations are being allowed of God for His glory and their good. Let us consider the situation in which those two groups found themselves, and make comparisons where we may.

All of them had been torn from their loved ones, their homes and all possessions; yet doubtless it would be the godly Jews who would feel their losses the most keenly. These included the spiritual loss of the Temple services, of Zion, itself, and of the promises associated with



the Land (Psa. 137). No longer were they able to know the comfort of the presence of Jehovah in their midst, nor yet to serve Him as they once had done. Nevertheless, those who truly desired to walk with God were privileged to do so, even though the difficulties were abnormal and great. *They didn't have much left; but it was going to be well worth while to make the most of what they did have.* Out of this fact arises a large out-shining of encouragement for captives of circumstances today. Let us notice three outlets of acceptable service which still were open to them (Jer. 29:4-8):

1. Vs. 5-6: Their creature needs (note the expression) were to be attended to. They were to be captives for many years, *yet it was God's will that they should increase* — not that they should give up, hopelessly, and so become "diminished".

2. Vs. 7a: They were to seek the peace of the city. That is to say, they were not to stir up trouble. Instead, they were to manifest true captive-submissiveness.

3. Vs. 7b: They were to pray for it. In so doing they would provide a means for getting God's will done respecting its peace; would keep themselves in a measure of communion with God (Matt. 6:6); and would *keep their faith active, in order that the faith-channel should be kept wide open*, so that He could send down His blessings (Mark 9:23 with Matt. 13:58). In addition, through the captive-turned-prophet Ezekiel, God gave them a promise. See Ezek. 11:16.

Now let us consider their situation to see what we may learn of practical value, say, to a person miles from an Assembly; to one who is helpless; to someone incapacitated in any form, or a shut-in . . . to suggest but a few of many kinds of "captivities".

First of all, their creature needs were not to be neglected. We, too, know that our creature needs are not to be ignored (Tit. 3:14); Phil. 4:19). But likely most of us take for granted that such things are essential. On the other hand, are we not apt to give them an importance far beyond that which God has intended? Let me try to explain.

So far as has been revealed, there are three different levels of God's creatures. Highest are those body-less beings called *spirits*. Lowest of all are *the animals*, which have bodies and animal souls, but are without a spirit. (See Grant: "Facts and Theories to a Future State"; page 56, etc.) In between these two comes Man — partly like an animal in that he dwells in a body and has similar creature needs. But there is something more: *he is capable of a spiritual experience also* . . . hence has the power to "seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

So it is that, while part of us (for the present) is linked to earth and its limitations, yet our redemption has made it possible for us to find a real interest in heavenly things.

Now the Prince of Evil Spirits, Satan, does not wish us to be taken up with spiritual matters. To shut us out from this sphere, so far as may be possible, *he strives to keep us fully occupied with creature interests* — from how to get some money all the way to sputniks. Hence the last clause of Matt. 16:23 . . . think this over, won't you? For if you do, likely you will see much more in Col. 2:1-2 than you ever did before . . . and so may get further light on why many creature interests and activities have been denied to you. Indeed, those verses are the key which unlocks the mystery of most of the problems of all of us who are captives, in one way or another.

The captives in Babylon didn't have much left.

Moreover, even when these exiles finally were allowed to return to Judah, *they were not restored to all their former freedoms*. Theirs was "a little reviving", only (Ezra 9:8-9; Neh. 9:36-37; Luke 21:24). Indeed, those who did return came back to ruined homes, desolate farm lands, broken down walls and hostile neighbours. What value, then, was there in their leaving their comfortable homes and living conditions in Chaldea? When we have grasped the answer to that question (found in Zech. 8:3) we shall have begun to "read the tender meaning of the sorrows and alarms", AS WE TREAD "the desert leaning on the everlasting arms". For if we must wait until we get to heaven to learn all of their meanings will it not be too late to get any good from them? Consideration of what the Bible reveals in so very many ways and places shows there can be only one conclusion respecting that question. It is that, while creature needs are of MAJOR importance in the eyes of a great many Christians, they are of relatively minor importance with God (Matt. 3:4).

Many of us captives of circumstances feel we have so very little left. And, indeed, some of the Lord's dear ones have nothing much left on the creature level but physical sufferings! If this be so, Beloved, must it not be ordained of God in order that we shall learn to find our all in Himself? (Col. 3:11b). Reading Mr. Bellett's little book on "Elisha" has rebuked me severely of late. He points out that both Elijah and Elisha had nothing — NOTHING BUT GOD! And surely *this freedom from having things* was a prime factor in their being able to be all for Himself, would you not think? J. G. B. notes, also, that Elisha required some time before he was ready to accept such a drastic reduction of creature comforts. We do not forget that neglect of the body is not the will of God (Col. 2:23); yet surely when Elisha let the unnecessary creature comforts go the spiritual side of his being

would be the more able to "set its affection on things above, NOT ON THINGS on the earth" (Col. 3:2). Right?

And what else, beyond the actual necessities of life, had the Apostle Paul but Christ? (Phil. 3:7-8). Furthermore, what shall we say of that blessed One, Who, "though He was rich, yet for your sakes He became poor . . ." (2 Cor. 8:9) and Who "had not where to lay His head"? (Luke 9:57). Certainly He gave a very minor place to His physical hunger in the wilderness (Matt. 4:1-4), counting the will of His Father as being all that mattered.

Here, then, is what I understand I am to say both to you and myself: If we find ourselves unable to take part in the affairs of daily life, should we not see in this a call to explore the possibilities open to the other half of us — those of the Spiritual level? What can be the sense in trying to keep our physical eyes pointed downward, uselessly, when our spiritual eyes can point upward — to our eternal benefit? If we had more, should we not want to "get going" at this and that? Likely we soon should be too busy even to remember the two captivity jobs to which we have been appointed — the cultivation, and showing forth, of true captive-submission — otherwise known as the Grace of Acceptance (Matt. 11:26) . . . and prayer that will bring down peace for His people, as well as become an opening into a vast field of communion with God.

Greetings, then, to all our Captive-companions as the New Year dawns! And may we catch the vision of the importance of making the most of what we have left. For surely that little bit may turn out yet to be the very part of our lives that was lacking in the development which would make the most of them for "the ages to come". May we all, therefore, as 1958 begins, hear Him say to our hearts afresh, "Occupy till I come," (Luke 19:13).

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To a graceless neck the yoke of Christ is intolerable; but to the saved sinner it is easy and light. We may judge ourselves by this: do we love that yoke, or do we wish to cast it off?

\* \* \* \*

Lord, whatever I enjoy, let me find Thee in it, and serve Thee with it.

\* \* \* \*

If the "Earnest of the inheritance" brings me such choice mercies, what rich blessings shall the inheritance itself bring?

## NOTES ON GOSPEL HYMNS AND THEIR WRITERS

*Hector Alves*

“Come unto Me,” it is the Saviour’s voice,  
 The Lord of Life who bids the heart rejoice.  
 O weary heart with heavy cares opprest,  
 “Come unto Me” and I will give you rest.  
 (Number 29 in “The Gospel Hymn Book”.)

The writer of this hymn, Nathaniel Norton, was a man of culture and education. He had given a good deal of thought to the subject of Christianity, but had never acknowledged himself a lost sinner in the sight of a holy God. Gospel Meetings were being held in Brooklyn, N.Y., the city where he lived, by George F. Pentecost, assisted by George C. Stebbins. One night Mr. Norton attended, and discovered his need of a Saviour. At an after-meeting that night he publicly confessed faith in the Lord Jesus Christ. On his return home from the meeting, he sat down and wrote the above hymn just as we have it. The next day the four verses and chorus were handed to Mr. Stebbins who immediately arranged the tune to which the hymn is usually sung. Soon afterwards it was sung in those very meetings which were still in progress.

Another of Nathaniel Norton’s hymns, also well known and popular in our Gospel Meetings is —

“Oh, what will you do with Jesus?  
 The call comes low and sweet,  
 And tenderly He bids you  
 Your burden lay at His feet.  
 O soul, so sad and weary,  
 That sweet voice speaks to thee,  
 Then what will you do with Jesus?  
 Oh, what shall the answer be?”

Some years ago, a brother in the Lord told me an interesting incident in connection with this hymn. His sister was attending Gospel Meetings in Kilmarnock, Scotland, being held by the well known servant of the Lord, John Ritchie. One night at the close of the meeting Mr. Ritchie gave out this hymn. It was not an unusual thing for him to make a few remarks in connection with the hymns which he gave out. On this occasion he put the question in the hymn, to the audience — “What will you do with Jesus?” Then asked, “What shall the answer be?” The young woman took the question to herself, and when Mr. Ritchie had repeated it, she arose from her seat at the back of the hall, and in a distinct voice, replied in her Scottish dialect, “I’ll just tak’ Him hame wi’ me, that’s what I’ll day wi’ Jesus, I’ll jist tak’ Him hame wi’ me.” She lived many years to prove the truth of her public confession of Christ, latterly on Vancouver Island, B.C.

## QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* How are we to understand 2 Cor. 5:16? What is meant by knowing no man after the flesh? Did Paul know the Lord Jesus Christ when He was here on earth?

*Answer.* "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh yet now henceforth know we Him no more."

Some think this means that Paul was acquainted with the Lord while He was a Man here on earth. That is reading into the verse something that is not there, and it is also a matter that is altogether irrelevant. Paul does not here use the Name "Jesus", the Name by which the Lord was known when He lived and walked among men. What he does say is that he once knew Christ only as a man. "And what if we had once known Christ in a fleshly way, we now no longer know Him in that way." Things have changed completely since that day on the Damascus road, with its great revelation. It is the possession of divine life that has changed the whole outlook. Our way of looking at people has undergone a change. "Henceforth know we no man after the flesh." Flesh has ceased to be the standard or pattern of our thinking and our judging in regard to any man. Fleshly ideas no longer should govern or control as far as knowing others is concerned. In verse 14 of this chapter the apostle writes, "The love of Christ constraineth us." This portion clearly sets forth what our attitude should be toward men. From this time forward, says the apostle, "know we no man after the flesh". The "flesh" here stands for what man is by nature; we do not look on the unregenerate as they look on one another. To know a man after the flesh is to know him by his outward circumstances of life. Paul had ceased to judge men by those standards. He looked on Jew and Gentile alike, regardless of birth, standing in society, or walk of life. He had once estimated Christ in that way, but not now; he knows Him now as "the Son of the living God, his Lord and his Saviour; he could write of Him as "the Son of God, who loved me, and gave Himself for me." (Gal. 2:20). After stating that he henceforth knew no man after the flesh, and that he no longer knew Christ in that way, the apostle goes on to write, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (Verse 17).

*Question.* Will you please help me and others with the following, in your Question Column in Truth and Tidings? We read in Hebrews 11 about Old Testament saints; "These all died in faith;" and of course they were not born in faith. Does this mean that all Old Testa-

ment saints had a personal turning to God? or conversion, as we know it?

*Answer.* The words "These all died in faith," in verse 13 of this faith chapter in the Epistle to the Hebrews, might refer exclusively to Abraham, Isaac, and Jacob, who are mentioned in verse 9. They had lived by faith, and died in faith. As they had lived, so they had died. They had died without having received the promises, although they beheld them afar off. (R.V. "greeted them from afar". When we come to the end of the chapter, (verse 39) we read, "And these all, having obtained a good report through faith, received not the promise," etc. The "all" here would include all whose names are mentioned throughout the chapter, as well as the "others" of verse 36. We do not believe that every Israelite mentioned in the Old Testament had a personal turning to God, far from it. Absalom, David's son, is one of many who did not die in faith. Concerning Samuel, we read, "Now Samuel did not yet know the Lord" (1 Sam. 3:7). Then in verse 20 we read, "And all Israel from Dan to Beer-sheba knew that Samuel was established to be a prophet of the Lord." Between those two periods there must have been a "personal turning to the Lord" by Samuel.

In verse 6 of Hebrews 11, we read, "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." A previous sense of estrangement to God is implied here, as well as a desire to come to God. The word "believe" in this connection is in the aorist tense, that is, it indicates a decisive act, and so means once for all. To believe that God "is", simply means that faith grasps the fact that He is the true God, the Jehovah God, in contrast to all false gods. In verse 13, the words, "these all died in faith" are rendered in most translations, "these all died according to faith." Abraham was reckoned as righteous when he believed God (Romans 4:3). From all that we read in Hebrews chapter 11, we can safely conclude that Old Testament saints had a personal experience of believing in God; and because of this they lived a life of faith. "By faith Abel." v. 4. "By faith Enoch." v. 5. "By faith Noah." v. 7, etc. "These all died according to faith" in God, and that faith made them "strangers and pilgrims on the earth" (verse 13).

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He that thirsteth after heavenly things is always filled; and the more he receives, the more he desires.

\* \* \* \*

Let holy preparation link hands with patient expectation, and we shall have far larger answers to our prayers.

**MIMICO, ONT.**—James Clerk had good ministry meetings and has gone on to Kitchener.

**KITCHENER, ONT.**—They had an appreciated visit from A. Douglas who gave helpful ministry for the saints.

**HAMILTON, ONT.**—W. C. Bousfield has been encouraged in well attended meetings in the Kensington Hall, with a number professing to be saved. The Saturday night meetings have been helpful.

**SUDBURY, ONT.**—Brother W. Madill writes of blessing being seen during five weeks' meetings by brethren Sherlock and Pears who are now in Orillia.

**HUNTSVILLE, ONT.**—Hector Alves is ministering the Word on "The Tabernacle".

**TORONTO, ONT.**—Wm. McBride has been faithfully preaching the Gospel in the Eglinton Ave. E. hall, with blessing in souls to Christ.

**SAULT STE. MARIE, ONT.**—A. W. Joyce had three weeks of very well attended ministry meetings. Brethren Craig and McVey of N. Ireland and Malaya are expected for short visits.

**OXFORD, N.S.**—D. Howard and F. Holder had a good start in a schoolhouse.

**SUNNYBRAE, N.B.**—J. McCracken had some meetings here.

**SYDNEY, N.S.**—The saints were encouraged by a good conference in their new hall and one professed to be saved.

**ALBANEL, QUE.**—J. H. Spreeman has just returned from a trip through Quebec province, visiting in the homes of Christians and unsaved; two of the latter had never been visited before. Because of conditions in this province even visiting in R.C. homes is greatly restricted.

**FREETOWN, P.E.I.**—As a result of the labours in the Gospel for the past two years of Albert Ramsay and Robert McIlwaine, helped also by Bert Joyse and Jim Smith, an assembly gathered to the Name of the Lord came together for the first time on November 3. The brethren have converted a school-house into a suitable little hall for gathering. Albert Ramsay has moved to a house about six miles from Freetown, so as to be near the new assembly. His address will be, Box 201, Kensington, P.E.I.

**CAPE BRETON, N.S.**—L. K. McIlwaine writes, I spent most of the summer here and had the joy of seeing a few souls saved. One whole family of six seemed to get to Calvary and are happy in Christ. I have been helping Robert (his son) in P.E.I. the last six weeks in a wooden tent, with good attendance and interest and a few have professed.

**WESTBROOK, MAINE**—The original meeting continues in the Bethany hall. They had a one day conference on Nov. 24th which was simple and good.

**BRYN MAWR, PA.**—A good conference was reported with about ten of the Lord's servants ministering the Word.

**FOREST GROVE, ORE.**—R. Peacock and A. Bergsma have seen some blessing.

**MABEL, MINN.**—L. Brandt and H. Wahls are preaching in this new place. Brethren De Buhr and Orr are in a store building in a new part of the city of Minneapolis. O. Smith and P. Elliott were encouraged in West Union, Ia., where some souls were led to Christ.

**DETROIT, MICH.**—A large and good conference with varied and helpful ministry was reported in West Chicago Blvd. Oswald MacLeod and Sydney Maxwell are expected for Gospel meetings in January.

**CHICAGO, ILL.**—Due to the South Town Express Way coming down State Street, the Grace Gospel Hall has been sold to the Highway Commission. The assembly is looking for a new location. Meantime temporary quarters have been found in 1357 West 112th St., corner of Loomis.

**PHOENIX, ARIZ.**—A helpful and well attended conference was held. J. McCullough remained for meetings in Sunnyslope, and Fisher Hunter in Phoenix for ministry meetings. A. Douglas went on to San Diego, Cal., Walter Gustafson to Albuquerque, N.M., for Gospel meetings. F. Pearson also was at Albuquerque and had two weeks at Coal Creek, Mo.

**FALLSTON, MD.**—S. J. Rea had an appreciated visit and found the assembly seeking to go on in ways pleasing to the Lord.

**EAST BOSTON, MASS.**—The recent conference was the largest and the ministry was excellent. We have been cheered by visits from Bren. J. McCracken, D. Petherick, G. G. Johnston and G. P. Taylor. Bro. McIlwaine is to have Gospel meetings.

#### NORTH IRELAND

**KEADY**—A. McShane is having a Gospel effort in the new hall.

**DONACLONEY**—T. Ball and J. Thompson are having good meetings.

**BATTLEFORD BRIDGE**—J. Wells and H. Wilson (Brazil) are having meetings near brother Wilson's own home.

**LIMAVADY**—T. Wallace and R. Beattie had some encouragement here and are now in Coleraine.

**BUCKNA**—G. D. Alexander was visiting and preaching the Gospel.

**BELFAST**—T. Campbell and Harold Paisley are having large attendance and blessing in a number professing in the Matchett St. hall.

#### VENEZUELA

Miss Doris White (who is an R.N.) recently left Boston to give herself to the work in assisting Miss E. Gulston in the Home for the Aged. Her address is, Apartado 38, Puerto Cabello, Venezuela.

#### WITH CHRIST

**TORONTO, ONT.**—Our brother, Thomas Robinson, went to be with the Lord on November 15. He was born in the flesh Sept. 30, 1873, and born of the Spirit in 1890, and soon after took his place "outside the camp". When carrying on his business, he took time to get away for Gospel meetings and saw some assemblies planted. He always had a deep interest in missionary activities. He was at meeting on the Tuesday night and with the Lord on the Friday. Mervyn Paul preached the Word at the funeral.

**DETROIT, MICH.**—Our dear sister, Mrs. E. Willert went home on Oct. 17th. She was saved 21 years ago and for the past 18 years has been in the West Chicago Blvd. assembly. She bore a quiet, consistent testimony for the Lord and will be missed. The funeral service was conducted by F. W. Schwartz.

**MANCHESTER, IA.**—Our dear brother, Frank McClain, went home aged 80. He was saved in 1929 in meetings held by O. Smith and Wm. Wark and has gone on happily, seeking to honor the Lord with his substance, thus laying up "Treasure in Heaven". Oliver Smith and Paul Elliott shared in the funeral.

**LONACONING, MD.**—Our dear sister, Mrs. George McCormick went home at the age of 81 on Nov. 16, after suffering much. She was saved at meetings held by the late John Conaway. Suitable words were spoken at the funeral by G. Graham and G. Baldwin.



# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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FEBRUARY, 1958



## FORGET NOT

*A. W. Joyce*

"Thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength (Isa. 17:10), wrote the prophet Isaiah of people in his day. In the darker days of Jeremiah, God said, "My people have forgotten Me days without number" (Jer. 2:32). Again and again in the same Book, God charges home the sin of FORGETTING HIM, showing how seriously God regarded this. Two things God emphasized to His people Israel —

1. Not to forget what they once were — bond-slaves in Egypt.
2. Not to forget what God had done for them in redeeming them unto Himself.

To do otherwise than this was base ingratitude to their God. But what about us? Do we not sing,

"But we have known redemption, Lord,  
From bondage worse than their's by far?"

If this is true, shall we repeat Israel's oft-times ingratitude?

That which we should FORGET NOT first of all is

### The Person of the Lord

The One Who was our Creator, Who in sovereign grace stooped so low, and suffered so much that He might become our Redeemer, surely should never be forgotten by us. We should not forget Him because of Who He is, because of what He has done for us, and because of all that we have received from Him. But how frail and forgetful we are! The Lord foreknew all this and as an antidote for forgetfulness He has left a constant reminder of Himself.

"The Lord Jesus the same night in which He was betrayed took bread . . . and said . . . 'This do in remembrance of Me.'" Do we all carry out this command on the first day of the week? And do we really REMEMBER HIM in carrying it out — discerning the Lord's body? Do we allow a paltry excuse to cover up disobedience? Joseph, when in prison, said to the butler, "Remember me when it shall be well with thee" (Gen. 40:14), as he recounted his innocent sufferings. Alas! the chapter closes with the words, "Yet did not the chief butler remember Joseph, but forgot him." The prophetic words of appeal in Lam. 3:19 surely fit the lips of our Saviour, "Remember mine affliction and my misery, the wormwood and the gall." Are these words being read by one who once sat in happy fellowship in the assembly around the Lord's Table, but is now far away from God? Your Lord longs for your return; or by one who once sat in adoring worship, who now sits with a parched soul and with dry eyes around the table of the

Lord? Your Lord longs to have once again your heart's affection as in the days of "First love".

### Forget Not — the Precepts of the Lord

Biblical students may differ as to the writer of the so precious and remarkable 119th Psalm — David, Ezra, Daniel, etc., but all would agree that the inspired writer of it, loved the Word of God with all his heart. In verse 16 he said, "I will delight myself in Thy statutes: *"I will not forget Thy Word"*"; and this promise or assurance re-echoes down the corridor of this Psalm in verses 83, 93, 109, 141, 153, and is the final note that is struck ere the echoes die away, in the last verse, "I do not forget Thy commandments." The Psalmist's intense love for the small part of Holy Scripture that then was written, surely puts us to shame who have all the completed volume of sixty-six books. Have we been neglecting it, or do we, like Job, esteem "the words of His mouth more than my necessary food" (Job 23:12). Is it "Unto me the joy and rejoicing of mine heart," like Jeremiah in chapter 15:16 of the book that bears his name? Is it "Sweeter also than honey and the honeycomb," as it was to the Psalmist (Psa. 19:10)?

### Forget Not — the Plenitude of the Lord

"Bless the Lord, O my soul, and *forget not all His benefits.*" (Psalm 103:2). Blessed be the Lord, Who daily *loadeth us with benefits*" (Psalm 68:19). When we try to think of all the manifold blessings and benefits which God has lavished upon us — spiritual, temporal and eternal, should it not fill our hearts with constant thanksgiving and praise. In reading through the book of Exodus one is made to wonder at the many occasions when Israel murmured against the God Who had been so good to them in meeting their every need. Turning the searchlight into our own hearts and lives, however, is it not a far greater wonder that we, who have received far greater spiritual blessing than Israel ever had, should so often find a murmuring spirit creeping into our hearts? Surely there is always a cause for thanksgiving, no matter how many trials a child of God may meet. With all our prayers, supplications and petitions, there should always be an accompanying note of thanksgiving pervade the approaches of the soul to God, see Phil. 4:6.

### Forget Not — the People of the Lord

When the Lord saved us by His grace, He not only put within our hearts love to the Person of Christ but also love to the people of God. The language of the world in its selfishness is like the language of Cain in Gen. 4, "Am I my brother's keeper?" When love wanes to the Lord, the spirit of the world's cold selfishness begins to creep in. The apostle John gives us one of the proofs of reality as, "We know

that we have passed from death unto life, because we love the brethren" (1 John 3:14). *We should not forget the poor* of the Lord's people, for the Lord never does. "Thou of God hast prepared of Thy goodness for the poor" (Psa. 68:10). The psalmist prayed, "Forget not the congregation of Thy poor forever" (Psa. 74:19). Paul wrote, "They would that we should remember the poor; the same which I also was forward to do." (Gal. 2:10) the poor of the flock were ever dear to the heart of the great Shepherd, they were the special objects of His care; if we are in fellowship with Him, the poor will have a near place in our hearts and we too shall seek to care for them.

We should not forget the Lord's people *when they are crushed with sorrow*. "Remember them that are in bonds; as bound with them; and them which suffer adversity, as being yourselves also in the body" (Heb. 13:3). Again we read, "The members should have the same care one for another. And whether one member suffer, all the members suffer with it" (1 Cor. 12:25-26).

One grace that in certain parts is dying out is the grace of hospitality. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). Admittedly, the housing problem has accentuated the difficulty of entertaining at conferences and special meetings, the Lord's people and His servants, but love will always find a way. Selfishness can multiply personal luxuries and make it well nigh impossible to "remember the stranger". If we close our hand upon the Lord and His people, God can easily close His Hand upon us. Let us *remember the stranger*.

#### Forget Not — the Lord's Place

We should never forget the place where the Lord has chosen to put His Name — the assembly of God. May we truly say, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth" (Psalm 26:8) "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Psalm 137:5-6). "The love of many shall wax cold" said the Lord of the last days, and is this not sadly true with many in their attitude toward the assembly gathered to the precious, peerless Name of our Lord Jesus Christ.

As the coming of the Lord draws so near, may we increasingly remember the Lord's Person, Precepts, Plenitude, People and Place and thus be taken up more wholly with interests and things pertaining to our blessed Lord and Redeemer.

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ERRATA: In January, top of page 11, it should read:  
"LET US offer the sacrifice of praise to God" (Heb. 13:15).

### NOTABLE CHARACTERS IN HOLY WRIT Onesiphorus — Not Ashamed

*G. G. Johnston*

Some very enlightening things are mentioned in the few verses in 2 Timothy, chapter one, in which reference is made to Onesiphorus. One is that the apostle Paul was for years in chains. This form of securing and distressing a prisoner adds greatly to his discomfort. Paul made reference to his chain, during his appeal to the conscience of Agrippa, saying: "I would to God that not only thou, but all that hear me this day, were both almost, and altogether such as I am, except these bonds" (Acts 26:29). When he had arrived in Rome and was detained in prison there, he called for the chief of the Jews. Among other things, he said to them: "For the hope of Israel I am bound with this chain." It is generally believed that while he was in Rome he was fettered with a chain to a Roman soldier. Using this simile, he raises a lament in Romans, chapter seven: "Who shall deliver me from the body of this death?", comparing our distress from the presence of the flesh in us, to that of any person chained to a decaying corpse.

During Paul's previous stay in Ephesus, Onesiphorus had ministered to him in many things, the details of which are lacking. All will be known in "that day", when our Lord will open the records of all our lives. We can imagine it had to do with the ordinary comforts of life, little things in themselves, but not too commonplace to be appreciated and acknowledged by an apostle, who expected nothing from others, but was prepared to give them all he had.

We are not informed regarding the purpose of Onesiphorus' visit to Rome. It may be that he was a merchant, who had come to that great commercial centre to buy or sell, or both. Whatever other objective he may have had, the least was not that of ministering to the comfort of God's aged servant, lying bound in prison. He must find him at any cost, and must do what he could to relieve him of distress. But where was he? In that large metropolis there were many prisons. Records would not be so carefully kept in bygone days, as today. He might be in any of those prisons. Onesiphorus began a diligent search of them, enquiring in each for this peculiar prisoner, bound not for his crimes, but for the cause of Jesus Christ. Day after day the search continued without success, but at length he was able to locate Paul, and, oh, what joy when they once more met.

Others might be ashamed to enquire for the location of jails, and of their inmates, but Onesiphorus was not ashamed. One can imagine that as soon as they had embraced each other, and conferred a short time, Onesiphorus would excuse himself and hurry away, only to return with some really appetizing food for the man who, apart from

such visits, must exist upon prison fare. Paul's clothing, poor and insufficient for his comfort in a cold, damp prison, would be replenished, and his bedding changed for better, no doubt.

It is easy to surmise that Paul would ask Onesiphorus many questions about individuals and assemblies in the many parts where he had laboured. They would rejoice together over progress in the Lord's work in some places, and weep over the failures manifest in others. And this was not one short visit, but one that was oft repeated, each bringing refreshment and joy to this servant of Christ.

Paul was aware that such visits were recorded by our blessed Lord, and would be rewarded at the Judgment Seat of Christ. Possibly because this was so vividly real to the apostle, he refers to it in those seemingly indefinite words, as: "that day".

Is there not a similar ministry for us to engage in today? Thank God, at present there are few places where one would be incarcerated for the cause of Christ. But, are there not many of His own, members of His body, who are shut in for one cause or another, to whom we may bring words, and other forms of refreshment? Are we living to please ourselves, or are we asking: "Lord, what wilt thou have ME to do?" Will there be any particular "mercy" to our credit, when we stand in "that day" to answer before our Lord for each day lived on earth?

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### DO YOU?

Who of us know

The heartaches of the restless crowds we meet,  
Each day in passing on the busy street —  
The woes and heavy cares that on them press  
Forebodings of their inmost soul's distress?

Who of us know? Do you?

Who of us think

Of how hot tears have traced the smiling cheek,  
Of scores we meet, who would not dare to speak  
The pangs they feel — the burdens that they bear  
Each hour that passes through the solemn year?

Who of us think? Do you?

Who of us strive

To free the slaves in Satan's fetters bound,  
The fallen, ruined, dying ones around —  
The human wrecks on deadly breakers tossed —  
By pointing them to Him who saves the lost?

Who of us strive? Do you?

## HOW MUCH ARE YOU FORWARDING

*Wm. Williams*

"We brought nothing into this world, and it is certain that we can carry nothing out" (1 Tim. 6:7). Speaking materially, how true this is! We arrived naked, helpless and the most shiftless of all creatures. When we leave this world, nothing of a material, physical or tangible nature goes with us. While this is true in the material sphere, it is very different in the spiritual realm. We did bring something into the world — a spiritual instinct — a fallen nature, which dogs our steps right to the grave. This nature reigns in our mortal bodies, until the day of our conversion, when a new birth takes place, the old nature is dethroned and the new man occupies its place. The old nature, however, is not eradicated by the new birth. Nor is it washed away by baptism. It remains to harass the saint until his dying hour, in one form or another. The flesh can be crucified though it is never actually put to death. The holiest saint on earth has to be on his guard against it in its many seducing forms. There is no such thing as sinless perfection. There is no such thing as being entirely free from temptation and evil thoughts. We must ever be on the watch-tower. It is said of the godly George Muller that he prayed that he might not die "a wicked old man". How much "filthiness of the spirit" there may be in one who passes for "a good, godly brother".

But there is another thought also regarding taking nothing out of the world. We can leave behind us some very valuable spiritual real estate. What about a good name that is better than riches? What about the memory of the just which is blessed? What about our influence?

There are five things stated about Moses in Deut. 34:5-12. 1. His death. 2. His vigour. 3. His empty chair. 4. His influence. 5. His testimony. We see the same blessing left by Joshua, who was, without a doubt, influenced by Moses. The influence of Joshua extended to the elders who prolonged their days after him. Peter had the same thought when he wrote, "Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance" (2 Pet. 1:15).

While it is true that nothing material can go with us, yet we have the blessed privilege of sending on much ahead, which, like forwarded baggage, we will claim and identify at the Judgment seat of Christ. There is no danger of having "excess baggage". We cannot send on too much, though we may withhold too much.

There are three sealed trunks that go with every Christian that are damp proof, ant proof and fire proof. The first trunk is labelled "TIME". What are we putting into this trunk which will go before us into glory? The second trunk is marked "TALENT". What are



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we doing with the gift God has given to us? Are we splitting hairs about forms and formulas? or are we desperately alive to the fact that we owe the Gospel to all whom we know and with whom we come in contact. Remember that the Lord does not ask you to be successful, but He wishes you to be faithful to your stewardship in the Gospel. The third trunk is marked "MEANS". Now this trunk is usually smaller than the other two, but the contents are very valuable, for they represent all that the Christian has given to the Lord from the day of his conversion until the day of his death. What a surprise it will be to many a believer to see written over the cheques he thought were for the Lord — "Not negotiable".

How much care we take in packing a trunk when we are going on a long journey. Let us see to it, dear brother, dear sister, that we are putting into our three trunks that which will be fire proof at the Tribunal of Christ, when every man's work shall be tried with fire.

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### TRUE DISCIPLESHIP

There are four great features which may be applied as tests of true discipleship.

1. A leaning entirely upon Christ for present and eternal salvation. That trust is to be a prolonged one. The safest believer is the one who trusts Christ now, at this present moment, as absolutely and intelligently as at the first. Salvation is not merely from the judgment of the great white throne, but from the power of sin, the world and Satan.

2. To sit down at Christ's feet, and to take in His teaching. For lack of this there are thousands of Christians today, whose testimony is useless. They have taken men for their teachers rather than Christ, and the creeds of men rather than divine realities.

3. To drink in the spirit of Christ — seeking to assimilate the spirit of Christ — to get at the very heart of Christ. The Lord sternly rebuked the two sons of Zebedee because they had not been drinking in the spirit of Christ, Who came not to destroy men's lives but to save them. We too need to drink in His loving, holy, tender, gracious spirit day by day, and thus increasingly make manifest that we are His disciples.

4. To "follow His steps". The example of the Lord Jesus Christ has been left us in the wondrous Gospels. They show us how to walk hand in hand with Him, till we see Him face to face. God give each one of us that holy ambition to be out and out disciples of Christ, for His Name's sake. This we shall be, if we trust Him, learn of Him and follow Him.

**SEEST THOU THIS WOMAN?**

Read Luke 7:36 to End

*J. A. Ronald*

In this most interesting narrative we have a sight that might well speak to every heart. We see a woman, having found her way to the only One with sympathy, love and power to meet her need, weeping tears of contrition, and grateful thanks upon the feet of her Lord. Simon, in whose house our Lord is sitting at meat, beholds the woman with critical eye and is fast reaching his conclusion, when Christ interrupts. The case of the two debtors having brought from Simon a correct reply, all attention is now turned to the woman, with the words, "Seest thou this woman?"

Let us look at:

**Her Sins**

Her guilty past well merited the title for this nameless woman: "a Sinner". Our Lord acknowledges this, the inspired writer declares it and Simon's pharisaical eye can readily detect everything, but that which will fit her for his society. He thinks of her not only as a sinner, but as one whose very touch is defiling. Yet, gladly taking the place her Lord and all others would give her, that of a five hundred pence debtor with nothing to pay, she willingly falls at the feet of Him who "came not to call the righteous, but sinners to repentance." What a contrast between this woman and Simon! He who knew the woman, knew not himself nor his Heavenly Guest, and, alas, had not

**Her Faith**

Likely as one of those hearing the invitation of Matt. 11:28 spoken just before this event, she obeyed. Now no opposition or insult from Simon or his company will keep her, with a heart burdened with sin, from reaching her Deliverer. She believed not only that He was able, but that He had already met her need, and her unrestrained tears were a true confession of a guilty past and of faith in her Lord. And well might we with her take up the words of another:

"O my soul, be still and ponder  
On this mystery, on this wonder,  
All for thee a guilty sinner  
In His sight.

"Did the Lord of life come down,  
Lay aside His throne and crown  
All to ransom thee from Hell?  
He fought that fight."

### Her Love

Is clearly seen by what she did, and well may we remember our Lord's words, as we look upon her works, "Forgiven much . . . loveth much". She used not only her tears, but her glory in wiping those glorious feet. Then came the many kisses of affection for her Deliverer, followed by the ointment of the broken alabaster box. None of these are to be had from Simon, not even in the common courtesy of that time. Yet this portion He must have and it is freely given Him by one whose love is great indeed.

### Her Peace

Salvation depended on faith in His work *for* her, and peace depended upon His word of assurance *to* her, and both of these she truly now possessed. What a calm after the storm! There is no need of another cloudy moment with His Word abiding in her. It is truly a humbling sight, as we view His suffering for us, but we have peace in the word of His forgiveness.

We all fit well into the circumstances of the woman's debt, but I wonder which of the two persons portrays the reader and the writer today? Is it Simon, sitting at the table with Him, yet offering no water of refreshment, kiss of affection, or ointment of worship? Or is it this silent, nameless woman bringing joy to the heart of her Lord and her God.

Oh my soul, "Behold this Woman" that thy tears also may flow out, and like her "Behold the Man" who has said to us "Thy sins are forgiven".

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The secret of safety—the blood sprinkled.

The secret of assurance—the Word believed.

The secret of lasting joy—God's will obeyed.

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### SUBSCRIPTIONS

To all those who have already remitted for 1958, we render thanks. To those who have neglected to do so, please remit as soon as possible. We have again to remind our U.S.A. subscribers that Postal Orders cannot be cashed in Canada unless marked in "Canadian funds". When not thus marked, we have to write a letter to the sender, returning the order for correction. Quite a number of these letters have had to be written. It is very helpful to us, — in the case of renewals by parcel to replace single subscriptions, — when the names and addresses of the cancelled singles are included in your letter. Your co-operation will be much appreciated. In sending in names and addresses of new subscribers, PLEASE PRINT IN BLOCK LETTERS.

## WALKING WITH GOD

It is said of Enoch, in Gen. 5:22, that he *walked with God*; and in Heb. 11:5, that he *pleased God*. From these Scriptures we see that *walking with God* and *pleasing God* are inseparable. This is beautifully brought before us by the Lord Jesus when He says (John 8:29): "And He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." We find the same thought in 2 Cor. 1:12, where Paul says: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." The second verse of chapter 4 is just a confirmation of the same truth. There the apostle says: We "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

There are two or three things in the life of Enoch worth noticing. I would like to refer to them. The first thing I would mention is this, that nothing is said about any one special act that Enoch did. Of Abel it is said that he offered a more excellent sacrifice than Cain; of Noah that he prepared an ark; of Abraham that, when he was tried, he offered up Isaac; and so on with all the others mentioned in Heb. 11. But of Enoch it is said "he pleased God"—"he walked with God". What encouragement there is here for every one of God's children.

This leads me to the second thing to be observed in Enoch. He *walked with God three hundred years* and had this testimony, that he *pleased God*. What can grace not do with us when we are subject to the Father? Truly Enoch's life was a lively illustration of that Scripture in Isaiah 40:31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Surely we do well to remember the exhortation: "Let us not be weary in well-doing, for in due season we shall reap if we faint not" (Gal. 6:9).

The third thing I would observe is, that Enoch walked with God *in a very dark day* — a day when iniquity was abounding, and when the love of many was waxing cold. Just read Gen. 6:5, and you will see that Enoch walked with God in a day when "the wickedness of man was great in the earth." Previous to Enoch walking with God, we read that Abel was slain; and shortly after Enoch's translation the deluge came — the righteous judgment of God on account of sin. Yet, in the midst of it all, Enoch walked with unflinching step. He was "steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). In like manner you and I are called to walk with God in *this* present evil day — a day in which God's Son is

rejected — in which Cain's religion is making rapid strides, while iniquity is abounding, and evil men and seducers are waxing worse and worse, deceiving and being deceived (2 Tim. 3:13). Truly this world is ripening for the judgment of God; but the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment (2 Peter 2:9).

The last thing I would notice is, that Enoch "*was not, for God took him*" (Gen. 5:24). Before the judgment came, Enoch was removed to be with the Lord; and so will it be with us who are the Lord's in this dispensation, "for the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18). What a privilege is conferred on us that we should be permitted to walk with God! What dignity is ours! Little wonder we are enjoined to "walk worthy of the vocation wherewith we are called" (Eph. 4:1), and to "walk worthy of the Lord unto all pleasing" (Col. 1:10). Let us not forget the responsibility that rests upon us. "Can two walk together except they be agreed?" (Amos 3:3). "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people," etc. (2 Cor. 6:14-18). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Walking with God is the only remedy for pride of heart; for no flesh can glory in His presence. Walking with God is a remedy for evil-speaking; for it is written: "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John 12:49). Psalm 19:14 will be the constant cry of one who walks with God: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord." Walking with God will keep us obedient children. Enoch had this testimony, that he pleased God. The Lord Jesus said, "I do always those things that please Him." Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). Brethren, "The night is far spent, the day is at hand; let us, therefore, cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day" (Rom. 13:12-13).

## ABOUT OUR RESENTMENTS

Mervyn Paul

When you stop to think about it, would it not be most surprising if, when they spat in the Lord Jesus' face, He had said, "I resent that"?

We read that His anger arose when grieved with the hardness of men's hearts (Mark 3:5). And He was moved with indignation when His disciples rebuked "the mothers of Salem" (Mark 10:14). But when we review all the indignities He suffered while He dwelt among men, do we not find it impossible to think of a single instance where we could say that Resentment, (as we think of it) was in evidence? Yet what a lot of us there are who sincerely believe that not only is our Resentment nearly always justified, *but also that it is some sort of a virtue to react that way!*

In recent years the unhappy truth has been hammered into my consciousness that a truly vast area of basic Christian living, and spiritual growth, is being undermined, habitually, by failure to recognize the soul-damaging effects of Resentment, and its twin, Self-pity . . . IN MOST CASES, QUITE UNCONSCIOUSLY. Along with this situation often goes something that seems surprising — an ardent longing for a more spiritual life!

Now perhaps we should consider just what Resentment is, and what makes us feel that way. The authorities tell us that there are probably five basic patterns of Emotions: Lust, Fear, Anger, Elation and Grief. In addition there are many composites of these. (Love, Courtship and Marriage note: Young people should know that the delicious, romantic (erotic) love, which they so greatly worship, has its roots in what is now called "lust" — a stern lesson which Experience finally teaches us all, but which many find out too late.)

To resume: Resentment, therefore, is something more than the sudden emotion of Anger. It is something that goes on to become an Attitude — *a disposition toward feeling grieved* because someone hindered us, or went against what we regarded as our interests, or injured us, or our friends — either in fact, or in imagination.

Considered in the half-light of the half-truths of ordinary ideas of daily living, we find it quite reasonable to conclude that Resentment is entirely justified under such circumstances. We suppose that anyone who has an ounce of "spunk" within him, her, is bound to act that way . . . and we secretly admire him, her, for it. Yet even poor, unsaved psychologists can see more deeply than that. They diagnose Resentment, bluntly, as "an emotional attitude" arising from the "THWARTING OF SELF-ASSERTION BY PERSONS OR THINGS."

Hmm . . . Arising from the "thwarting of self-assertion by persons or things." Doesn't sound so good, does it? In fact when we think of the ceaseless practice of the Grace of Acceptance by the Man, Christ Jesus, it sounds like the very opposite to His way of living, wouldn't you say? Certainly He Who took the seven long steps of Self-humbling described in Phil. 2:5-8 was not tainted with Self-assertion. That is something which characterizes you and me, and others like us. Moreover, the fact that we can feel resentful towards people or things shows up our hateful Self-life, the Flesh, as being the source of our Resentments. Failing to see ourselves as God sees us, we are ready, nearly always, to blame persons or things for our troubles, instead of judging our Feelings and Attitudes in the light of His Word . . . Right? (that's the way it is with me, anyway — alas!)

The word "Resentment" is not found in our Bibles; but as an *attitude of ill-feeling* its existence plainly appears in the Divine records. The story of Cain's self-will, rejection, anger, resentment and revenge (Gen. 4) needs only to be recalled to provide proof of its presence. Sarah's resentment towards Ishmael was definite (Gen. 21: 9-10). Consider, also: Rachel versus Leah (Gen. 29:30-32; 30:1); Esau's resentment over the stolen blessing (Gen. 27:41); of Laban's sons (Gen. 31:1-2); of Jacob's sons re Dinah (Gen. 34:7, 13, 25-31), and Joseph (Gen. 37:4). Passing over those of Job, of certain complaints in the Psalms, of the "vexation of spirit" of the writer of Ecclesiastes, and going on into the New Testament, we find the resentments of the chief priests, scribes and Pharisees continually nagging at the Lord Jesus. Doubtless these "fiery darts of the Wicked One" were meant to try to turn Him aside from the Perfect Servant pathway; and failing in that, to discourage, hinder and defeat His ministry. And how dismally they failed! But there were other victims of it.

As one example written for our instruction, we read: "And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. *And when His disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?* But He turned and rebuked them, and said, *Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them. And they went to another village.*" (Luke 9:51-56). Thus we see how disciple-resentment at the way He was treated was rebuked — not commended. Should we not

have thought that, if ever Resentment was justifiable, it would have been on such an occasion?

Other instances come readily to mind; but since the above story deals with one example of disciple-resentment, let us look at it for our own benefit. It provides a good clear picture of *the harm this graceless evil does to ourselves*.

1. It put James and John completely out of line with the purposes of the Lord.

2. It made *their flesh* right ready to act "for His glory", as they evidently supposed. (Compare Peter's zeal at Gethsemane: Matt. 26: 51-54). They even had what they considered to be chapter and verse as a warrant for their fire-from-heaven suggestion.

3. It only earned for them His rebuke — which, in turn, saved them from presumptuous sin.

4. Since they had hopes of seeing Him crowned as Israel's conquering King, it demonstrated the truth afresh (so easily seen, also, in the other cases noted) that Resentment is an attitude which arises mostly when our self-assertion is thwarted, or our friends injured.

5. And unless His grace made them truly repentant, who knows but that they resented His attitude and His rebuke?

However, let us not forget that our Resentments do the very same kind of things to us. Perhaps you can recall remarks like these, all indications of Resentment either active or smouldering:

"Who does he think he is? He doesn't need to think he can get away with that!"

"Well I like that! Did you hear what she just said to me?"

"He sure had it coming to him! He won't get any sympathy from me. He treated my sister like dirt."

"Are my parents ever the old meanies! Just wait until . . ."

"Oh, everybody else can have friends, go places, and have things *but not me!*"

"Why can't people mind their own business and leave me alone?"

"He really burns me up" (with Resentment, of course.)

"Oh no, I never can do anything right *to suit him.*"

The most grievous part of all this is that our Heavenly Father not only must listen to such things, and watch their outcome, but also must have patience with us *when we actually suppose such attitudes to be commendable, while we count as "soft" those who seek grace to keep from indulging them.*



### A TRUE LEADER

The servant of Christ cannot lead others in a path which is strange to himself. He must tread it himself first, before he can be entrusted by God to guide others along it. In order to have the moral fitness to be a leader, he must first be a follower. Look at Moses; he first surrendered all the glory of Egypt himself, then God used him to lead His people, Israel, out of it. Would God have called him to the honoured place of Israel's leader, if he had not in his own heart and soul been out of it long before? Certainly not. He never uses men to teach others what they do not practice themselves. Is this why there is a dearth of guides and shepherds in the flock of God? Nor is this all. Moses tasted the trials of the wilderness, by being in "the backside of the desert" forty years, tending the sheep, ere he was called to lead Israel as a flock, through that desert. It is the man who has learned by experience the trials of the wilderness, the daily life of dependence upon God, who alone can teach, and guide others safely along that path. Is the lack of practical teaching and godly guidance in the ways of God so manifest at this time, due to the fact, that few are acquainted experimentally with these ways? A true guide and leader of God's people must be in his measure a pattern of them, a sort of head line which they may copy. Able in his measure to say "Those things which ye have seen in me do" (Phil. 4:9). It does not always follow, that even with such wise and godly leaders, the saints follow on. Israel rebelled against Moses: all in Asia forsook Paul. Nevertheless, true and godly guides are a great blessing in any church, and should be owned and esteemed.

### A GODLY EXAMPLE

A dying Christian mother, giving her last counsels to her son and daughter, who were Christians in fellowship with a little company of the Lord's people gathered in His Name and seeking to be guided by His Word, amongst whom her departed husband had long laboured, said, "You have the Word of God, and you have your parents' example, and God expects you to hold fast what you have been taught, and to imitate what of grace you have seen. Your father and I have been kept amid many trials of faith, restful and happy, and God has been all that He promised to us while walking in the paths of His Word. When you are tempted to forsake the path of obedience for something more attractive, with less need for faith in God, let your parents' testimony to the real blessedness of walking in the truth come to your remembrance."

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Tim. 3:14).

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

Hark! sinner, hark; we have tidings so true;  
 Tidings of pardon, and blessing for you!  
 God, in His Word, says that **Christ on the tree**  
 Died for guilty sinners, and "Salvation is free."

T. D. W. Muir was an evangelist, a pastor, and a teacher, as well as a writer of some good gospel tracts. Although well known to a number of our readers, perhaps few are aware that Mr. Muir was also a hymn writer. Besides the above familiar gospel hymn, No. 39 in "The Gospel Hymn Book", he also wrote —

'Tis the voice of Jehovah commands thee, "Awake!"  
 For time is fast passing, thy soul is at stake;  
 Eternity's darkness and gloom draweth nigh;  
 Then awake! ere ye perish — for "Why will ye die?"

No. 140

and

We love to sing of the Lord who died,  
 And His wondrous love proclaim;  
 How there's life and peace through the Crucified,  
 And salvation through His name.

No. 146

and

Oh child of God, there is for thee  
 A hope, that shines amid the gloom,  
 A gladsome hope, that thou shalt see  
 Thy Lord, for He will surely come.

No. 205

Besides these, and not appearing in our current hymn books, there are —

"Saints of God, redeemed and precious."  
 containing six verses of eight lines each, and —

"Only on Thee, Lord, only on Thee."  
 also containing six verses, and —

"Looking to Jesus, looking to Jesus,"  
 with five verses and a chorus, and —

"There is a Saviour, strong and loving."  
 with five verses, and —

“There are ‘many mansions’ yonder.”

and —

“Since I, a guilty trembling one.”

with four verses each.

Thomas Donald William Muir was born in the village of Orms-town, Quebec, February 25th, 1855, and faithfully brought up in the teaching of the Presbyterian denomination. In November, 1870, the family moved to Hamilton, Ontario. In June of 1874, Messrs. Donald Munro and John Smith began a series of Gospel Meetings in that city, and, through a friend, the Muir family heard of the meetings. James P. Muir attended, taking along with him his two sons, Thomas, and Kenneth. Behind the platform fastened to the wall was a large printed poster, with the words — “FRIEND, thou art travelling to ETERNITY, to an everlasting HEAVEN or to an endless HELL. WHICH?” That question burned its way into the heart of Thomas Muir, who was then in his twentieth year. Two nights later he was back at the meeting, and, to quote his own words, “Faced with the question, this time I acknowledged that I was a sinner, and dying as I was, would perish forever. But, while John 3:16 was being quoted from the platform, I looked away from self and sin, and found peace through faith in the Lord Jesus Christ, the Son of God, who on Calvary died for my sins according to the Scriptures” (1 Cor. 15:3). It was then Mr. Muir’s desire to lead others to the same saving knowledge of the truth. In the Assembly that was formed in Hamilton at that time, there was an aged, godly brother who had been the means of bringing Donald Munro and John Smith to that city. This good man urged Thomas Muir to go forth with the glad tidings of the gospel. After a good deal of exercise of heart, he did so., first in parts of the Province of Ontario and then in the State of Michigan, where he spent the greater part of his life. Mr. Muir went to Detroit to preach the gospel, when that city numbered about 100,000 people. He used to tell how he stood with his wife, by the Detroit River, and preached the gospel in the open air. Continuous labours in the gospel in that fast growing city brought results, and as the city grew and prospered, so did the work of the Lord. Mr. Muir’s labours for the Lord took him to all parts of the United States and Canada, as an evangelist and a teacher. He was a frequent and an acceptable speaker at Conferences of the Lord’s people gathered to His peerless Name, from Coast to Coast.

At the age of seventy-six years, and after five weeks of painful illness, he passed into the presence of the Lord on February 7th, 1931. When told that the end was near, he said, “That is good news.”

Mr. Muir's last message to the saints in his home assembly in Detroit where he had ministered the Word for so many years, was, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (2 Cor. 5:17). He closed with the words, "May the Lord Himself speak to our hearts. He has changed us by His grace morally, that is conversion, He will change us by His power and make us like Himself by and by —

"Then we shall be where we would be,  
Then we shall be what we should be,  
That which is not now, nor could be,  
Then shall be our own.'"

### QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* Would you please answer in your page of "Questions and Answers," through Truth and Tidings, the following questions:

1. Please explain the "Church Universal", and the "local aspect of the Church."

2. Are those only, that meet in Assembly capacity, in the local aspect of the Church?

3. In a town where there is an Assembly gathered on scriptural grounds, can it be said that Christians meeting in denominations are part of the local Testimony, when apparently they do not know the truth of so gathering, and are not present to be subject to the leading of the Holy Spirit, or discipline, etc.?

4. Can a group of Christians meeting in a denomination that is referred to by a name, claim the promise of Matt. 18:20? Or is this promise only for those that acknowledge no other Name but that of the Lord Jesus Christ?

*Answer.* Space will not permit our going into these questions as we would like to do, but we submit the following for consideration:

1. In Matthew 16:18 our Lord replied to a statement made by Peter, "Upon this rock I will build My church." The "church" here referred to, could be called "the church universal". Christ is the builder of it, and it is composed of every believer in the Lord Jesus Christ. This church does not consist of companies, but of individuals, those who have been born again, and as such, these individuals might be found anywhere, whether connected with a denomination or not. This building is not yet completed, it began on the day of Pentecost,

and will continue to be built until "the Lord Himself shall descend from heaven with a shout" (1 Thess. 4:16). Most of the universal church is now in heaven.

The local aspect of the church is seen in each Epistle which is addressed to such churches as: "Unto the church of God which is at Corinth" (1 Cor. 1:2); "Unto the churches of Galatia" (Gal. 1:2); "Unto the church of the Thessalonians" (1 Thess. 1:1), etc. These "churches" were composed of companies of believers gathered together in a given locality. The first to speak of a local church was the Lord Jesus Christ Himself; "Tell it unto the church" (Matt. 18:17). It is true that no such churches existed at the time these words were uttered, but the Lord was looking forward to, and making provision for, that which was to come. The building of these churches, called "the churches of Christ" in Rom. 16:16, has been put into the hands of men. Paul, in writing to the church at Corinth, reminded them: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1 Cor. 3:10). The church of God at Corinth, as well as all other churches in any given locality, was composed of believers who had been called into a fellowship. "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9). We believe this refers to assembly fellowship. A like fellowship existed at Jerusalem. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Such is the local aspect of the church; a company of believers gathered unto the Name of the Lord Jesus Christ. See Matthew 18:20, 1 Cor. 5:4. The meaning of the Greek word "ekklesia" translated "church", means "a called out company". Each local church stands by itself, and is responsible to its Head in heaven.

2. The answer to this question is an emphatic, Yes. Every believer is in the church which is His body; but every believer is not in a church in a given locality, that is, "gathered unto the Name of the Lord Jesus Christ". We read in Acts 2:42, "were added unto them"; these were added to the church at Jerusalem. That is, they were added unto the 120 who were in the church at Jerusalem, (Acts 1:5) not to the 500 brethren in Palestine. As already mentioned, there was a "fellowship" which existed in Jerusalem, and to that fellowship those who "gladly received his word" were "added". Some in our day have been in the church universal for weeks or months before they were added to the church in a given locality.

3. We answer this question by asking, How could they possibly be? Church doctrines are not taught, nor could they be practised in

such places. Human names make divisions; the Name of the Lord Jesus Christ binds together in one. Those in denominations are taking another name than that of the Lord Jesus Christ. The word "denomination" means "a name", or "a title". That which marks New Testament churches today is that they own no name but the Name of the Lord Jesus Christ alone. How can we say that Christians in any or every denomination in a place form part of the local Testimony in that place? What kind of a conglomeration would that be? In such a condition, how could 1 Cor. 5:13 be carried out? "Therefore, put away from among yourselves that wicked person?" Put away from what? or put away from where?

4. No group of Christians meeting in a denomination taking any other name than that of the Lord Jesus Christ, can claim the fact (it is more than a promise) "there am I in the midst of them" (Matt. 18:20). To take any other name is a denial of His Name. It was said of the church at Philadelphia "and hast not denied My Name" (Rev. 3:8). Christendom is full of unscriptural names; but true scriptural churches know only one Name. When all other names shall have perished, "His Name shall endure for ever: His Name shall be continued as long as the sun . . . And blessed be His glorious name for ever." (Psalm 72:17, 19).

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### DANCING

(Ex. 15:20, Psalm 149:3). Dancing is frequently referred to in Scripture. In the religious life of Israel it figures largely. We have instances of men (2 Sam. 6:14), of women (1 Sam. 18:6), of children (Job 21:11) dancing, but *never of sexes dancing together*. The modern dance, in character, aim and object is as unlike the dancing sanctioned in Scripture as light is to darkness.

\* \* \* \*

The oldest parable in the world is found in Judges 8:8-15.

The greatest battle song is found in Judges 5.

The original name by which the prophets were known was "Seer" (1 Sam. 9:9). This is a suggestive name, indicating their possession of gifts of perception and discernment as well as having visions of God.

\* \* \* \*

Divine prophecies have springing and germinant accomplishment throughout many ages, though the height or fulness of them may belong to some one age (Lord Bacon).

**MONTREAL, QUE.**—N. Gratton is still under the Doctor's care and is not able for much activity. B. Grainger had the joy of baptizing two more French R.C. converts from the Valleyfield area and has seen a formerly fanatical woman near Thurso profess to be saved. Fifteen from Valleyfield are now in fellowship in the French assembly in Montreal.

Brother Grainger requests that all tract bands and workers using French tracts contact him at Box 213, Station B, Montreal, Que., as the brethren hope to make a special effort in mailing tracts and following up contacts thus made.

**CHARLOTTETOWN, P.E.I.**—Robert McIlwaine and Bert Joyce are being encouraged by the interest in the Gospel here.

**JACKSON, MICH.**—L. E. McBain and N. Crawford expect to commence Gospel meetings. Brother McBain was encouraged in recent meetings in East Aurora by some professing to be saved.

**McKEESPORT, PA.**—George Baldwin and George Graham have been encouraged recently in meetings when three professed. Brother Graham expected to move shortly and his new address will be 1913 Butler St., McKeesport, Pa. (This should have been in last month, but was inadvertently missed).

**EAST BOSTON, MASS.**—Searching Gospel meetings have been held by L. K. McIlwaine.

**PHILADELPHIA, PA.**—C. Patrizio has not been well but has kept busy sending Gospel tracts and many Scripture calendars to Italy, Canada and the U.S.A., and has sought to give help to assemblies in this neighbourhood.

**AREDALE, IA.**—S. Hamilton is preaching the Gospel. Before the New Year he had three months in Canada and Minnesota.

**HITESVILLE, IA.**—Six of the Lord's servants ministered the Word with help from God, with many unsaved present in the evening to hear the Gospel.

**ONTARIO, WIS.**—Paul Elliott, helped by E. McCullough, had Gospel meetings with blessing and hopes to return after the New Year.

**MANCHESTER, IA.**—L. Brandt and R. Boyle expected to commence Gospel meetings early in the New Year.

**BLUE RIVER, WIS.**—C. Yost and D. Hyde saw some interest in meetings.

**SAN DIEGO, CAL.**—The conference was well attended and profitable. A. Douglas went to Long Beach for ministry meetings and J. McCullough to Monrovia. Fisher Hunter went to West Jefferson and had some appreciated meetings ere the assembly moved to the new location (given elsewhere). A young woman was baptized after the Gospel meeting.

**SUNNYSLOPE, ARIZ.**—Oliver Smith has commenced Gospel meetings.

**CAMDEN, N.J.**—The New Year conference was largely attended. Twelve of the Lord's servants were present to minister. Hector Alves is continuing with well attended and appreciated meetings. There has been fruit in the Gospel.

**NEW YORK, N.Y.**—H. Fletcher had an appreciated visit to 73rd St. and also with the Spanish assembly, many of whom he saw saved in Puerto Rico. He was cheered by their love and warmth. Mrs. Fletcher is somewhat improved in health.

#### NORTH IRELAND

**BELFAST**—Our aged brother, T. Campbell and H. Paisley have had 10 weeks in the Matchett St. hall and the meetings continue. They preached right through the holiday season with a full hall nightly and

a large number have professed to be saved. Bren. McShane and Lyttle are expected in Windsor, Belfast, when they finish at Newmills where a number have been saved. T. Ball and Thompson have seen souls saved at Donacloney. E. Allen and B. Nesbitt have had large meetings near Growell. Conferences at Gransha, Ahoghill, Buckna, Armagh and Mullafernaghan at the holiday time all reported to be very large and good.

**DUACA, VENEZUELA.**—Wm. Williams and John Frith are in a new settlement in this district with a good attendance and blessing in the Gospel.

**CHILE, S.A.**—(Casilla 1015, Concepcion, Chile). Brother Richard Hanna writes: "It has been a joy to see God's Hand in blessing during 1957. A number of souls have passed from death unto life and are living to please Him. We have also had the pleasure of seeing a little assembly formed in accordance with the New Testament pattern in the city of Lota. It is a bright testimony in the midst of all the wickedness and darkness around."

#### WITH CHRIST

**LA CROSSE, WIS.**—Mrs. John Johnston, aged 78, departed to be with Christ on Dec. 24th. As a girl of 16, she went to work in the home of a Christian who was referred to as "Born again Beech" and through their testimony attended meetings in Nodine, Minn., held by Mr. Matthews and Mr. C. Hoehler. She was saved and gathered in Nodine and later in La Crosse. Paul Elliott preached the Word at the funeral.

**CALGARY, ALTA.**—On Dec. 2nd, Mrs. E. Crawford aged 84, passed peacefully into the Lord's presence. She was a quiet saint who bore a good testimony and for many years ministered to the Lord's servants in the West. W. Stinton gave a good word at the funeral.

**SOUTH BOLTON, QUE.**—Gustaf Hoerner, a beloved saint, went home recently at the age of 94. His godly testimony and kindly help aided B. Grainger and others to spread the Gospel in Bolton Centre and district where he will be greatly missed.

**EARLTON, ONT.**—Our dear sister, Mrs. H. Baldwin, went to be with Christ on Dec. 17 in her 78th year. She was in fellowship since the assembly began. B. Widdifield, helped by Vincent Davy, preached the Word at the funeral.

**DETROIT, MICH.**—James Walker went to be with the Lord on Dec. 14 at 82 years of age. He was born and saved in Scotland as a young man. He came to Toronto, Canada, about 50 years ago and was in fellowship until he moved to Detroit 30 yers ago, first in Central hall and then in West Chicago Blvd. The large attendance at the funeral evidenced the esteem in which he was held.

**PRINCE ALBERT, SASK.**—Mrs. Gertrude Hodgson, who was saved in her teens in Taylorside, went home to be with the Lord. She had been in fellowship in Prince Albert for the past 20 years where she lived a quiet, consistent life. J. Ronald preached the Word at the funeral, also at

**YORKTON, SASK.**—Brother G. C. Vandavelde, after a lengthy illness went home on Dec. 14, aged 72. He was saved through personal visits when living at Hudson's Bay. For the past 9 years he was in happy fellowship in Yorkton, ever appreciating his deliverance from Romanism, and was active in personal work.

**CREEMORE, ONT.**—Remember in prayer our brother and sister Jim Dale and his wife. On December 31st, their two little boys, aged two and four, wandered from home to the little, near-by creek, fell in and were both drowned. A large number gathered in sympathy at the funeral where the Word was preached by J. Adams; F. Pearcey and A. Ramsay helped.



# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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MARCH, 1958



### RENEWALS

Have you renewed your subscription for 1958? If not, please remit as soon as possible, thus saving us extra work at this our busiest time of the year. Some have not as yet noted the new rates — Two dollars for single copies, One Dollar fifty cents for five or more in a parcel to one address, 10 shillings for single copies in the Sterling area, and seven shillings per copy in parcels of five or more to one address. Make cheques, orders, etc., payable to Truth and Tidings, 26 Munro Blvd., Willowdale, Ont., Canada. Remember that U.S.A. postal orders cannot be cashed in Canada unless marked by the P.O. "In Canadian funds."

### BOUND VOLUMES

Most of our supply of the 1957 bound volumes already have been ordered and mailed. We still have some on hand, please order soon if you wish to obtain a copy. We have also made up a few more of 1956. The price per copy of the bound volumes is Three Dollars.

### VENEZUELA

From brother Wm. Williams we received an interesting letter, which we quote in part. "We had a good 43rd conference at the Port ere we left. There were large crowds and around 500 broke bread. Mr. Saword baptized eleven before a full hall. A woman professed during the latter part of the meeting. Then we came on to Mirimire with Sr. Naranjo and had a happy week end. The Lord has been working there for some time and Cirilo Chavez has seen a good harvest of souls. He baptized eight men and eight women before a packed hall. On Sunday night, Naranjo and I took the meeting and two professed. One was a woman I have preached to for fifteen years and it was good to see her weeping and confessing Christ.

We came to Puerto Cumarebo to the Cummings home for a week. Brother Bruce Cumming is building a hall in Coro and we are having nightly meetings there. Bruce is a hard worker, a real plodder and a humble brother. Must close as Bruce and I go to Coro to work a part of the city and try and get more people in. Coro is a hard place."

### CUBA

Brother E. J. Wickert writes from his new address, (Apartado 8, San Cristobal, Pinar del Rio, Cuba) :

"We are very happy in our new field of labour for the Lord, have had some good meetings so far and trust to see some saved here. Last Lord's Day the meeting place was full, with over forty unsaved present, so we have much for which to thank the Lord. Brethren E. Doherty and D. L. Adams have come down from time to time to help out. We go to the Pinar assembly each Lord's Day to remember the Lord. We haven't been up in the mountains yet, because of the weather, but trust to get there next month, D.V. We need much prayer."

## FEAR NOT

*A. W. Joyce*

Written largely and often across the pages of Holy Scripture are the words, FEAR NOT. What triumphs have been wrought for God by those who have had no fear, save only a reverential fear of God and a wholesome fear of sin!... What losses have been sustained, even to the shipwreck of testimony, because of fear! Some have swerved from the path of obedience, some from the path of service, and some have been overwhelmed by the world through fear. Solomon spoke truly when he said, "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." (Prov. 29:25).

### The Unreasonableness of Fear

Though doubtless no man has ever breathed who at some time has not been overtaken by fear, yet as far as the child of God is concerned, how unreasonable fear is when we remember,

(1) We have been redeemed: we belong to God: we are dear to His heart. "Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine." (Isa. 43:1). "If God be for us, who can be against us?" (Rom. 8:31).

(2) God's Word assures every believer of their perfect acceptance in Christ and of their eternal security. "There is no fear in love; but perfect love casteth out fear" (1 John 4:18).

"Thy perfect love hast cast our fear,  
Thy favour shines upon us here."

(3) We are now under God's protecting care, not only in regard to our spiritual needs, but even as to our temporal concerns as well, (unless we take ourselves out of the Hand of His loving care, see Matt. 4:7). "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalm 34:7). So that we may truly sing,

"Not a single shaft can hit,  
Till the God of love sees fit."

### Causes of Fear

Ignorance of the Word of God often causes doubt and fear to fill the heart. This ignorance of the Scriptures is excusable in a babe in Christ, but if one has been any length of time in the faith, there is no excuse for this ignorance which is but the result of neglecting the daily searching of our Father's Word.

Another cause of fear is a guilty conscience. When sin has been committed in the heart or life and has not been confessed to God (1 John 1:9), the whole moral being has been weakened as a result.

How true the old proverb, "Conscience can make cowards of us all." When we lose a good conscience, we lose our courage as well.

A third cause of fear is to get our eyes off the Lord and to look in the wrong direction. Before Moses was fitted by God and commissioned to go to deliver the children of Israel out of Egypt, he thought he would hasten the plans himself. "*He looked this way and that way* and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." The next day we read, "Moses feared, and said, 'Surely this thing is known.'" Forty years later, sent and fitted by God, he went right to Pharaoh with the bold demand, "Thus saith the Lord, let My people go that they may serve Me." He did not now look this way and that, for his eyes were upon the Living God.

#### Varied Kinds of Fear

How varied are the kinds of fear from which the Christian has to be delivered! There are Imaginary fears, which are none the less trying, though there may be no foundation for them. It is wonderful how many imaginary fears unbelief can summons to harass the mind and the soul. The psalmist had this in mind when he wrote, "There were they in great fear; where no fear was" (Psalm 53:5).

There are the fears begotten of uncertainty. What does the future hold for me? There is the uncertainty in regard to employment — "What ye shall eat, or what ye shall drink . . . or what ye shall put on" (Matt. 6:25). There is often uncertainty in regard to sickness, old age and infirmity. There is the world-wide uncertainty and fears of a war of extermination. Sometimes these fears can become overwhelming as when the Psalmist cried, "Have mercy upon me, O Lord, for I am in trouble . . . fear was on every side" (Psalm 31:9 and 13). There is the fear of public opinion — what do people think of me? What are they saying about me? What will they do to me?

#### Results of Fear

What a trail of failure may be traced through the Scriptures, even in the lives of men of God, when fear seized hold of them and their confidence in the living God failed. Fearful thoughts filled Abraham's heart when he went down to Gerar as he reasoned, "Surely the fear of God is not in this place; and they will slay me for my wife's sake" (Gen. 20:11). But for God's over-ruling care the fear of Abraham would have cost Sarah, his wife, her honour. A similar lesson in Egypt which had happened years before had not been learned. He had again to be taught that the "fear of man bringeth a snare". Abraham's son Isaac followed his father into the same snare in Genesis 25.

Fear caused the warrior, David, to flee from Saul and take refuge with the Philistines. But for the objections of the Lords of the Philistines, David might have found himself fighting in the ranks of the

enemy against his own people. After standing alone for God against the four hundred and fifty prophets of Baal, displaying the highest moral and spiritual courage, Elijah the prophet of God suffered a revulsion of feeling. The fear of the wicked Queen Jezebel caused him to flee for his life and to sit a discouraged man under a juniper tree. The fear of man led Peter to deny his Lord before a serving maid. The fear of legalistic Jewish brethren caused Peter, on another occasion, to act the hypocrite at Antioch (Gal. 2:11-13). Other instances might be given, but these may suffice to show how the fear of man can cause even the very best of God's servants at times to act entirely out of their usual character and testimony.

#### Remedy For Fear

Heaven's cure for earth's fear is simple, whole-hearted confidence and trust in the living God and in His precious Word. The man who thinks he will never be afraid is self-deceived. But for every form of fear there is a perfect antidote in the Person and Word of the Lord. In Psalm 56 the Philistines took David in Gath and he *was* afraid, but in verse 3 he said, "What time I am afraid, I will TRUST IN THEE." Having trusted in God, he then could add in verse 11, "In God have I put my trust: I WILL NOT BE AFRAID WHAT MAN CAN DO UNTO ME."

In the closing days of the Apostle Paul's life, he wrote from a Roman dungeon to Timothy, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God" (2 Tim. 1:7-8). In the closing days of this dispensation in which we live, may we lay to heart the words of the apostle, that we may not be ashamed of the Gospel, of the testimony which has been committed to us, of the assembly of God or of the ONE Who is still rejected and by the world disowned. In every hour of trial and testing may we hear the Voice from above saying, "FEAR THOU NOT; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:10).

Every yielding to sin only weakens the powers of resistance.

\* \* \* \*

If we contend for the eternal security which God provides, let us no less contend for the *practical holiness* which God demands.

\* \* \* \*

When a preacher "puts on" earnestness for the occasion, he is guilty of the worst kind of hypocrisy.

## FIGURES OF THE WORD OF GOD IN PSALM 119

*Harold S. Paisley*

This psalm is unique in being the longest. Like Psalm 19, Psalm 119 is full of expressions of love for the Word of God. It speaks of the Word under ten different synonyms, in every verse except two or three. No doubt the Psalm looks forward to a future day when the restored nation of Israel will be enjoying Millennial blessings. The desires of the restored people for God's Word are touchingly expressed. Whenever there is restoration to God, either in that future day or in our own, there will always be a renewed interest in the precious Word.

It has often been pointed out that the 176 verses of this Psalm are divided into twenty-two sections, which form a perfect acrostic, embracing in order all the letters of the Hebrew alphabet. Thus Jehovah will have the entire vocabulary of His people engaged in exalting His Word. It is also to be observed that each section contains exactly eight verses. The numeral 8 in the Scripture suggests "a new order of things". It will truly be a new order of things upon this earth when the Word of God is owned in Zion when the words of verse 64 are fulfilled, "The earth, O Lord, is full of Thy mercy."

The present application of this Psalm is also full of instruction and particularly as the figures used to describe the Word of God are studied. May an outline of these enhance the value of the Written Word and cause us to practice what we know.

**Water**

"Wherewithal shall a young man cleanse his way?" This no doubt is a needful question today. Note the answer, "By taking heed thereto according to thy Word." The Word is therefore likened to water, because of its cleansing effect. As water cleanses the body, so the Word enters the soul and displaces that which defiles. We cannot, then, make too much of the Word of God in seeking personal holiness, and we may be assured that any system of holiness (and many of these abound today) which sets aside the Word of God, does so because it is not Scriptural Holiness. May we have grace to be able to say like the psalmist, "Thy Word have I laid up in mine heart, that I might not sin against Thee" (Vs. 11 (R.V.)). As many have written on the flyleaf of their Bibles, "This Book will keep me from sinning or sinning will keep me from this Book."

**Counsellors (Verse 24)**

"Thy testimonies are my counsellors." What a grand thing for strangers on the earth, Vs. 19 to have counsellors in the perplexing path of life. The psalmist had many enemies but "Thou through Thy commandments hast made me wiser than mine enemies" Vs. 98. He had more understanding than all his teachers by meditating on

the Word, and even had more understanding by the precepts than the aged men (Vs. 100). God's word taught him more than even experience had taught the ancients. May the wise counsellors ever speak to our souls out of the pages of the Book.

#### Gold and Silver (Verse 72)

"Gold and Silver!" How men value these precious substances. What labour, time, and even peril they give and endure to reach them. Here we have something "better". "The law of Thy mouth is better than thousands of gold and silver." The Word of God contains "the true riches". A man in whom the Word of Christ is dwelling richly is a Heavenly millionaire though he may have little treasure on earth. As one poet puts it:—

"His Precious Book I'd rather own than all the gold and gems,  
That e'er in monarch's coffers shone, than all their diadems:  
Nay, were the sea one chrysolite, the earth one golden ball,  
And diadems the stars of night — this Book is worth them all."

#### Honey (Verse 103)

"What is sweeter than honey?" asked the Philistines. Honey is the sweetest food man knows of, but the words of our God are sweeter. "How sweet are Thy words unto my taste! Yea sweeter than honey to my mouth." The digesting of the truth, and the practising of it may be "bitter", but to the "taste" — the spiritual palate — the words are ever sweet. Honey was part of the shepherd's equipment. Within the shepherd's bag the honey lay to be used to remedy the eating of poison grass by straying sheep. Much "poison grass" abounds in the religious literature of this day and the only remedy for corrupted souls is the honey of the infallible Word.

#### Light (Verse 105)

The word here is likened to a lamp for the feet, and a light unto the path. The Night is far spent, but in the darkest hour before the dawning of the day, we surely need light. The old candle is not burned out — so we need no new light. Neither has it been blown out, though Satan has sought to extinguish it all along. Thank God for the Bible. It is "a light" unto our path, from the moment of conversion until we are landed safe in Glory. There is light for every circumstance: personal and domestic, assembly and service, worldward and political, all are provided for therein. No exercised child of God need have any difficulty as light is given on every subject relative to our pathway here. "Going by the Book" is the only safe way and is sure to result in blessing.

#### Heritage (Verse 111)

"Thy testimonies have I taken as an heritage forever." Many have not taken this priceless birthright. May each believer arise and walk



through this priceless possession; a land flowing with milk and honey, a land full of "wine which maketh glad the heart of man." What bread is here and what refreshing streams of water! "Better known — Better loved" so said Mr. T. Newberry, who devoted 60 years of his life in giving us his helpful edition of the priceless heritage.

### Spoil (Verse 162)

Here the word is likened to finding spoil. Finding implies searching. "The Bereans searched the Scriptures daily," and if we do the same it will fashion us in Godliness and fit us to be of useful service to our Glorious Lord Jesus Christ. In all our meditation, searching and reading may we see revealed within the Written Word — The Living Word Himself. "Then were the disciples glad when they saw the Lord."

## NATURE VERSUS GRACE

C. H. M.

When *nature* is left free to work, it will ever go as far away from God as it can. This is true since the day when man said, "I heard Thy voice and I was afraid and I hid myself." (Gen. 3:10). But when GRACE is left free and sovereign to work, it will ever bring the soul nigh. Thus it was with Levi. He was by nature "black as the tents of Kedar;" by grace he became "Comely as the curtains of Solomon. By nature he was "joined" in a covenant of murder, but by grace he was "joined" in a covenant of "life and peace". The former because he was "fierce and cruel"; the latter, because he feared and was afraid of the Lord's Name. (Compare Gen. 49:6-7; Mal. 2:5).

Furthermore, Levi was by *nature* conversant with the "instruments of cruelty"; by *grace* with the "instruments of God's tabernacle". By *nature* God could not come into *Levi's assembly*; by *grace* Levi is brought into *God's assembly*. By nature, "his feet were swift to shed blood"; by *grace*, he was swift to follow the movements of the cloud through the desert, in real, patient service for God. In a word, Levi had become "a new creature", and "old things had passed away", and therefore he no longer "lived unto himself", but unto Him who had done such marvellous things for him in grace.

Joseph needed two years of humiliation in Egypt's prison, before he was able to bear the exaltation of being next to Pharaoh on the throne.

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If the Gospel preacher has not earnestness, he has nothing. We do not say that earnestness is everything; but if you lack *that*, it matters little what other qualifications you possess.

## NOTABLE CHARACTERS IN HOLY WRIT

### Diotrephes

*G. G. Johnston*

Some records given in Scripture are there for our imitation; others for our warning. The short but dark record given us of Diotrephes in 3 John is one of the latter. The fact that such characters existed in the early church is not meant to provide us with excuse for failure, but to permit us to see that we, too, might fail in a similar way, but for the grace of God. One is here reminded of the prayer of one good man for himself: "Lord, keep me from becoming a wicked, old man."

We know nothing of the early days of this man, Diotrephes, nor of his professed conversion to God. They may have been favourable to a godly life, but he seems to have developed a disposition to lord it over others. The assembly, or church, may have been made up of a few believers of docile disposition, who did not realize what the result would be until such lamentable conditions had developed, principally because of the overbearing ways of this man.

What were those conditions? (1) He loved to have the pre-eminence. (2) No one in the assembly dare oppose his decisions. (3) He prated against better men than himself, using malicious words. (4) He refused to receive those who should have been received into the assembly, and cast some out who opposed him in this despotism. (5) Worthy labourers for God were refused the due support of that church. (6) His fame was not for good deeds but for evil deeds. There will be a future reckoning with all such despots.

What would seem to have been the chief contributing causes of this man's abusive procedure? (1) A lack of self-judgment. (2) A mistaken zeal. (3) A failure to esteem others better than himself (Phil. 2:3). (4) A faulty conception of the work of an elder in the assembly of God.

In Colossians 1:18, God's purpose in the universal church, as in the local church, is given in these words: "That in all things He might have the pre-eminence." But Diotrephes loved to have the pre-eminence, thus displacing the One who alone deserves that honour. Nor was he prepared to judge, confess and forsake that sinful pride in his heart.

More than likely he had excuses for his despotic actions, claiming zeal for the glory of God and the welfare of the assembly. The truth of the matter was that he was not so zealous as he was jealous, lest others should wrest from him some of the prestige he thought he had.

No doubt he was an able speaker, glibly referring to the Christ of God as our Example, but he had not "learned Christ" (Eph. 4:20),

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and knew little of humility and grace. That such a man should have prominence in any assembly is surely an affliction. From such may the gracious Lord deliver us!

This man possibly thought he was put there by the Lord to rule as he did. Are not elders supposed to "rule" the house of God? While this is true, one-man rule in any assembly was never God's ideal. No assembly should be known as "John Howard's assembly", or as "William Jones'." If they are known thus, it may be that John Howard and William Jones are but replicas of Diotrephes. Where there is a true purpose to conduct a testimony in the fear of God, there will be a fellowship of rule, in which godly elders will confer and act together for the glory of God.

Despotism is the product of pride, and is little appreciated, either in the world or in the church. Many are the accounts in history of men who, because they found themselves in the saddle of rule over a nation, have so abused that authority as to be hated and soon ousted by one means, or another. One such in Israel's history was Rehoboam (1 Kings 12). The spirit of despotism was so manifest in him, that a sad division resulted, which was never healed. Has this not been repeated in the history of the churches? What about each of us judging the Diotrephes spirit in our own hearts? Why should any of us think, act or say: "This is my assembly, this is my territory, I rule here?"

We are left to surmise what the apostle John would do upon his arrival, vested as he was with apostolic authority. No one has equal authority today. One thing is certain, when our Lord comes there will be a reckoning with each of his own, and any who have "loved the pre-eminence", and sought to be "lords over God's heritage" will also be remembered.

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### RECOVERY FROM ERROR

It needs much grace and discernment to deal with one who has been beguiled by erroneous teaching. It is easy enough to get him to state his convictions, and then to report his condition to others and get him summarily expelled from the fellowship of saints. But that is not God's way. Those having experience and wisdom, able to recover and to restore, should seek by every godly means to reach him with the Word, which has in it that which is for "correction" (2 Tim. 3:16) — or, as the word implies, the "setting up again" — as well as instruction, and should be always freely used for the recovery of one led astray. Expulsion is a last resource, after all else has failed, and when there is a determination to cleave to error and refuse the truth.

### REHOBAM'S MISTAKE

He that would rule is he that must serve. This is strikingly brought out in the answer given by the old men to Rehoboam when he asked their advice. Solomon's reign had just come to a close; and his son, Rehoboam, had gone to Shechem, where all Israel were come to make him king. But Israel wished to know if the grievous yoke of Solomon was to be made any lighter under the reign of his son. Rehoboam asked three days to consider the matter. During that time he consulted with the old men who had stood before Solomon his father, and asked, "How do ye advise?" "And they spake unto him saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever" (1 Kings 12:7). There is not a word here about *reigning*. It is all about *servicing*. It was just the same as if they had said: "If you, Rehoboam, are content to take a servant's place, you will be lord of all."

The wisdom of the old men's answer is only brought out more clearly when we pass on to the New Testament times, and consider the words of Him who spake as never man spake. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26); "for he that is least among you all, the same shall be great" (Luke 9:48). The Master Himself said, "I am among you as he that serveth." Godly rule in the church is ever of this character; for godly rule aims not to rule, but to serve. Such rule has no pretension to authority; and yet no rule is invested with such power.

Worldly religion glories in the *honour* of being an office-bearer in the church; and fleshly believers consider it *something* to be looked at as a ruler in God's house. But there are no *honorary* offices in God's sight. He that would be chiefest among you, let him become a servant of all. Rehoboam despised this counsel. He aspired to reign; he refused the lowly work of being servant of all. The result was, that ten tribes in Israel refused to own his authority. Thus it ever is in the church when men seek a chief place, while their hearts have never been bowed down to the lowly work of a servant of all. Such may bear the name of rulers, for they rule only in name; but, so far as subjection of heart on the part of the saints is concerned, we fear it often happens that ten out of twelve tribes in Israel refuse to acknowledge such rule.

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

## THE LAST ENEMY

The following lines were written by brother G. Albert Ramsay, after the funeral of the two little boys whose drowning was recorded in the February issue.

Oh death! thou cruel enemy of mankind — relentless foe:  
 Thy sting hath laid the race of Adam low.  
 Grim monster thou, though hated, yet respected  
 As the conqueror, before whose withering blast all classes bow.  
 I stood to-day and viewed the working of thy cruel hand  
 On childhood, fair as any in the land,  
 Two little brothers, ages two and three,  
 From guile and malice and from wicked actions free,  
 Yet by thy cruel stroke, which doth thine enmity betoken,  
 A father's and a mother's heart lie broken.  
 Nor did you soften or relax your vice-like grip upon those darlings,  
 There in yonder biers, though loved ones mourned and shed such bitter  
 tears.

Thy victory seems complete, thy conquest sure,  
 For neither wails nor tears can thee allure  
 To loose thy grasp and break that cruel chain  
 And give to longing hearts their boys again.

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But hark! I hear a voice that makes thee tremble,  
 That takes from thee thine armour, slays thee there;  
 It is the voice of Jesus that is speaking, and as I listen, this is what I hear,  
 "I am the resurrection and the life, yea I was dead and am alive again  
 And have the keys of death and Hell, and he that doth believe on Me  
 Shall never die, and by My Hand I'll wipe the tear-drops from the eye,  
 For I, mankind's last enemy shall destroy.  
 And so, by faith we grasp that unseen Hand,  
 As by their treasured dust, in grief we stand,  
 Our hope is sure, though hearts are bowed in sorrow  
 As through our tear-dimmed eyes we thus would sing,  
 "Oh grave! where is thy victory, or death thy sting!  
 We are the conquerors through Him Who did salvation bring.  
 He shed His blood, His precious blood, from death to set us free  
 And tells us we shall live with Him eternally."  
 What joy throughout the universe shall swell,  
 When to the Lake of Fire, both "death and Hell"  
 Shall be consigned, by Him Who sits on yonder throne,  
 And as, with tender love, He bids His own,  
 To share with Him that universal reign,  
 With loved ones gone before, we'll meet again,  
 And there, all happiness shall be without alloy,  
 When HE, mankind's last enemy shall destroy.

## TESTS OF ETERNAL LIFE

*J. A. Ronald*

In the first Epistle of John we have a seven-fold evidence accompanying Divine Life which will be seen in salvation.

All around profession abounds, yet a walk in keeping with it is so seldom evidenced that one would wonder if 2 Cor. 5:17 were no longer for our day. Yet, thank God, His Word does not change and this "new creation" is to be manifest in all true children of God. Let us look briefly at this epistle.

**Belief**

Certainly one should know what he believes, yet this very truth is often misunderstood, and a mere assent is taken for heart work. Vine's Dictionary defines belief: "To be persuaded of, and hence to place confidence in; reliance upon, not mere credence." In chapter 5:13 he says, "These things write I unto you that believe in the name of the Son of God, that ye may know that ye have eternal life." Have you this confidence in the Saviour? When did you find out your lost condition and then in simple faith rest your soul upon the finished work of God's Substitute? No feelings, prayers, or even the word of a preacher will do. God rests in Christ, in Christ alone can we rest, and only by accepting the blessed truth that Christ died for our sins according to the scriptures.

**Sinneth Not**

A very great difficulty has risen before many young Christians when reading such passages as chapter 3:9: "Whosoever is born of God doth not commit sin, and chapter 5:18, "Whosoever is born of God sinneth not." Knowing they still sin, yet feeling that, in the light of the above, they should not, they soon find themselves in a very depressed frame of mind, quite certain that they are not saved. Then again some have felt sure they have received Christ, but feel there must be another experience required to put them beyond the capability of sin, the above verses apparently proving it. Both are wrong. Gal. 5:17 tells of the experience of every believer, with the contrary natures within, and of the flesh hindering the Spirit that came to dwell within us the moment we were saved. This war will continue until we are home in heaven. No agreement can be made, so that they may dwell together peaceably. What then is the believer to do? Gal. 5:24 tells us that "They that are Christs have crucified the flesh with the affections and lusts." Before God, the flesh is reckoned as dead, and we are to keep it as such. What can a crucified man do? May the Lord help us to remember that the cross has put our old man into this place of death, and may we thus keep a watch over this enemy of the new life. Darby rightly renders the words of

1 John 3:4 and 8 commit in v. 9, and doeth in v. 7 as practise or practiseth. The children of God will not practise sin. The evil temper, the idle word, the wrong thought may still be experienced, but this cannot be the manner of life now that one is saved. Thank God for the Advocate of chapter 2:1 who pleads our cause, and for the provision made for the erring saint by confession, chapter 1:9. Have you this hatred toward sin, and a desire to please the Lord?

### **Obedience**

Every blood-bought one will find within him a longing to please, and obey the One who has purchased him. Before salvation Satan controlled, but now having been freed from his slavery we belong to another, even to Him who once said, "I came . . . to do . . . the will of Him that sent me" (John 6:38). Has our Lord and Master then given us any record of His will? He has given much, both in the gospels and epistles "Teaching them to observe all things, whatsoever I have commanded you," are almost His last words in Matthew. And this follows the command of baptism. Again in Luke 22:19, He commands: "This do in remembrance of Me." He also gives the path of suffering in John 15:20, of testimony in v. 27, of fruitbearing in v. 8, and of rejoicing in v. 11, as well as a multitude of other things. Well may each believer ask, "How much does this test of eternal life prove reality in me?" Oh for grace "to walk and to please God" (1 Thess. 4:1).

### **Doing Righteousness**

Not only does the newly saved one cease from a life of sin, and have a desire to do the will of God, but he will also maintain a practical righteousness. We live in a world of unrighteousness. Consciences seem to be no longer exercised and what danger there is of the child of God taking the standard of the world rather than that of the Word for his guide. Chapter 3:10 tells us, "In this the children of God are manifest, and the children of the devil, whosoever practiseth not righteousness is not of God." Also see ch. 2:29. We cannot do as the world does. Men still love "darkness because their deeds are evil" (John 3:19). Nothing will speak to them as will a change that only the grace of God can make. May every true believer remember that the one still practising evil is not of God.

### **Love**

Who cannot look back to the time when no love could be found in his heart toward God, His Word, and Christians. Yet all this has changed. "We love Him because He first loved us (chapter 4:19). The Word has also become precious to our souls (Jer. 15:16) and like Moses we can say, "Who is like unto thee, Oh people saved of the Lord" (Deut. 33:29). The test of chapter 3:14, "We know that

we have passed from death unto life, because we love the brethren," is one that all should take. Color or rank should not affect this, and yet what a sad condition prevails. Who has not heard some seemingly earnest Christian pray for the heathen and fallen, who yet would not stoop to speak a word, or lend a helping hand? And does not this same pride of heart create many barriers among saints today? Well may we ask the question of chapter 4:17, "How dwelleth the love of God in him?" "My little children, let us not love in word . . . but in deed and in truth" (chapter 3:18).

#### Overcomers

In this very important test we find two of the three above-mentioned enemies of the believer. Chapter 2:13 says, "I write unto you, young men, because ye have overcome the wicked one, and chapter 5:18, "He that is begotten of God keepeth himself and that wicked one toucheth him not." Chapter 2:15 says, "If any man love the world the love of the Father is not in him" and Chapter 5:4, "Whosoever is born of God overcometh the world." What temptations face the Christian: an alluring world to draw away, and Satan as an angel of light seeking to deceive! A very real warfare faces us, yet victory is sure if the armour is used, the armour of Light against the dark deeds of the flesh (Rom. 13:12), the armour of Righteousness against the unrighteous world (2 Cor. 6:7), and the armour of God against the wiles of Satan (Eph. 6:11). What need we have of the strength of the young men, and of the power to overcome the world that cast out our Lord, and still has no place for His followers. Are we going to be overcomers? Either we will be drawn away with it, or we will stand out against it. Many are the wrecks today, the sad result of laying down the armour, and failing to watch. Let us beware lest we also be overcome.

#### Spirit Indwelling

Every believer at the time of salvation, receives the Spirit, not a measure but His fullness (see John 3:34, R.V., and Eph. 1:13). Chapter 3 of our epistle and v. 24 presents this as another proof of Divine Life: "We know that He abideth in us, by the Spirit which He hath given us." Can the reader trace this evidence within — that of His Spirit taking the things of Christ and revealing them unto him, and guiding him into all truth? (John 16:13, 14).

Our Lord took upon Himself a body in which to *sojourn* in this world, but not so the Holy Spirit. He *dwells* in us, and works through us. He can be grieved and quenched, but He will not leave us until He has delivered us up into the presence of the Father. Until that day may the fruit of the Spirit be seen in all goodness and righteousness and truth (Eph. 5:9).



## ALLIANCE WITH THE WORLD

*J. R.*

It is written concerning God's ancient people, whom He had separated from all people on the face of the earth (Ex. 33:16), to be a special people unto Himself (Deut. 7:6), and a witness for His Name among the nations, "They have mingled among the heathen and learned their works" (Psalm 106:35). Thus it was that their testimony failed and their place in separation to God was lost.

Much of the worldliness, love of style and extravagance in dress, found among those who profess to be the Lord's, is caused by their unhallowed union with the world. Christians who mingle with the unconverted "learn their works" just as God's people of old who made friendships with the nations round about them, learned their evil ways, and ultimately worshipped their gods. It is impossible for the children of God to make friends with the world, without going down to the world's level. The world cannot rise to enjoy the things of God, so, in order to have anything in common, the believer must go down to the level of the worldling.

In associations partly composed of the children of God, and partly of the world, the danger is equally great, if not greater. The fallen saints who are there, themselves leavened with the evils in which they have long mingled, have no power to testify against them, but they can drag spiritual saints down to their level. Like Lot in Sodom, they have lost all power to deliver themselves or others. Yet the presence of a few such backsliders in a worldly association, is often given as an excuse for other believers having fellowship with it. What a miserable subterfuge is this? Did Lot's presence in Sodom change it from being an unclean place? Did the fact that an old prophet dwelt at Bethel, who knew Jehovah's Name, make it other than a "House of idols?" Certainly not. Yet the presence of such believers in unclean places, is often given as a reason why God's people, separated by His call unto Himself, should go in and out, and have free intercourse with such associations, because some of their brethren are there. If this were true, Abraham ought to have dwelt in Sodom, seeing his kinsman Lot was there. Elijah the Tishbite's abode and sphere of witness ought not to have been at the brook, or in the wilderness, but in Ahab's court, seeing Obadiah, "a man who feared the Lord", was found there.

But these are not the thoughts of God, nor are they the principles of His Word. To rescue others from a dangerous position, we must be clear of it ourselves. The necessary spiritual condition for becoming a channel of blessing to our fellows is only possible, when we are walking with God in the path of obedience ourselves.

## RESENTMENT CAN BE OVERCOME

Mervyn Paul

As noted last month, it is how we look at things that settles, every time, how we are going to react when "self-assertion is thwarted". Resentment may arise when our intentions are "frustrated", our ideas rejected; or because we feel slighted or rebuked; or possibly we, or our friends may have sustained an injury at the hands of others — "after all we have done for them". There are hosts of such possibilities; but whatever the cause, usually we feel sure we could be happy if only things would go the way we wish them to go. Therefore we generally think it to be no wonder that we are resentful so often . . . and sometimes indulge in self-pity.

Yet all such reactions were unknown to the Lord Jesus. That He was divine I do not forget when I say that one reason for this appears to be the way He was able to look at things—a way you and I can learn to use (in our measure) if we will take His yoke upon us and learn of Him (Matt. 11:29). Here it is as best I can describe it: *Whenever anyone did Him a wrong, He saw in that wrong a sign that the guilty person had a great need in his life as a sin-sick sinner* (Matt. 15:18 with Luke 5:30-32). When wronged, His understanding of men (John 2:24-25) enabled Him to minister to that need according to grace and truth (John 1:17), and often in great compassion. If these things be so, then all we need to do to find out why resentments are ruining the lives of some of us is to compare *what we see in wrongs done to us* with the way He looked at wrongs done to Him.

Cain's resentment, directed toward an unreachable God, was taken out on Abel — a common resentment reaction. "Frustrated", Johnny kicks the cat. The teenager mutters and slams doors, inwardly vowing what he, she, will do when he, she, gains supposed freedom. The adult decides it will be a long, long time before he forgets what So-and-so said or did. He will forgive him — yes; but he won't forget in a hurry. Thus the spirit of Cain still lives on.

We noticed, also, Sarah *versus* Ishmael (Gen. 21:9-10). Said to have been about seventeen years old, Hagar's son would be climbing "Fool's Hill" about that time, hence probably was hard to endure. At any rate Sarah felt her little one was being wronged. Very far from showing an understanding of the sin-spoiled youth's need, manifested in his disrespectful behaviour, she only could demand that both he and his mother should be cast out. Clearly, she had plans for Isaac's life, and did not intend to permit Ishmael to "thwart her self-assertion". Thus she stepped out of her usual exemplary position (1 Pet. 3:6). But I mention the incident only as an illustration of the common reactions to vexation of the natural man.

By-passing the Old Testament examples, let us "consider Him",

as the Man, Christ Jesus. And in doing so may our hearts be warmed as well as instructed as we catch glimpses of the glories of His understanding of men and of his absolute unselfishness, and grace coupled with truth, always.

Of course there could be no such problem as the "thwarting of His self-assertion" (John 6:38). But there was yet another angle: how He would react when people would seek to thwart His doing of the will of God. Would resentment be shown then?

At the time of the visit to the Temple (Luke 2:41-52) He was just about to enter His 'teens. His mother's question and complaint (vs. 48) may have been tinged with resentment, especially since they did not understand His answer. Yet it is not so with Him. "He went down with them," uncomplainingly, even though it meant a return to evil Nazareth. And He "was subject unto them". Thus even as a Lad He was making allowance for their limitations, as affecting persons who "understood not".

Luke 5:20-24: the Scribes and Pharisees **charged Him** with speaking blasphemies — a serious and most provocative accusation! But not for a moment does any resentment appear. **Knowing their reasonings**, yet seeing well below the surface of their words and actions. He saw **their ignorance of His Divinity as its cause**. Therefore, and in grace to them also, He manifested His power by healing the palsied man in order to supply their need for understanding the truth that "The Son of Man hath power upon earth to forgive sins."

Mark 6:31-34: We search this account in vain to find any complaint of having been "frustrated". No resentment is shown — only compassion for needy ones, who felt no concern for His need of rest!

Understanding and Compassion ever; Resentment never. For as the perfect Servant of Isaiah's prophecies (let me repeat) *the Lord sought to look beneath the surface of men's evil attitudes toward Himself*, seeing in them (in every form of wrong intended or done to Him) **SOME KIND OF UNSATISFIED NEED**, product of a sin-spoiled nature, as the true cause of it. Calmly, then, and devoid of selfish interest, He compassionately ministered in grace and truth to that need. This He did in every case, unless we except those whom He knew to be already "booked through for Hell" (Matt. 23:13-33).

Luke 23:34: In this case — the ultimate expression of guilty man's rebellion and hatred — will He still search beneath the surface of their attitude toward Him to discover some unsatisfied need? or will He consign them all to the pit? Let His own words be the answer: "Father forgive them; for they know not what they do." He has recognized their deepest need! It is deliverance from sin's darkness, and forgiveness. Thus resentment found no place in His life.

What shall we say to these things? "Love taketh not account of evil" (1 Cor. 13:5, R.V.) — that is, *it keeps no record of injuries received*. Hence it becomes convincingly plain that the Lord Jesus' word in Luke 6:27-30 gives us the cure for resentment. Will you join me in prayer *that we may learn to make use of it*? For learning to see beneath the surface of men's words and deeds (Mark 7:20-23) appears to be the first step.

### NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

There's a story ever new,  
It is wonderful and true,  
And the best thing you can do  
Is believe it.  
It will calm your troubled breast,  
And will give you peace and rest;  
It's of all the news the best,  
Oh, believe it.

This hymn gives the experience, and the story of the conversion to God, of its author, John Ferguson. He was born in Inverness, Scotland, September 12th, 1864, converted at sea, April 12th, 1886, and departed to be with Christ in Detroit, Michigan, October 23rd, 1940, in his 76th year.

John Ferguson was brought up respectably, and in a refined and religious atmosphere. As a lad in his teens, apprenticed as a midshipman, he went to sea, desiring the care-free, happy life of a sailor. A few years of sea-going had not given him the satisfaction he craved for. On the *S.S. Martiban*, as he often told, "We experienced a terrific cyclone on June 5th, 1885, near the east end of the Gulf of Aden. . . . The steamer lost her headway, and was revolving in the storm; and during one awful plunge two lifeboats disappeared." So, "the lure of travel, the changing associations, the drinking deeply of the cup of pleasure; all had, at twenty-one years of age, failed to satisfy." One night, the following year, at 9.30, near the Island of Malta, crouching under the port midships life-boat on the main deck, he writes, "I wept and cried to God to save me. I was without hope; peace I could not find. My chief anxiety was as to how I was to **know that God would receive me.** The quartermaster, who had spoken to me, had brought before me the wonderful story of the Prodigal Son. He showed me how, notwithstanding the conduct of the boy, the father gladly forgave and received him. While thinking over this story, and now believing that Christ had already died for

me, there was borne in upon me with the quickness of a flash of light the words: 'Him that cometh to Me I will in no wise cast out.' In a moment I saw that Christ had finished the work, and that God was willing to save me. Peace filled my soul, tears of joy fell fast, and my peace was wonderful. I was saved; God was satisfied with the work of Christ. My sins were gone. It was very real; a new life from that very moment was mine — eternal life. New desires, new pursuits, new hopes; all these became a reality."

Shortly after his conversion, John Ferguson was brought into contact in Glasgow, with the Lord's people "gathering in His Name". When on shore leave from his ship, he listened to an open-air meeting. One of the brethren spoke to him, got him in touch with the Christians, and in a very short time he was baptized, and brought into fellowship with those gathered to the Name of the Lord. For the rest of his life he continued in association and fellowship with assemblies of God.

In 1890, Mr. Ferguson went forth into full time service for the Lord, from Belfast, Ireland. For a time he laboured in the gospel in the north of Ireland, then in Scotland, England, and Wales, where he was much used of God in the conversion of many. In 1914 he came to the U.S.A., residing with his family first in Boston, then Bryn Mawr, Flint, and Detroit. The following years of service took him from Coast to Coast, and also to the West Indies.

For sixteen months Mr. Ferguson was laid aside with a malady which caused much suffering, and which resulted in his home-call. During his illness, he wrote —

When sickness sore makes health depart,  
This thought, true comfort can afford,  
'Twill calm the mind and cheer the heart,  
"Take all that happens from the Lord."

Behind these words are floods of cheer,  
Which like a healing balm is poured,  
To ease thy burden, when severe;  
"Take all that happens from the Lord."

Seek grace from Him to bear the pain,  
For there, unseen, is blessing stored;  
And it will mean eternal gain;  
"Take all that happens from the Lord."

---

He who would preach the Gospel in power must preach it in joy.  
A joyless Gospel is a fruitless Gospel.

### QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* Can I say to an unsaved man, Christ died for you? I can say Christ died for sinners, but am I to say to every man I meet, Christ died for your sins?

*Answer.* Care is required in answering this question, upon which scholars have differed. Of one thing we are sure; there is ample value in the precious blood of Christ shed on the cross, to put away the sins of *every man and woman* of Adam's fallen race. To quote another, "It is a very serious error to limit the atonement of Christ to believers." 1 John 2:2 says, "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The omission of the italicised words in this verse, gives the better reading. He is the propitiation for our sins (who are the children of God), also for the whole world. There was one, and only one, sacrifice for sins. The word "world" in 1 John 2:2 would suggest sin in its fulness and totality. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). So the whole world lies within the scope of propitiation and none is excluded from its benefits, unless choosing to be so.

Propitiation is that aspect of the death of Christ, by which the claims of divine justice have been fully met. On that ground God is propitious to the sinner. So the death of Christ is sufficient for all without exception, but it becomes efficient only to those who believe. By believing that Christ died for him and for his sins, a man receives the full and effective benefit of the death of Christ on the cross — that which is sufficient for the whole world. The potentiality is unlimited, but the benefits are confined to those who believe.

While one should not make a man an "offender for a word", it is well to keep to the words of Holy Writ. "Who His own self bare our sins in His own body on the tree" (1 Peter 2:24) was written to believers. "But He was wounded for our transgressions," etc., will be the words of a repentant, believing Israel in a coming day. Our message then is not "Christ died for your sins," but it is, "Christ died for the ungodly" (Romans 5:6). When addressing believers we could say with the apostle Paul, "Brethren, I declare unto you the Gospel . . . how that Christ died for our sins" (1 Cor. 15:1 and 3). To the unsaved we preach, "He died for ALL." They may enter into life eternal by the whosoever of John 3:16, and then they too can say in truth, "Christ died for our sins." Let us keep to the words of the Book.

How slow we are to see in the furnace of affliction, the presence of a loving God.

From the **EASTERN PROVINCES**. George Campbell has been greatly encouraged on the Labrador coast by seeing a further harvest of blessing in souls to Christ in two places since the New Year. A plane has been bought and placed at the disposal of our brethren for work in Newfoundland and Labrador in conjunction with the boat, as in the winter many places are inaccessible except from the air. Bert Joyce and Herb Harris flew the plane from Toronto to P.E.I., and expect to go on to Nfld. D. J. Carmichael has returned to Cape Breton, N.S. where for over a year he has laboured and seen souls saved, and goes with the fellowship of his brethren.

**EAST BOSTON, MASS.**—L. K. McIlwaine had five weeks in the Gospel. Wm. Ferguson had appreciated ministry here, also Boston and Byfield, for a night in each place.

**CUMBERLAND, MD.**—S. Mick is having Gospel meetings with some interest.

**AREDALE, IA.**—S. Hamilton is faithfully preaching the Gospel. More blessing has been seen since the New Year by P. Elliott and E. McCullough in Ontario. E. Jamison has seen blessing in Beetown, Wis. L. Brandt and R. Boyle are sowing the seed in Manchester, Ia.

**SEATTLE, WASH.**—R. Peacock, with the help of brethren has been doing door to door work with the Gospel.

**CLEVELAND, OHIO.**—Wm. Warke had a week of good ministry in the new Monticello Hall. Three were baptized and received recently.

**JACKSON, MICH.**—L. E. McBain and N. Crawford saw blessing in souls to Christ.

**TORONTO, OHIO.**—At time of writing, Herbert Dobson was in his 8th week of well attended meetings and several had professed to be saved.

**DETROIT, MICH.**—Meetings in West Chicago Blvd. interesting and well attended by O. L. MacLeod and S. Maxwell.

#### **NORTH IRELAND**

Brethren McShane and Lyttle are in Lower Windsor Hall, Belfast. W. Bunting is in Newry, Bren. Allen and Nesbitt have had large and good meetings near Growell. Brother Hull is in Ballymacashan with interest. Bren. Ball and Thompson have seen some saved in Donacloney. Bren. Wallace and Beattie in Albert Bridge Hall, Belfast. Harold Paisley has commenced meetings in Drumlough.

#### **FRANCE**

Brother W. E. Taylor of France has been encouraged in results from sending thousands of Bibles and many tracts to Students, Teachers and Professors. In writing on prophecy, Brother Taylor remarked on a published article stating that in the University of Kiel, Germany, a "Robot" has been produced that is able to imitate perfectly the human voice, even to the pronouncing of "whole sentences". Surely a foreshadowing of the image of the Beast in Rev. 13:15.

#### **CONFERENCES**

**McKEESPORT, PA.**—Annual conference will be held, D.V., April 26 and 27, with prayer meeting April 25 at 7.30 p.m. Please note — All meetings will be held in the Main Pavilion at Renziehausen (Renzie) Park. The Lord's servants walking in the old paths welcome to minister. Kindly advise beforehand of your coming to Corr. Wm. H. Moore, 2629 Hill St., McKeesport, Pa.

**MANCHESTER, CONN.**—Annual Easter conference April 4, 5 and 6, with prayer meeting April 3 at 7.30 p.m., in the Gospel Hall, 415 Center St. All other meetings in Masonic Temple, E. Center St., at 10.30 a.m., and 2.30 and 7 p.m. Corr. Wm. McBride, 2 Notch Rd. Ext., R.F.D. 2, Manchester, Conn.

**MONCTON, N.B.**—Annual conference April 4-6 inclusive, with prayer meeting on April 3. Corr., N. L. MacNeil, 37 Bromley Ave., Moncton, N.B.

VANCOUVER, B.C.—Annual Easter conference April 4, 5, and 6, will be held this year, D.V., by the South Main assembly, who have assumed the responsibility of the conference formerly sponsored by North Vancouver and East Hastings assemblies. All meetings in the Community Centre Auditorium, 59th and Oak St. Corr., W. A. Boyd, 27 East 58th, Vancouver 15, B.C.

TORONTO, ONT.—Seventy-second annual conference—  
April 3, 4, 5 and 6.

WEST END

Central High School of Commerce,  
570 Shaw St., Toronto, Ont.

Thursday, April 3.

Prayer Meeting, 7.30 p.m.  
in Brock Ave. Hall.

Friday, April 4.

Ministry at 10.30 a.m., 2.30 and  
7.30 p.m.

Saturday, April 5

Ministry at 10.30 a.m. and 2.30 p.m.  
Preaching of Gospel at 7.30 p.m.

Lord's Day, April 6.

B. of B. 10 a.m., Ministry 2.00 p.m.  
Preaching of Gospel, 7 p.m.

Communications to:

West End, Sam Moore, 882 Palmerston Ave., Toronto, Ont.

East End, J. Robertson, 43 Howard St., Toronto, Ont.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said we will not walk therein." Jere. 6:16.

WITH CHRIST

CHARLTON, ONT.—Our dear sister, Mrs. Evangeline (Mordecai) Widdifield, (mother of B. Widdifield, servant of the Lord), went home in her 100th year on Jan. 13. She was saved and baptized in her early teens, and was in the assembly here for some years, after moving to this part. The funeral, which was very large, was conducted by V. Davy at the Englehart Gospel hall, who spoke the Word faithfully.

BRANDON, MAN.—Our brother, Godfrey Baker passed away Jan. 12. He was saved and gathered out in Cardiff, Wales, and was in happy fellowship in Brandon for over 38 years. Jess Stothard preached the Gospel at the funeral.

CLEVELAND, OHIO.—Miss Agnes Young was called home on Jan. 27. She was saved for over 60 years and in fellowship in Scotland and for the past 35 years in Addison Rd., Cleveland. D. L. Roy and Hector Alves took the service.

STRAFFORDVILLE, ONT.—Brother Chancy Millard passed away on Feb. 2 in his 98th year. He was saved in July 1, 1880, at the opening of the Straffordville Gospel Hall, under the preaching of the late John Smith, and heard the early preachers in all their clear, definite preaching of the Gospel and ministry of separation. George Adlington and J. McQuiggan conducted the funeral.

BYFIELD, MASS.—We have received word of the homecall of our dear brother and servant of the Lord, Joseph F. Pearson, on January 31. As we have not as yet obtained a good photograph, nor all particulars, we will reserve a fuller account of our dear brother's life, service and funeral for next month's issue.

BYFIELD, MASS.—Mr. Warren Thurlow passed away on Feb. 2, at the age of 77. He was saved in 1936 in tent meetings held by the late John Bernard and B. Dobson. He was received into the Byfield assembly, lived a godly life and loved the Word of God.

EAST END

Eastern High School of Commerce,  
16 Phin Ave., Toronto.

Thursday, April 3.

Prayer Meeting 7.30 p.m.  
in Eglinton Hall.

Friday, April 4.

Ministry at 10.30 a.m., 2.30  
and 7.30 p.m.

Saturday, April 5.

Ministry at 2.30 and 7.30 p.m.

Lord's Day, April 6.

B. of B. 10 a.m., Ministry 2.30 p.m.  
Preaching of the Gospel, 7 p.m.



# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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### RENEWALS

If from now on you fail to receive your magazine, please check on your subscription. Did you fail to renew for 1958? If by any chance you have renewed but fail to receive your monthly copy, please write us and we will correct this.

### TIDINGS

**PORTAGE LA PRAIRIE, MAN.**—Arnold Adams (Cuba) and John Norris are preaching the Gospel.

**LINDSAY, ONT.**—E. Pearse and S. Simms had three weeks appreciated Gospel and Ministry meetings.

**TORONTO, ONT.**—Hector Alves had two weeks in the Pape Ave. Hall, using his model of the Tabernacle. Meetings were exceptionally well attended with help and blessing to young and old. Interest was also evidenced among the unsaved. He is now in the Highfield Rd. Hall. J. Gray is having ministry meetings in the Birchcliff Hall.

**NIAGARA FALLS, ONT.**—L. E. McBain and H. Dobson began Gospel meetings in February. Cold, stormy weather hindered the meetings at first.

**LONDON, ONT.**—D. O. Calderhead had a week of appreciated ministry meetings.

**SPRINGFIELD, P.E.I.**—In spite of bad weather and drifted roads Herb Harris and Bert Joyce had good meetings with souls to Christ. They left Charlottetown by plane arriving in Newfoundland and expected to fly to Labrador, using the plane to reach otherwise inaccessible places with the Gospel.

### U.S.A.

**MANCHESTER, IOWA.**—L. Brandt and R. Boyle were encouraged by a good interest and a number professed to be saved.

**HITESVILLE, IA.**—Sam Hamilton is preaching the Gospel and seeking to help God's people, using an "Egypt to Canaan" chart.

**ONTARIO, WIS.**—Paul Elliott continues with blessing in souls to Christ.

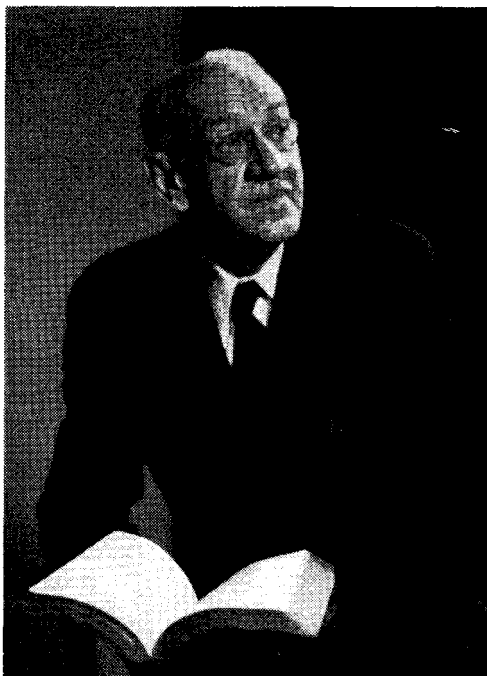
C. Yost is holding forth the Word of life in Brodhead and has been joined by D. Hyde. James Ronald and A. W. Joyce are having good interest and attendance in Garnavilo, Ia., with some blessing in the Gospel.

**JACKSON, MICH.**—W. Ferguson is having ministry on the "Travels of Paul", using a chart.

**MANSFIELD, OHIO.**—Jim Lipke and N. Crawford have seen some saved here and in Clyde lately.

**KANSAS CITY, KANSAS.**—T. Williams held profitable ministry meetings as to the shepherding of the saints, in the Grandview Gospel Hall.

## J. F. PEARSON



1879 - 1958

**"WHOSE FAITH FOLLOW"***A.W.J.*

Our dear brother, Joseph F. Pearson, was called home to be with the One Whom he loved and served faithfully for many years. His homecall came in the early morning of January 31st, in his 79th year, after an illness of three years.

He was born on February 26, 1879, saved on December 13, 1897, and shortly after was received into assembly fellowship in Byfield, Mass. About the year 1900, he went to Holyoke, Mass., as superintendent of the woollen mills, and, about two years later, was commended to the work of the Lord.

He began his labours for God with the late brother Thomas Black, in eastern Ontario, around Napanee, Trenton and Deseronto. Later, with Brother Black, he pioneered in Texas and then in the New

England States. For many years brother Pearson preached acceptably in the U.S.A. and Canada, and in 1947 visited Ireland. He had strong convictions, loved the "old paths" and preached the truth fearlessly, yet with grace which gave his messages acceptance among the people of God.

The writer has happy memories of meetings in which Brother Pearson and he preached together in Toronto in the Pape Ave. and Highfield Rd. halls, the fruit of which remains to the present time. He encouraged the Harris brothers and the writer to go to Prince Edward Island, where he had previously visited and felt there was a hopeful pioneer field. In 1934 after a fruitful tent series, Brother Pearson joined us to help to teach the young converts. With over 600 people listening to the Gospel in the open air, our brother then baptized about 23 in the sea, and the first assembly in P.E.I. was gathered to the Name of the Lord in the village of Crapaud.

Our brother was buried from the Town Hall in Byfield, Mass., on Lord's Day afternoon on February 2nd. A large company gathered together from far and near; about 25 assemblies being represented at the funeral. Brother William Ferguson preached the Word to saint and sinner, reading the four Scriptures where the expression is found, "The just shall live by faith," also Heb. 11:13-16. Brethren G. P. Taylor and C. Fite took part in prayer.

Brother Hector Alves adds the following tribute:

"Mr. Joseph Pearson was a man whom I highly esteemed. He was the last of the seven servants of the Lord under whose ministry I sat, who had much to do with the forming of my Christian character. (These were our late brethren, R. Telfer, Dr. E. A. Martin, T. Black, R. J. Dickson, D. McGeachy, D. R. Scott and J. F. Pearson.)

"Brother Pearson was 'a faithful man and feared God above many' (Neh. 7:2). We laboured together in the Gospel and in the ministry of the Word, both on the east and the west coast. During those seasons I learned much from his godly counsel and from the God-fearing example of his life and walk. 'Whose faith follow' (Heb. 13:7). 'Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men' (Psalm 12:1)."

The reality of our devotion to Christ comes out in our doing things that can be seen by none but Himself. The mere time-server puts down a goodly sum on the subscription sheet that goes before the public eye. If no one knows but God, the sum is small indeed, if anything at all.

## HE FAILETH NOT

A. W. Joyce

We have noticed in past months a number of God's "NOTS": Faint not, Forget not, Fear not. All these exhortations are needed by us, for so often we do faint, forget and fear. How refreshing and strengthening it is to turn our eyes upward to One Who

### Failleth Not

In the closing chapters of Deuteronomy, we have Moses' last words to the children of Israel. Great enemies are before them as they are about to enter the land of Canaan, but Moses says, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will NOT FAIL THEE nor forsake thee" (Deut. 31:6). And again to Joshua in verse 8 he said, "The Lord, He it is that doth go before thee; He will be with thee, He will NOT FAIL THEE." How could God fail His own redeemed people and break His promise? So with God *before them* and God *with them*, into the land they went to victory and to the possession of their inheritance. Of the God Who never failed His earthly people, we can say, "This God is our God for ever and ever."

But a Christian may say, "I know that God will not fail me, but what if I fail Him?" How wonderful to discover that even man's failure cannot alter God's purposes nor disannul His promises. Eight hundred years had passed after God, through Moses, so encouraged the people as they entered the land. These eight hundred years were marked by much failure on Israel's part. Then, in a dark, dark day, the Word of God came, "The just Lord is in the midst thereof; He will not do iniquity: every morning doth He bring His judgment to light, HE FAILETH NOT; but the unjust knoweth no shame" (Zeph. 3:5). God will chasten and correct His people for their sin, but He will not fail them. In New Testament language we read, "If we suffer we shall also reign with Him: if we deny Him, He also will deny us: if we believe not, yet HE ABIDETH FAITHFUL: He cannot deny Himself" (2 Tim. 2:12-13).

Perhaps God has given you a work to do and you feel yourself to be utterly inadequate for the task? "He will not fail thee, nor forsake thee, until thou hast finished all the work" (1 Chron. 28:20). Whether we are called to a path of service or to a path of suffering, HE WILL NOT FAIL.

### His Provision Failleth Not

In 1 Kings 17, the Prophet Elijah asks a strange thing of a widow woman. He finds her at "wits end corner". Between her child and herself, and starvation was a handful of meal and a little oil.

The prophet said, "Make me thereof a little cake first." It sounded selfish, but it was only a test for her faith, and, accompanying the request was the promise, "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." Elijah had already proved God himself. In the day of sore famine God had said, "I have commanded the ravens to feed thee there." It all seemed so contrary to nature, but God's provision did not fail. Elijah drank of the brook and ate the bread and flesh which were brought to him on raven's wing. But the continued drought finally dried up the brook. Yes, the brook failed, but the provision did not. The Lord merely changed the channel of supply — "Get thee to Zarephath . . . I have commanded a widow woman there to sustain thee." Elijah proved to be a wonderful "boarder" for the provision failed not all through the famine, meeting the need of the widow, her son and Elijah.

For all our spiritual needs, God has given to us an unfailing supply in His Holy Spirit (the oil) and in His precious Word (the meal). To the Philippians also, who had ministered to Paul's needs, the apostle gave the promise, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

#### **His Compassions Fail Not**

It was God's mercy and compassion that first saved us, but what compassion God has shown, amid all our failures and frailties, from conversion's day until now!

Jeremiah wrote long ago, "It is of the Lord's mercies that we are not consumed, because His compassions fail not, they are new every morning: great is Thy faithfulness" (Lam. 3:22-23). All the many mercies we receive come to us from the Throne of grace and from the hands of our great High Priest "Who ever liveth to make intercession for us" (Heb. 7:25). Then also, there is the mercy of forgiveness which we continually require for sins, whether of thought, word or deed, and which we receive through our "Advocate with the Father, Jesus Christ the Righteous" (1 John 2:1). Well might we sing,

"I own myself the Saviour's prize,  
Mercy from first to last."

#### **His Promises Fail Not**

How many "exceeding great and precious promises" God has given to His people upon which, in an era of great uncertainty, one can rest in perfect peace. No matter what crisis may arise in the affairs of the world or in our personal lives, "there is no panic in the heart of God," and if we rest upon the Word of God there need not be in ours.

What a noble testimony Joshua gave on his last day at the age of one hundred and ten years — “Behold, this day, I am going the way of all the earth; and ye know in all your hearts and in all your souls, that *not one thing hath failed* of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.” (Josh. 23:14). Like the old lady, who, when she had personally experienced the faithfulness of God in carrying out some promise of the Word, would write in the margin of her Bible “T.P.”, so Joshua wrote over all God’s promises concerning Israel, “Tried and Proved”. How many other things have failed the child of God. Job said, “My kinsfolk have failed, and my familiar friends have forgotten me” (Job 19:14). Again we read, “Money failed” (Gen. 47:15), “My strength faileth me” (Psalm 38:10), “My heart faileth me” (Psalm 40:12), “Refuge failed me” (Psalm 142:4.) But never, never has anyone ever been able to say truthfully, “I trusted in God’s promise and the promise failed me.

“When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me.”

Since such a God is ours, Whose Person, Provision, Compassions and Promises are so unfailing, “What manner of persons ought we to be in all holy conversation and godliness?” What confidence all this should beget in our hearts! How it should encourage us to serve more unweariedly and give more wholeheartedly to our Lord and Master, knowing that if we do so there awaits us bye and bye “A treasure in Heaven that faileth not.”

“Why should I ever careful be,  
Since such a God is mine,  
He watches o’er me, night and day,  
And tells me, Mine is thine.”

If you are keeping the body under, you will find it to be the very servant it ought to be. But if you are allowing the body to have whatever it wants, truly you will find it to be the most tyrannical of masters.

\* \* \* \*

Let us be delivered from that please-everybody principle which so fails continually of its purpose, and, like the hypocrite, seems to be out of favour with both heaven and earth.

\* \* \* \*

If you reach a point where you are not sure which way to turn, the only safe course is to *wait on God*.

## NOTABLE CHARACTERS IN HOLY WRIT

### Judas Iscariot, the Traitor

*G. G. Johnston*

In all human history there may not be found another so infamous as this individual. In God's infinite knowledge, and because to Him the future is as well-known as the past, prophets in Old Testament times foretold the appearance and works of this traitor. Several times in the Psalms reference is made to his treason, and its consequences to him and to others, as in Psalms 69 and 109. Quotations from these psalms of David are cited in Acts 2, when Peter moved to have a substitute appointed in Judas' place. Whether this action was proper, has been questioned by some, they thinking that the one appointed to take his place was the apostle Paul. In any case, Peter was acting in all good faith upon Scripture. He would not be the only one to err in the application of a Scripture.

It would appear also that Psalm 55, another of David's, makes prophetic reference to this notorious individual, in his lament about one who had played the traitor, though there may be another application. The smoothness of the man may have been expressed in that language: "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."

Some have thought, and taught, that Judas Iscariot was the Lord's, but that later he fell from grace and went to perdition. From the first, he was a traitor within the inmost circle of our Lord's disciples, and because of that, served a purpose in the divine economy. He was permitted such confidence as to be treasurer for the whole company, not because the Lord did not know what would develop. He certainly did, as is plainly stated in John 6:64: "For Jesus knew from the beginning . . . who should betray Him."

Evidently he wrought miracles, with others, and should have felt the weight of our Lord's words, quoted in Matthew 6:22, to those who will claim to have cast out devils in His name: "Depart from Me, ye that work iniquity."

His nefariously wicked life ended in a horrible death, when after selling his professed Master to His enemies for thirty pieces of silver, he was overcome with remorse, and, tossing the money upon the floor of the temple, he rushed away and hanged himself. From the added details given in Acts 1:18, it is thought that the rope must have broken, and, as a result of his fall, he burst asunder and all his bowels gushed out. This ended the earthly career of a most privileged man. What about his hereafter? He is called "the son of perdition", and undoubtedly he went there.



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Judas Iscariot is portrayed in Scripture as the most outstanding example of hypocrisy and treason, so that his name ever since has been symbolic of these two evils. His horrible end on earth, and his present existence in hell, are on record to warn any who would dare to play double, as he did. Evidently he never divulged to another anything of his diabolical designs, nor did any of those true disciples of our Lord seem to have suspected him to have been a traitor. What a shudder must have passed through their souls when they found that he was responsible for the betrayal of their Lord, and later learned of his dreadful end! Then, and only then, did they believe that his destiny was hell.

On one occasion, he seemed almost to betray to others the duplicity of his heart, when he protested against what he called "waste", as Mary poured valuable ointment upon the feet of our Lord. In this evil example, the others were tempted to take part, but were rebuked by Christ's words: "Let her alone: against the day of my burying hath she kept this." (John 12:7).

A similar attitude has been assumed by some toward actions of devotion to our Lord in modern times. Have we not heard laments over the sacrifice of useful lives to the cause of Christ and the furtherance of the gospel? Had they been dedicated to lucrative business, or to obtaining worldly position, or honour, there would have been no complaint. But, if all such earthly prospects were abandoned out of love to Christ, to give the choicest to our worthy Lord, for His service, the murmur of disapproval would not be lacking. How many mothers would look with pride and satisfaction upon a son who went in wholeheartedly for a worldly career, becoming a doctor, a lawyer, or a scientist? Would you, mothers who read this, be as happy to see your sons applying themselves to the study of the Word of God, with a view to spending their energies in His work at home or abroad? How many of you have given your sons to the Lord as Hannah did? May this not be one reason why today the labourers are so few? Are we smugly content to have it so? Or are we satisfied to belong to the Judas Iscariot Society, and call such devotion "waste"?

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### REVIVE US AGAIN

A spiritual revival is needed, and it is from God that it has to come. Reconstruction of machinery and methods are of no use whatever where spiritual life is low, and spiritual life is lacking. The way of restoration lies in each individual getting to close quarters with God for heart-searching, self-judgment, *personal* restoration of soul, and renewal of power for service, with renunciation of everything that hinders its operation.

**DISCIPLINE IN THE ASSEMBLY****Read 1 Corinthians 5***J. R. Caldwell*

Paul, though absent from Corinth at the time, was present in spirit, and, realizing his oneness with them, had already judged as though he had been present.

Distance did not abate his interest in them and in all their affairs, or sever the fellowship of the spirit which he ever endeavoured to maintain.

But he sought that the judgment to which he had come in subjection to the Lord might be their judgment also. Therefore he instructs them to separate the sinning one from their fellowship "when gathered together", that it might be the action of the whole, and "in the name of the Lord Jesus Christ", as having His authority so to act, and His power to back the action taken in His name, because in subjection to His revealed will. Thus the "binding" or "loosing" on earth had the sanction of the One at the right hand of God.

It matters not how few or feeble we may be. Two or three only gathered unto His name have His warrant for so gathering, and His assurance that He is in their midst. They have His word to instruct them as to the ordering and discipline of His household. And still may the saints count as of old upon the power of the ever-faithful Head to carry out His will. In binding and in loosing, in receiving into the fellowship of the assembly or in putting away, there is the same word to counsel, the same Name to act in, the same authority and power to give effect to all that is done in accordance with and in subjection to His will.

Their instructions were "to deliver such an one unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." I believe that apostles had special powers delegated to them by the Lord. The judgment passed on Ananias and Sapphira from the lips of Peter was an instance of the exercise of this special apostolic power. It is referred to in 2 Cor. 13:10, "Lest being present I should use sharpness according to the power which the Lord hath given me to edification and not to destruction." Also in 1 Cor. 4:19, "But I will come to you shortly if the Lord will, and will know not the speech of them that are puffed up but the power, for the kingdom of God is not in word but in power. What will ye? Shall I come unto you with a rod or in love?"

The power committed to the Church is to "put away from among themselves." Rome goes beyond this, and, assuming apostolic authority, has for ages pretended to execute divine judgment upon heretics.

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Thus the Satanic tortures of the Inquisition were backed up by the pretence of divine authority, Church discipline, delivering to Satan, etc.

In 1 Tim. 1:19, Paul again refers to his special power, "of whom are Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." The word here rendered "learn" is peculiar, signifying "that they may be disciplined as children". Thus this apostolic power was not for destruction, but for edification. Satan, under the restraint of God, becomes His instrument for blessing to those who are thus thrust forth from the Church and delivered to him.

Thus the conscience that was hardened against the Word of God, and the fleshly pride that would not yield, gets broken down under the bitter discipline, and restoration of soul is effected.

The extreme course of "putting away" is the last means to reach a conscience hardened through the deceitfulness of sin. It may seem unkind, but it is not so; it is the greatest kindness that can be shown to those who will not humble themselves to confess and to forsake their sin.

The business of the Church with such an one is "put away from among you that wicked person". Mark, it does not say, "put away from among you that dear brother", but "that wicked person". When sin is so manifested and persisted in that we are called according to the Word of God to put away one from the fellowship, the question is necessarily raised, Is he a brother or not? True, he was "called a brother", and may for years have been acknowledged as "a brother", but we can no longer own him as one, until by confession and restoration of soul he is manifested to be indeed a child of God. He stands before us for the time being in the character of a "wicked person".

It is sometimes hard to be faithful in such matters, especially when natural affection or fleshly relationship or worldly interests come in.

This is illustrated in Deut. 13:6-10. There may be no idolator such as the one referred to here, but perhaps some of us may be cognizant of sin committed in our midst of which the Church as a whole is in ignorance. Perhaps it is covetousness, or drunkenness. Perhaps it is a father or mother, a son or daughter, or some other near relative, and your natural affection hinders you from carrying out towards them the judgment of God. God knows it all and what it would cost when He caused it to be written, "the wife of thy bosom or thy friend, which is as thine own soul." Yet God's claims must be first.

Think of a man in Israel finding that his own friend whom he had trusted and loved was secretly cherishing idols and enticing others away from Jehovah. What was he to do? "Thou shalt not consent

unto him nor hearken unto him; neither shall thine eye pity him: neither shalt thou spare; neither shalt thou conceal him; but thou shalt surely kill him. Thine hand shall be the first upon him to put him to death, and afterwards the hands of all the people.”

Thus Jehovah's claims were first, and thus all Israel was to hear and fear. This same principle of all Israel carrying out the Divine sentence is found in Joshua 7:25, “And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones.”

Thus none could turn round upon another and say, “You stoned him but I didn't.” It had to be the united action of all Israel. Every man must endorse the judgment of Jehovah.

Now it is not stoning as in Israel. It is no longer the sentence of law, but the discipline of grace. Restoration is the object, not destruction. The responsibility of the Church is only to “put away”, to have “no company” with such. But that, in order to be effectual, must be done by all, and done when gathered together, and solemnly in the name of the Lord Jesus Christ.

Many a time have I known the whole effect of discipline frustrated by some foolish brother or sister continuing, out of mistaken kindness, to keep company with one who had been put away, inviting them to a cup of tea, and otherwise giving them to suppose that after all they were not so bad, and the Church had acted hardly to them.

It is equal to saying “They put you away, I didn't.” It is a breach of fellowship, and does immense damage in every way; hardening the conscience of the one who requires to be broken down, and very probably causing division in the assembly.

Then in receiving back again into fellowship the restored one, it is to be the act of the Church. The same who were made sorry in the judging of the sin are to be made glad in the receiving back again and forgiving and comforting. (See 2 Cor. 2).

If some individual brings another into the assembly, then others may turn round and say, “You brought him in, we didn't.” This is not Godly receiving into fellowship. Each one should be so commended and so received that all can with confidence and without suspicion give the heart's welcome to the incoming one, even as all must confirm the judgment against the sinning one.

God would have one who has been “put away” to feel the sorrow and shame of the outer place. To feel that he is separated from all that is holy and blessed in Christian fellowship, and to experience the bitterness of being under the power of Satan, and left to the company of the unsaved.

Though everything around us is out of order and in confusion, though a "within" and a "without" can scarce be discerned, still let us seek to act out the Word of God, and He will help and bless us. Let us seek to go as individuals and as assemblies, step by step, in sincere and simple dependence upon Himself.

Whenever God permits sin to be so manifested, He calls upon every heart and conscience to be deeply exercised about it, as we read in Deuteronomy, "So shall all Israel hear and fear." When Ananias and Sapphira were judged, "great fear came upon all the Church." So also it is written, "Them that sin rebuke before all, that others also may fear" (1 Tim. 5:20).

The Lord knows what is in our hearts. He sees the lusts ready to break forth. He knows the growing carelessness and departure from Himself to which we may be insensible. Therefore, He would warn us, and call us to self-examination. And may not we have had to do with the very sin that we are called upon to judge? Did our careless walk and conversation not embolden him to that which his own conscience condemned? Had we been walking in fellowship with God, might we not have had words of edification and exhortation to speak that might have saved him from falling so low? Thus, under such sorrowful circumstances, blessing is brought to every soul that is exercised aright.

When this final act of judgment is carried out according to God, we ought to pray and expect that blessing will follow. Then we shall be in heart ready to rejoice and to welcome the returning prodigal. How often it has happened that when the church is asked to wait behind to act for God, in putting away or receiving back again a restored one, half the assembly, instead of waiting, will rise and go away? Brethren, is this fellowship? Is it not a business that concerns each one who is gathered? Is it not of the utmost importance that real fellowship be maintained, and that we be ever prepared to *act together, to sorrow together, and to rejoice together.*

A man may know the Word and yet not know the Lord, but none can know the Lord but by the Word.

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An excuse proves a solace — but only to a bad conscience.

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True confession of Christ will ever be accompanied by denial of self.

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Counterfeit zeal is "strange fire". Heavenly unction cannot be imitated.

## THE PARDON REFUSED

A. W. J.

Two men, Wilson and Porter, were convicted and sentenced to be hanged for the robbery of the U.S.A. mails in 1829. On July 2, 1830, Porter was executed. Wilson was granted a pardon by President Andrew Jackson, about three weeks before the date set for Wilson's execution. To the surprise of many and to the perplexity of the authorities, he refused the pardon. What should be done with a pardoned man who refused the pardon? This was a point of law which had never been raised before.

In January 1833, the Supreme Court of the United States handed down the following decision, written by Chief Justice John Marshall, (U.S. vs. George Wilson, 7 Peters Reports, P. 150): "A pardon is an act of grace, proceeding from the power entrusted with the execution of the laws, which exempts the individual on whom it is bestowed from the punishment the law inflicts for a crime he has committed.

"A pardon is a deed, to the validity of which delivery is essential, and *delivery is not complete without acceptance*. It may then be rejected by the person to whom it is tendered; and if it is rejected, we have discovered no power in a court to force it upon him."

The law took its course and George Wilson was hanged. Most people would say, "the man was a fool."

The death of the Lord Jesus Christ on the cross of Calvary was on the behalf of a world of sinners, who were condemned by the righteous law of a holy God. By the mighty sacrifice of the Saviour, the claims of God have been satisfied, and a pardon has been procured that is now offered to all men in the preaching of the Gospel.

Chief Justice Marshall's definition was, "A pardon is an act of grace". The pardon that is now offered to all men is an act of God's free grace. Nothing, absolutely nothing, that man can do can merit that pardon.

Marshall added, "A pardon is a deed, to the validity of which delivery is essential." God gave the good news of the Gospel particularly to the Apostle Paul who wrote by inspiration of God, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3). To those who have been saved through the message, it is now their responsibility to "deliver the message" to others.

The Chief Justice then wrote, "*Delivery is not complete without acceptance*." To every reader of these lines we would solemnly ask, "Have you accepted the pardon as a guilty sinner, which the Saviour obtained for the guilty, by His death on Calvary? If not, as an un-

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pardoned sinner you are still under the condemnation of God, without a ray of hope of Heaven, no matter how many good things you may vainly hope stand to the credit of your account. "The gift of God is eternal life through Jesus Christ our Lord," but that gift *must* be accepted. John 1:12 says, "As many as received Him, to them gave He power to become the sons of God," but the Saviour must be personally received or the sinner remains a child of wrath.

Wilson's pardon cost only the signature of the President of the United States, your pardon cost the life's blood of the Son of God. Wilson's pardon, if received, could only have meant at most the extension of his life for a few years. Your pardon, if received, will make you a happy possessor of eternal life, it will not only mean a reprieve from the penalty of your sins, but will assure complete cleansing from them and give you the certainty of Heaven forever.

Wilson was a fool? It may be so, but the sinner who rejects God's pardon is guilty of a folly far greater than that of Wilson.

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### LORD'S DAY MORNING ONLY

It is always to me a very unhappy circumstance, beloved brethren, to see God's children merely putting in an appearance on the Lord's Day morning — the mere keeping up an outward link with the Lord and with His people. I admit that there may be circumstances where it cannot but be so — extreme sickness, or there may be positive duties of the most peremptory kind. I am not alluding to them, and we ought to be slow, therefore, to judge in any individual case until we know the facts. But I do say as a general rule, that the same faith which makes us value the coming together to meet the Lord at His own table, ought to make us rejoice to meet the Lord on every occasion, and further, to provide by every means for growing in the truth.

What is one great source of our weakness in worship? It is because we are not growing in spiritual intelligence. If we were using the truth of God, and growing up unto Christ in all things, there would be a greater fulness in our worship, and, allow me to add, greater simplicity. There would not be merely the continual use of the same words, but we should have fresh thoughts, without even thinking about them, without an effort, because our hearts would be filled day by day with His truth. Therefore it is of so much importance to avail ourselves of every hour and be present at every gathering.

*Ext.*

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Let the heart be taken up with the Person of Christ, and then how easy is the task to walk in the ways of Christ.

### JUDAS AT THE LORD'S TABLE

It has long been a disputed point as to whether Judas was present at the institution of the Lord's Supper, or whether he left after the Passover feast. However, taking it for granted that he was, the following reply by Mr. C. H. M. indicates the folly of using that as a reason for carelessness in reception into the assembly.

"Does the permitted presence of Judas Iscariot in our Lord's chosen band on earth furnish any argument in favour of toleration of evil in communion with us as Christians?"

We would say, most assuredly, it does not. If the argument, so constantly based on the case of Judas proves anything, it proves too much. To what does it amount? What does it prove? Why that we ought, knowingly and deliberately, to have at the Lord's Table a man capable of selling Christ for thirty pieces of silver — knowingly and deliberately to have fellowship with a traitor. This is the amount of the argument; and we know that what proves too much, proves nothing at all.

But, it may be asked, "Why did our Lord, Who knew what he was, permit his presence?" The answer is very simple. Our Lord allowed Judas to manifest himself. Had He acted on His divine knowledge of what was in the heart of Judas, *it would have been no example for us*: for we cannot judge the heart, but merely the life and doctrine. To say that we *may ignorantly* have a traitor in our midst is true; to say that we *ought knowingly* to have one, is false. In the former case we confess and mourn over our infirmity; in the latter, we openly defend a piece of downright wickedness. We cannot understand how any one, with a single atom of spiritual sensibility can have recourse to this argument respecting Judas. We deem it not merely to be weak and foolish, but very wicked.

There is a great difference between realizing "On that cross He was crucified for me," and "On that cross I am crucified with Him."

Men may, by insinuations, innuendoes, and whisperings rob you of your reputation, but no man can touch your character. Your "reputation" is what men give you credit for — and they can change their mind about you. Your "character" is what you really are, and no one but yourself can destroy that.

Let the load be ever so heavy that God lays on, if He put under His everlasting arms all will be well.

You cannot eat the feast to the glory of God on the first day, unless you live in communion with Him during the other days.



## ABOUT MOTHERS IN ISRAEL

Merwyn Paul

In our occasional visits to Assemblies two evident needs thrust themselves forward continuously. These are the lack of under-shepherds who will EXPLAIN the Scriptures relating to the Local Assembly (not merely warn and condemn), and that of sisters who are ready (in their Scriptural sphere) to serve the saints as "Mothers in Israel".

This expression occurs only twice in the Bible, first with reference to Deborah (Judg. 5:7) then re the Wise Woman of Abel (2 Sam. 20:19). But in the New Testament Paul (by inspiration) tells us that Rufus' mother was also a mother to himself (Rom. 16:13). Many times our teachers have pointed out the need for such mothers in the Assemblies — women who have the Lord's interests at heart, after the counsel of His Word, in seeking, particularly, the welfare of younger Christians (Tit. 2:3-5. And I cannot help but feel that much of the confidential matter that comes my way does so because of the lamentable scarcity of mothers in Israel . . . because our elder sisters are failing in their duty!

In Rom. 16:1-2 we learn that Phoebe was "a succourer" (a helper and protectress: *gk*) "of many" — surely Mother-in-Israel characteristics. Likely Priscilla qualified for the title as well. Mary (vs. 6) and the three sisters of verse 12, are recorded for their "much (wearisome) labour", also. But since the two Old Testament women have been marked out by the Holy Spirit in clear outline, let us notice, briefly, a few pertinent features of their walk and fitness.

1. Judges 4:4-5: Deborah, a prophetess of the Lord, was, first and foremost, *a woman to whom the Lord could make known His mind* . . . the supremely vital factor if one is to be a mouth-piece through which the Lord may pass along the counsel of His Word to others — something much less "impossible" than many Christians suppose, even though we are neither prophets nor sons of them.

Next, since the people "came up to her for judgment" (vs. 5) it would seem likely:

(2) That she didn't go around poking her nose into other people's affairs, *but waited for people to come to her* with their troubles (Prov. 18:16; 20:3b; 25:9-10).

(3) That she knew how to keep her place, ministering privately whatever of His mind the Lord revealed to her.

(4) She could go with Barak to the battle *courageously*, in complete dependence on God.

(5) She did not go to direct Barak, but to *pass on to him* the encouragements the Lord gave to her (vs. 14).

In Chap. 5 we find that she is a praising woman (vs. 1-2); that God fitted her and called her forth to pass on His counsel to others, at a time when His people were in great distress (4:3; 5:6-7), and when departure from God, and great weakness, were general in Israel (5:8). Yet she could be appreciative of any who were willing to serve (5:9, 14, 18, 24), as well as declare God's mind respecting those who made great resolutions, but did nothing (5:15b; as per J. F. and B.) and the neutrals of Meroz (5:23). In the last glimpse we have of this noble mother in Israel she is seen praying, seeking only God's glory (5:31). No wonder the closing sentence could say, "And the land had rest forty years."

2 Sam. 20:15-22. The Wise Woman of Abel, we may notice briefly, was not officious (vs. 17); was both peaceable and faithful in Israel (vs. 19); while from certain of the expressions used one would gather that:

- she was no gossip, no spreader of scandal (Prov. 26:22).
- in speaking to Joab she did so wisely, making her appeal by means of a question (vs. 19b).
- She spoke to her people wisely, also (vs. 22), setting forth facts rather than scolding or making wild statements, one would think; neither would she try to get results by scheming. She could not have built a reputation for wisdom by using any such means, we may be sure. No true Mother in Israel must ever be suspected of craftiness . . . What a mercy it was that there was a Mother in Israel in that ancient city at that time.

But let us return to Deborah, and the basic point of her fitness as a Mother in Israel. *She was a woman to whom the Lord could make known His Mind in order to have it passed on to others.* After all, Beloved, when we need counsel is it not *the counsel of the Lord* which we require? Surely human experience cannot furnish such advice! "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand" (Prov. 19:21). Moreover, the solemn lesson of Job 42:7-8 must ever be a warning to us if we would give advice on the basis of our own experience.

Now it is some years since John 10:27 persuaded me that I should seek to learn to listen for His voice from His Word, rather than to rely on intuitions, as many do. Let me give you a few thoughts from the little I have learned, hoping they may prove useful.

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First, *we've simply got to learn to humble ourselves, truly and DEEPLY*, before the Lord if we are to be in any condition to *hear His voice clearly*, speaking by the Holy Spirit through His Word. (Note Psa. 138:6; 2 Kings 22:18-19; Isa. 6:5-8). If we are not willing to prepare our hearts to seek the Lord after this fashion there will be little use in our bothering about it. Time needs to be found, also, to get alone with God, if at all possible. Our minds need to be calmed and freed from the many demands of our creature existence if our spirits, led by His Spirit, are to get into His presence. David went in and sat before the Lord (2 Sam. 7:18) humbling himself, receiving God's great kindnesses and promises, before his request was made (vs. 29), and we shall need to learn to do the same. **Just to bow down, pray, jump up and go about my business has proved of but little value in my case.** It is a bit like yelling a greeting to a neighbour as one goes hurrying past. It often takes half an hour, or more, of self-examination, confession, reviewing my own past disobedience, recalling His mercy and loving kindness to me, and going on to tell Him of the perfections of His Son, before communion is established and I am consciously in His presence — even as many others have found. And only when that moment comes is it time to lay before Him my burden, in detail, and to ask that His counsel be given to me through His Word.

Occasionally, His answers may be given quickly as I read through my Bible. More often they are gleaned a verse at a time over a period of days — or weeks. When nothing more is being received I seek His face afresh for understanding of the message, earnestly endeavouring to set aside my own ideas or desires. In this manner, during past years, He has been pleased to give me a great many answers to problems of His perplexed people. Therefore I make bold to say that, *since I am only a very ordinary Christian*, there is no reason at all why any spiritually minded elder sister might not prepare her heart to seek the Lord on behalf of any in the Assembly who might profit from the care of a Mother in Israel. Through the means just described she can learn whether or not to speak a word to a person; can receive counsel as to how to approach him, or her; can learn what is to be read, or spoken, or can be given His answers to their problems, or to her own.

May it please the Lord to raise up many badly needed Deborahs as Mothers in the assemblies of His people . . . if He be not come.

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In addressing the Lord in prayer there is often a great familiarity indulged in by those who are not at all remarkable for their spirituality.

## NOTES ON SCRIPTURAL HYMNS AND THEIR WRITERS

*Hector Alves*

“When the harvest is past and the summer is gone,  
 And sermons and prayers shall be o’er;  
 When the beams cease to break on the blest Lord’s Day morn,  
 And Jesus invites you no more:

## CHORUS.

When the harvest is past,  
 And the summer is o’er,  
 With the wheat or the tares,  
 When the judgment appears,  
 Oh, which shall it be evermore?”

(Number 152 in “The Gospel Hymn Book”)

Samuel Francis Smith was born in Boston, Mass., October 21, 1808. At Harvard College, where he was a classmate of Oliver Wendell Holmes, he showed marked intelligence. The latter wrote of him concerning his brightness and ability —

“And there’s a fine youngster of excellent pith;  
 Fate tried to conceal him, by naming him Smith.”

Mr. Smith is best known as the author of “My country, ’tis of thee”, but he has made a great contribution to gospel hymn books in writing the above solemn hymn. He was also a preacher of no mean worth, and had a great interest in foreign mission work, which was in its infancy in his day. This is very beautifully brought out in one of his hymns —

“See heathen nations bending  
 Before the God we love,  
 And thousand hearts ascending  
 In gratitude above;  
 While sinners, now confessing,  
 The gospel call obey,  
 And seek the Saviour’s blessing —  
 A nation in a day.

“Blest river of salvation!  
 Pursue thine onward way;  
 Flow thou to every nation,  
 Nor in thy richness stay:  
 Stay not till all the lowly  
 Triumphant reach their home:  
 Stay not till all the holy  
 Proclaim — “The Lord is come!”

During his own lifetime,, Mr. Smith saw this hymn translated into French, Italian, Spanish, Portugese, Swedish, Chinese, and many East Indian dialects. He had the happy experience of visiting his missionary son, and hearing it sung by Burmese converts, who gave him a great ovation.

Another of this writer's hymns which has been used of God, is —

“Today, the Saviour calls;  
Ye wanderers come.”

Of this hymn, D. L. Moody relates, “On the memorable night of the great Chicago fire, I closed the meeting by asking Mr. Sankey to sing a hymn. How well I remember that hymn, sung as the bell of the Court House nearby, was tolling out what proved to be the death-knell of the city. The words rang out —

“Today, the Saviour calls;  
For refuge fly;  
The storm of justice falls,  
And death is nigh.”

“It almost seemed prophetic; that was the last verse sung in that hall. We went out into the street, never to meet again. A thousand lives were lost in the great fire, and many who lived near the hall perished that night.”

Another popular hymn from this author is —

“Welcome, days of solemn meeting;  
Welcome, days of praise, and prayer;  
Far from earthly scenes retreating,  
In your blessings we would share;  
Sacred seasons,  
In your blessings we would share.

Mr. Smith lived a long, useful, and humble life, filling the place of preacher, author, editor, and pastor.

## QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* Please give a few occurrences of the Greek word “aeon” in the New Testament. Also, I would like to know the meaning of the word. Does it mean a period of time? Or does it mean forever? Some tell us it is the former.

*Answer.* Both G. V. Wigram and Robert Young, who were authorities on ancient Greek, give this word in its various forms in reference to New Testament verses, too numerous to mention here. It is translated “world”, “age”, “eternal”, “forever”, etc. See Matt. 13:22, Rom. 12:2, 2 Cor. 4:4, Eph. 1:21, 2 Tim. 4:10, Heb. 1:2, etc., where the word “aeon” is translated “world”, meaning “age”.

In 1 Cor. 10:11 we read, "Now all these things happened unto them for ensamples: and they are written for our admontion, upon whom the ends of the world are come." Then in Heb. 9:26, "But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." From these it is plain to see that the word carries the thought of a dispensation, or period of time. But the word also bears the meaning of an endless period, an eternal "aeon" without end.

The use of the word would indicate its meaning. For instance, in Eph. 2:7 we read, "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." The "aeons" that are coming mean those that will follow the "aeon" of this world. The plural denotes their endlessness. Because of the limitations of our finite minds, the Holy Spirit uses terms that we can grasp. Eternity is expressed in terms which denote time; and that is why some would tell us that "aeon", or "an aeon" means a dispensation, or a measurable period of time. The "aeon" of this world or age can be measured, but eternity is timeless. So in Ephesians 2:7, "the ages to come" cannot be measured by time. We live in an aeon, or age, but eternity will be ages without end. In Hebrews 13:21 we read, "To whom be glory for ever and ever. Amen." Referring to our Lord Jesus Christ. Here we have a multiplication of aeons. The "aeon of aeons" is a superlative; it may have been the Greek way of expressing eternity in terms of time. "For ever and ever", "aeons of aeons", simply means without end, eternal, everlasting. The word "eternal" is inconceivable to the human mind, and so we find it expressed in the Scriptures in terms that indicate time, but time without end. So an aeon is a dispensation, or an age, but "aeon" also carries the idea of everlasting, and "aeons of aeons" have no end.

### THE GLAD REUNION

Years have gone by, since the last words were spoken  
 And loved ones left us in the chilly night.  
 In that fair Home, in which no ties are broken,  
 We soon shall meet them in the land of light.

Then they who sleep, and we who still are waking,  
 Shall meet in grand reunion, in that gladdening hour,  
 Where Christ, our living Lord and Lover,  
 Shall bring us to His glory, by His power.

Come, Saviour, Come, Thy saints are loudly calling,  
 They long to meet Thee, in the radiant air,  
 And greet Thee there with loved ones Thou art bringing,  
 To share the joys, Thou dost for us prepare.

**DETROIT, MICH.**—Frank Pizzulli is preaching the Word in the new Italian Hall and visiting from door to door in the neighbourhood. He expects to go on to the Soo, Ont., and work among the newly-arrived Italians.

**PHOENIX, ARIZ.**—A. Douglas had four weeks well-attended meetings on "The Seven Churches in Asia".

### VENEZUELA

**PUERTO CUMAREBO**—"Mr. Fairfield and I had Gospel meetings in Tocopero during December. Despite the drinking, dancing and fireworks usual at that time of the year, the fairly large hall was full every night and some confessed Christ as Lord and Saviour. While preaching there, we put in about ten hours a day building a little hall in the city of Coro, twenty-five miles west. As soon as this was finished, Mr. Williams and Senor Naranjo gave us two weeks meetings with blessing . . . I hope to begin meetings in Punto Fijo, 100 miles west, and later go to Cabimas to join Mr. Fairfield." Bruce Cumming.

**MARACAIBO**—Recently we received an interesting letter from Brother Neal R. Thompson, formerly of Australia, whom some will remember passing through Canada on his way to his present field of labour. His address is: a/c Sr. B. Sanchez, Urbanizacion Urdaneta, Calle 3, Vereda 6, No. 17, Maracaibo, Venezuela, S.A. We quote in part: "We have just returned from the Puerto Cabello Conference. (Reference was made to this conference in last month's magazine). It was my first experience at preaching in Spanish in a conference.

On Jan. 18th, we have baptisms here, D.V. About eight desire baptism, and Mr. Williams and Sr. Naranjo purpose coming for a week. The following day a new assembly in La Villa del Rosario, will be formed in the will of the Lord. This town is 60 miles west of Maracaibo and there are 17 baptized believers living there who are in fellowship in M. . .

In November last, with the help of Mr. Alves (son of brother Hector Alves, at present in business here), we started a Sunday School in a suburb of Maracaibo, and have over 50 children on the roll. . . . We have a big field here in Maracaibo, so we are not idle."

### CONFERENCES

Remember the Easter Conferences, mentioned in detail last month in: Toronto, Ont., Moncton, N.B., Vancouver, B.C., Manchester, Conn., and the Conference in McKeesport, Pa., on April 26-27.

**AKRON, OHIO.**—A conference will be held D.V., in the Akron Gospel Hall, 1225 Wooster Ave., commencing on Saturday, May 31, and continuing over Lord's Day. Prayer meeting Friday evening, May 30 at 7.30. Ministering brethren whose practice and teaching confirm the saints in the "old paths" will be welcome. Correspondent: Joseph Bercaw, 928 Bisson Ave., Akron 7, Ohio.

### WITH CHRIST

**PARKERSBURG, IOWA.**—Mrs. Anna Knock went home on Feb. 12, aged 84. She was saved in 1933 at meetings held by O. Smith and S. Hamilton, was in the Stout assembly and bore a good testimony. P. Elliott preached the Word to a good crowd at the funeral.

**STOUT, IOWA.**—Mr. Fred Cirksena was suddenly called home with a heart attack on Feb. 14 at the age of 73. He was saved here in 1924 in meetings held by O. Smith, was a happy man and had the respect of the community. P. Elliott and L. DeBuhr preached the Word to the many gathered at the funeral.

**MERVIN, SASK.**—Our dear brother Frank Windsor has gone to be with the Lord, aged 74. He was saved in 1954 under the preaching of Hector Alves and was in happy fellowship here. Henry de Graaf spoke to saved and unsaved.

**VANCOUVER, B.C.**—Our beloved brother, F. S. Davies, passed away on Feb. 16 in his 78th year. He was born in Wales, born again in Brandon, Man., in 1902, and for about fifty years has been in fellowship in Vancouver. A quiet man who loved to be at the meetings when able.

**VANCOUVER, B.C.**—On Feb. 9 our esteemed brother, William Snowden, went to be with Christ aged 74. He was saved nearly 40 years ago and in the Fairview assembly for more than 25 years and will be missed.

**WESTBANK, B.C.**—On Feb. 12, our esteemed brother, Mr. Andrew J. Sarup, passed peacefully into the presence of the Lord Whom he loved and served faithfully for many years. Shortly before his homecall, he prayed, sang a hymn and then said, "And now Lord, I am ready to go right now, if you want me." He was saved at the age of 27 in Botineau, N.D. Two years later he came to Vancouver, gave up previous plans to study for the Baptist ministry, and was gathered to the Name of the Lord. For over 50 years he went on for God. Being especially gifted in open-air work, on several occasions he obtained leave from his employment and went forth at his own charges to preach the Gospel. He was beloved by all and used for God.

**TORONTO, ONT.**—Our dear brother and servant of Christ, Mr. J. Gilchrist, went home to be with the Lord Whom he loved and served at the age of 92, from a nursing home in Stouffville, Ontario, on Dec. 24, 1957. His wife passed away from the same home on Nov. 15, 1957. The passing of our aged brother severed a link with years of long ago. Brother Gilchrist was saved in the province of Quebec, gathered to the Name of the Lord, and preached the Gospel for many years in Ontario. He was linked in service in the early days with pioneers like the late John Grimason. He and Mrs. Gilchrist have been invalids for some time but are now at rest in the presence of the Lord.

**FOREST GROVE, ORE.**—Our brother, B. B. Goff, went home on Feb. 9, aged 85. He was saved in the Spring of 1901 in Stanley Park, Vancouver, B.C., moved to Forest Grove from North Dakota and started the assembly in the Fall of 1901 with eight in fellowship. He was very active in the things of God until the last week of his life. Brethren Peacock and Kazen took the services in the Gospel Hall and the grave-side.

**VANCOUVER, B.C.**—Brother Wm. Innis passed into the presence of the Lord on Jan. 25, after a lengthy illness, happy in soul to the last. He always took a special interest in the Sunday School and greatly encouraged young Christians in the South Main Assembly where he will be missed.

**FOREST, ONT.**—On Feb. 19th, Mrs. David Frayne, (granddaughter of Wm. Kernohan who served the Lord in His work for 40 years) went home. She was buried from the Gospel Hall where a large number heard the Word preached by T. Wilkie. One of her unsaved daughters who was present was saved the following Lord's Day, bringing joy in the midst of sorrow.

**FOREST, ONT.**—On Feb. 25, our beloved brother, Philip Shay, passed away after a long illness. He was in the assembly for many years. A large number gathered in the funeral parlor where the Word of God was preached by brother T. Wilkie.

**WATERBURY, CONN.**—Our sister, Mrs. Betty Candee, passed into the presence of the Lord on Feb. 6th. She was a quiet sister who will be missed.



# TRUTH and TIDINGS



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## THE CHRISTIAN AND POLITICS

A. W. Joyce

In Canada, a Federal election day is approaching and ere these lines will be read the election will be decided. What is the Christian's responsibility in view of any governmental election, whether Federal, Provincial or Civic? Into the hands of God's people has been put more power than the people of the world have with their ballot. That power is the power of prayer.

The Christian is commanded to "PRAY FOR THE POWERS THAT BE." Romans 13:1 tells us that "The powers that be are ordained of God." How remarkable that the Apostle Paul wrote this to Rome by inspiration of God when perhaps the very worst of all the emperors, Lucius Domitius Nero, ruled imperial Rome, (A.D. 54-68). The Lord did not instruct His people to attempt to remove this vile ruler either by insurrection or by ballot. The Christian's resource and privilege in relation to the "powers that be" is prayer, whether that power be absolute monarchy or dictatorship, democracy, Socialist or even Communist.

We in Canada have disobeyed the injunction of New Testament Scripture if we have failed to pray for God's will to be fulfilled in the election to which we have made reference. When the Conservative or Liberal government is elected, then we must continue to pray for it. The Scripture not only commands us to pray for those in authority in 1 Timothy 2, but in Romans 13 commands us to obey and respect the rulers and pay the taxes which they may lay upon us.

The Christian, however, who descends from the path of separation into the muddy waters of politics, finds himself, like Lot, a child of God out of his place. There is no instruction for the Christian in the place of authority in this world where His Lord and Master is still "despised and rejected of men." He will look in vain for specific guidance as to how a Christian Prime Minister, Member of Parliament or Magistrate should act. He will also look in vain for any instruction as to how to vote into power the "right kind of government". If the "Powers that be are ordained of God", and I vote, shall we say, Liberal, and a Conservative government is swept into power, *I have voted against the ordination of God.* There is certainly no Scripture for the child of God going to the polling booth to vote.

Is there any instruction in the Word of God *against* the Christian dabbling in politics? Surely all Christians would agree that the Lord Jesus Christ in His life down here is our perfect example. He said, "I am not of the world" (John 17:16) and He never mixed with its politics. In John 15:19 the Lord said to His own, "Ye are not of the world, but I have chosen you out of the world." In John 17:16, the Lord, in praying on behalf of His people, associated their path

with His own, saying, "They are not of the world, even as I am not of the world." Peter reminds us that we are "strangers and pilgrims" (1 Peter 2:11), and such do not interfere in the politics of the country through which they are passing. Paul, by the Spirit, tells us, "We are ambassadors for Christ." An earthly ambassador would very quickly be recalled to his own country, if he so forgot the purpose of his being in a foreign land as to mingle in any way in the arena of politics in the land where he is a stranger and an ambassador. With such plain instruction before him, the exercised, separated Christian will have little difficulty in perceiving that the Word of God which has called him out of every other phase of the world, has called him out from this as well. As in the past, the uninstructed, the backslider and the "good mixer" will have to learn the hard way by bitter experience as Lot did. He lost his liberty, was rescued by Abraham, failed to profit by that experience, and finally lost his testimony and part of his family in the deluge of divine judgment.

Separation from the politics of this world has been the teaching of the assemblies and spiritual teachers among them for over one hundred years. About ninety years ago Mr. C. H. Mackintosh wrote: "You enquire, 'What is taught in the Word regarding the position of a Christian when called upon to vote for a Member of Parliament?' You will, perhaps, be startled, when we tell you that your question involves the very foundation of Christianity. We would ask you, dear friend, to which world does the Christian belong? Does he belong to this world or to the world above? Is his citizenship on earth, or in Heaven? Is he dead to this world, or alive to it — which? If he be a citizen of this world — If his place, his portion, and his home be here, then, assuredly, he cannot take too active a part in its affairs. He should vote for town councillors and members of Parliament, he should strain every nerve to get the right man in the right place. He should put forth every effort to mend and regulate the world. . . . If we are to be guided by Scripture, we have no warrant whatever for meddling in this world's politics. The cross of Jesus has snapped the link which connected us with this world. We are identified with Him. He is our Model."

Seventy years ago, the editor of the "Believer's Treasury" wrote, "If I vote, I join affinity with the world; I am share-and-share-alike with them in the election of a government. The 'partnership' is clear. My vote counts for as much as the vote of the worldling. Now the Lord has forbidden such an affinity. 'What communion hath light with darkness?' (2 Cor. 6:14). To be joined with the world in a political contest, brings me under an unequal yoke; which yoke God's Word strictly warns me against. . . . We profess to take the Word of God for everything. We refuse to acknowledge infant sprinkling

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— we say *we must have Scripture for it*. Apply the same rule to voting, and the whole matter is clear.”

In the recently published volume “Bible Problems And Answers”, the late Mr. Wm. Hoste, former editor of “The Believer’s Magazine” wrote in reply to a question in regard to voting (page 173): “As far as entering into the political contests of the country, I see no directions in God’s Word, and I believe the whole thing is alien to our position as ‘strangers and pilgrims’ in the world. If it be retorted, ‘What would become of the country, if all believers were of this opinion?’ my reply is, it would become neither better nor worse by such a contingency, but the believers would become much better. What worldly associations would they be spared! What unequal yokes with the ungodly! ‘Let the dead bury their dead, but go thou and preach the Gospel,’ or pray that God may overrule. ‘The effectual fervent prayer of a righteous man availeth much,’ which cannot be said of the political work of a righteous man; the only effect of which is to shear him of his locks, and bereave him of his joy and testimony.”

The teaching of Holy Scripture, and, among the assemblies of God’s people the path which God has owned, honoured and blessed, is complete separation from this world, politically, religiously and socially. Whenever the Christian has yoked himself in a common bond of matrimony, business or scheme for world betterment, the result has always been disastrous for the Christian in lost joy, lost testimony, lost influence for God, and it will in a coming day mean the loss of an eternal reward. This is not the reigning time but the suffering time, this is not the day of popularity but the day of reproach. If we wish to walk the path of fellowship with our rejected Lord, we must be content to share His rejection by the world.

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### HONEST TRADES

(Titus 3:14, Margin)

We are called to glorify God in our earthly calling. Paul glorified God in making tents. Paul made them “as to the Lord, and not unto men” (Eph. 6:7). It was a calling in which he could abide *with God* (1 Cor. 7:24). Paul could go to the Lord about his work. Do we take counsel at the mouth of the Lord concerning our earthly business or occupation? If we cannot abide in it *with God*, let us give it up at once. If we are so doubtful about it that we cannot lay it before God and ask His mind about it, there is something seriously wrong. Let us bring it into the light, without delay, and ask the question, “O, Lord, is this an honest trade? Is it one in which I can glorify Thee?”

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If, when God speaks to us in His Word, we are deaf, when we speak to Him in prayer, He will be dumb.

## THE NEED FOR CHRIST'S SUFFERINGS

*G. G. Johnston*

The importance of repetition in teaching any subject is recognized by wise men everywhere. The apostle Peter wrote: "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (2 Peter 1:12). Also, there are many who are not as yet established in the truth, and who require to learn it.

In order to learn anything, the student requires humility to admit his ignorance of the truth, and a willingness to apply himself to acquire knowledge. This is as important in learning Christian doctrine, as in any other line of teaching. Teachers must be persons endowed with a good measure of patience, for it will be necessary to repeat the same theme many times to instruct the ignorant, and as a review to those who are established in doctrine. The truth should ever be a living reality to each of us, and not a bundle of theories.

What we are about to affirm in this series of articles (on the sufferings of Christ and their results) will not be new in character, to many of our readers, but if it serves the dual purpose of "stirring up" those who already know these truths, as well as instructing newly saved beginners, the effort will not have been in vain.

It would seem that Caiaphas, the high priest of Israel, had a somewhat pagan idea of the need for the death of Christ, saying: "It is expedient for us that one man die for the people, and that the whole nation perish not" (John 11:50). Though this was a prophecy, affecting those of all nations, his idea seems to have been that it would avert national disaster for Israel.

Others, who should know better, acclaim Christ as the great Martyr, who was willing to die for His convictions. Some would assure us that His death was exemplary, to teach us how we should die. The Word of God states the purpose of His death of suffering and shame was vicarious: that is, that it was necessary to atone for our sins, making it possible for a just God to justify the ungodly.

We must teach and reiterate the solemn truth of man's utter ruin by sin; firstly, because of Adam's sin, thereby bringing all under the curse, and, secondly, because all are guilty of practising sin, both by omission and commission. The theory that men in general are constantly improving morally and spiritually has never been proven, nor shall it ever be a fact. The Holy Scriptures state plainly that "evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). This earth will be purged by fire in the future, as it was purged by water in the past. (Read 2 Peter 3:5-7).

Because man is a fallen creature, utterly incapable of keeping God's holy law, therefore God sent His only begotten Son into the

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world to redeem him. The many and horrible sufferings He endured upon the cross, particularly those hidden sufferings at the hand of God, while the scene was clothed in thick darkness, as God's spotless Lamb was sacrificed for us, were to pay our debt. Because of those sufferings on the part of our Substitute, God can be "just and the justifier of him which believeth in Jesus" (Romans 3:26). "Payment God will not twice demand, first at my bleeding Surety's hand, and then again at mine."

Many of us look back today and remember the distress of soul experienced when convicted of sin and guilt. The cry went up from our burdened hearts: "How then can man be justified with God?" (Job 25:4). We tried to make amends for sins committed, only to feel that it was fruitless: we only added daily to our sins. What rest and peace when the glorious Gospel assured us that "Christ died for our sins, according to the Scriptures; and that He was buried (proof that He had died), and that He rose again the third day" (proof that God was satisfied) (1 Cor. 15:3, 4). We then understood the reason for the sufferings of Christ and we began to praise God for the unspeakable gift of His Son, that through His vicarious sufferings we might be saved from eternal sufferings in hell for our sins. We had been greatly distressed because we could not pay our tremendous debt to God. We then rejoiced to know that Christ had suffered the curse for those sins, when He hung upon Calvary. Another had paid our debt. It was settled forever.

This precious truth is at the very foundation of the Christian faith. God's blessed, eternal Son willed to come into this scene that He might in human form suffer death as the sinner's Substitute. Thus God has redeemed back to Himself all those who are willing to admit their sinfulness, and to accept God's Son as their Saviour. In Him the believing soul finds peace and rest; without Him men are doomed to bear their own judgment.

The sufferings of Christ were not because of His inability to resist His adversaries. Twelve legions of angels awaited His command, and no doubt looked on with astonishment as their Creator bent low beneath the load of our sin. Today we know why He cried: "My God, my God, why hast Thou forsaken me?" He suffered for our sins, "the Just for the unjust, that He might bring us to God" (1 Peter 3:18).

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Some seem to think it does not matter whether they sin or not, because if they get saved all their sins will be blotted out, and if not they will have to go to Hell anyway. If you get saved, you will regret the past sins all your life, and if you don't you will regret them for all eternity.

## FAMILY FAILINGS (Gen. 49)

## Part I

*A. McShane, N. Ireland*

There was something sublime about the closing scenes of Jacob's life. Whatever may have been the manifested weakness of his early years, these had not merely disappeared, but were displaced by a spiritual vigour which stood in bold contrast to his declining physical strength. In the song of Genesis 49, in which he recalls the past behaviour of his sons and prophesies concerning their future, we see his spirituality reach its zenith. There is much in the blessings of the tribe which is of singular interest, but in this paper we purpose to dwell a little upon the defects of four of them stressed by Jacob in the course of his song. Consideration of these may not be so pleasant as that of other subjects in the chapter, but, seeing that in God's family the same feelings are sometimes manifest, it might, therefore, be profitable to meditate a little upon them.

The song strikes a rather dull note at its commencement. Reuben, the patriarch's first-born, had proved sadly disappointing to his father. Of him he says, "Unstable as water, thou shalt not excel." INSTABILITY, the weakness here mentioned, had dashed to the ground all Jacob's fair hopes that the birth-right, dignity and excellency, normally the portion of the eldest son, would be retained by Reuben. How could such a person lead his brethren or gain their confidence?

The simile used to illustrate his fickleness is very suggestive. Water, the emblem of weakness and helplessness, always adopts itself to the vessel into which it is poured and yields unresistingly to its surroundings. Ever easily impressed and ready to change, it is a fitting picture of those who have no convictions of their own. Such feel at home almost everywhere, and are willing to assent to the creed of their company. If perchance, they are amongst the unsaved they can laugh at their jokes and perhaps tell other stories to augment the fun. Should they be talking to brethren with lax views on assembly or other spiritual matters, they can enjoy the cruel criticism of the so called "extremists". When they find themselves in the company of those who contend for strict New Testament principles, they do not fail to add their contribution of condemnation of all that is developing in the assemblies that is contrary to Scripture, and perhaps lament at the mention of the drift that is evident in not a few places to-day. Such spineless, jelly-fish men cannot hope to excel. Better a thousand times to be a Daniel with a fixed purpose and the courage to make it known.

The instability of Reuben, it will be noticed, however, was in a definite direction. An event had occurred some forty years pre-



viously that was still fresh in Jacob's mind. Reuben had fallen a prey to the lusts of the flesh and had committed incest with his father's concubine. His failure on that occasion to overcome the desires of his depraved nature became a very costly matter to him. Chiefly on account of this lapse he lost his birth-right, which in turn became Joseph's, who, it will be recalled, triumphed in the very temptation wherein his brother failed. Those who manifest such instability in moral conduct as Reuben did, will never make leaders amongst God's people. Not that grace cannot restore, nor that such can never again serve the Lord, but oversight and leadership require men of a higher standard, men who are indeed examples of the truth they uphold. Once a man has broken down in his testimony he will never be the same again, for as another has said, "The Lord may forgive, but the people will not forget." Sad indeed is the fact, that some commit evil in their youth that mars them to the end of their days. Even should the time come when, perhaps, they would desire responsibility, they are unable to take it, because they are disqualified through former follies. Others play the worldling's game of flirting with girls, etc., until they have lost the confidence of the saints. Although they may escape a major collapse, they nevertheless have earned a reputation for instability, and, as a result, will not have the "excellency".

The next failing we wish to point out is mentioned in the blessing of Jacob's second and third sons — Simeon and Levi. The evil in this case was **INHUMANITY**. Their cruelty in slaying the men of Shechem was a painful memory in the mind of their dying father. How could he forget the slaughter of those helpless men? He vividly recalls the war-weapons, the swords, the fierce wrath, and the merciless onslaught of that fateful day. Those two young men took revenge for the humiliation of their sister, Dinah, to a degree that was obnoxious both to God and man. Jacob was so ashamed of their behaviour that he could not remain longer in the locality.

Is it not the case that some, who are free from the failing of Reuben, namely, instability, are plagued with this other serious evil — passionate temper? They are like the steel in the swords of Simeon and Levi, so stiff and hard as to know no mercy. No doubt brethren of this stamp try to soothe their consciences by emphasizing the necessity to judge sin, and like Jacob's sons, feel keenly the disgrace that has befallen the family, or the assembly, but surely this is no excuse for cruelty. Should others fail to go to their extreme limits, they usually charge them with conniving at sin, but fail to see that the flesh judging the flesh in a fleshly harshness will never bring glory to God nor good to man. Many sad stories can be told of brethren, who, when dealing with offenders, acted as though they had ceased to be

human, not to speak of being children of God. By all means sin must be judged, but in all discipline God has fixed limits beyond which we are not allowed to go. Even under law it was forty stripes but no more. When those being dealt with are given the impression that their brethren are simply executing vengeance with no desire for their recovery, we need not be surprised if there is no repentance wrought in the offenders. In such circumstances the primary object of discipline is defeated. Should a case arise which is so bad as to seem to require a greater punishment than Scripture allows, we can safely leave the matter in God's hand, and He will not fail to judge as He has promised to do.

The penalty imposed upon these two sons, Simeon and Levi, was not limited to each of them personally. It had also to be borne by their posterity. Instead of the two tribes which sprang from them having their distinct portion of the land, like the rest of the tribes, the Levites were scattered throughout it, and the Simeonites had to be content with a portion of Judah's inheritance. They were so diminished during the wilderness journey as to be unworthy of a larger territory. In all probability their reduction in numbers was the outcome of the very sin that their father judged so severely. (See Num. 25). In the wilderness the tribe of Levi, to some extent, redeemed the glory which had been jeopardized by their father's cruelty. By taking sides with God in the day of Israel's departure — the time when Aaron had made the Golden Calf, they earned for themselves a special place in His service. Nevertheless, the scattering in Israel of these tribes has a weighty lesson to teach us, for nothing has been more fruitful in dividing and estranging God's people than the cruelty of carnal brethren. In quite a few districts, where the saints are at sixes and sevens, the seeds of the trouble were sown when some brother got a "raw deal". The evil that breaks out from time to time amongst us must be dealt with, but let us not do it in a wrong spirit, nor with a wrong motive. If we are actuated by personal feeling or prejudice, we may be sure God will not honour us in our action.

### HIS OWN BOOK

Rogilio was a bright young Mexican lad. His early childhood was spent in the northern part of his native land at a time when Bibles were very scarce there. His father, not a very devout man, found one of the sacred volumes among his own books. Glancing over the pages he found that it contained "good moral teaching", and presented it to his young son. Rogilio in turn showed it to the village priest who, wonderful to relate, assured him that it was "the best book in the world".

After his father's death, Rogilio studied his Book with great delight. He learned to repeat verse after verse of the melodious writings

and found comfort and pleasure in the beautiful phraseology. But one day he made a grave error. He took it to the village school to show to his teacher.

"Ave Maria!" the teacher exclaimed, "where did you get that book? It is an accursed Protestant work."

Poor Rogilio! A new and younger priest had replaced his old friend who had so heartily approved of his treasure; and now the teacher showed the volume to him. Zealous for "the church", he cast the boy's beloved Book into the fire.

As its pages curled and blackened in the flames, so Rogilio's broken heart shriveled and changed within him. After many nights of tearful loneliness and grief for his lost volume, the boy sought forgetfulness among the dissolute youths of the village. He lost all interest in higher things and was content to live only for the pleasures of the day.

Some years later Rogilio, now a grown man, had drifted to El Paso, Texas. One night, out of curiosity, he and a companion entered a hall where an evangelist was preaching the gospel. As the two young men were making their way to a vacant bench the evangelist was reading aloud from a large volume. Familiar words fell on the ear of our friend Rogilio. Before his companion could restrain him he rushed forward before the whole assembly, crying, "Sir, have the kindness to give me back my book! That is *my* book you are reading from. They took it from me years ago, but it is *mine*."

It had not occurred to Rogilio that there could be more than one copy. He stretched out his hands confidently, fully expecting to receive his own book again.

The amazed evangelist stood speechless. Finally he said: "My dear young man, please explain. Why do you say this precious Book is yours?"

"It is *mine*," Rogilio answered more calmly, "and I can prove it." To the astonishment of all assembled he recited passage after passage that he had memorized in his boyhood, proving to them that he had, in some measure, made the Word of God his own.

After further conversation with him, the evangelist presented to Rogilio the volume from which he had been reading, and pointed him to the portions that, if he received them into his heart, would bring eternal blessing to his soul.

Again the sacred scriptures brought comfort to the young man's heart; and through belief in Him of whom they speak he has become a true child of God.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent me hath everlasting life." John 5:24. (From "Echoes of Grace").

## HONOURING THE LORD

J. A. Ronald

1 Samuel 2:30 is usually taken to mean returning to God of the substance over which we have been set as stewards. This is without doubt one aspect of honouring the Lord, yet how many more things He has entrusted to our care, among which are, "our body" (Rom. 12:1) and "our Song" (Eph. 5:19). But it is of *our time* I would like to say a few words.

An exercised brother has lately written to say that many a young Christian is longing to serve the Lord in some profitable way, yet does not know how to go about it. For such this is specially written with the hope also that others may be stirred to deeper exercise in these closing days.

Such scriptures as Romans 13:11-12, 1 Corinthians 7:29, and Ephesians 5:16 are among the many that urge us to make use of the passing moments, and many are the ways in which this should be done. We know of no more important way to utilize the time than to store the mind and heart with the word of God. As with the manna to Israel, "daybreak blessings can be a daylong gain". Would to God every young believer would set themselves to this most important work.

Very early in the writer's Christian life, under the guidance and encouragement of others, he was led into house to house visitation, and for thirty years this has been continued to the profit and blessing of himself and others. A number are today in our assemblies as a result, and others thus contacted were brought under the preaching of the Word, and later to salvation.

Objections to this work are many, and usually come from those who are themselves unexercised as to the claim of God upon them. What is needed in these most difficult times is rather the lifting up of the hands that hang down and strengthening of the feeble knees. Some will say, "but all are not gifted and fitted for this work." This is true, but does not this fitting come from storing the heart with the word of God which the Holy Spirit may use at the needed moment. And does not this gift develop as we are exercised to go at it for Him? Another objection we have often heard is that folk dislike being disturbed by door to door callers, but if the enemy is gaining ground by so doing, why should we sleep on in indifference? Satan knows just what means are most effective, and did not the early disciples use this method also? (Acts 20:20). Many other excuses are raised such as, "a lot of tracts are wasted" and "so few have any time to listen". These, and many other excuses, are raised by the lazy, unexercised Christian of today, but I wonder how these will answer to Proverbs 24:11-12?

To the honest enquirer many problems will arise, such as, "how should one go about this visitation work? To whom should I go? What is the most suitable time? What is the most suitable form of introduction?" These, and many other problems, will be answered if one is found much before Him in prayer. The promised grace is for the asking one. (James 1:5.) A few suggestions may be helpful to those willing to spend themselves for the Lord in seeking to reach others with the Gospel. Always start with a season of prayer, and with others if possible, as fellowship in every form of the Lord's work is needful. Select only good sound literature, attractively gotten up. Much of what are called "gospel tracts" today would have been better left unprinted.

Avoid lengthy stories as few will take time to read them. Usually a striking title as "Straight to Heaven", "Which Church Saves", "Can We Be Sure", will catch the eye, and are subjects in which most are interested. Plentiful quotations of the word of God to back up truths stated is important. When approaching a door or person, a friendly greeting with an early (but not abrupt) approach to the purpose of your call is best. Make known who you are and your purpose in calling which will often clear the air from misunderstandings. A few words about God's salvation, its importance, and the condition of man before God usually opens or closes the mind of the listener. If the door is closed, do not press unduly, perhaps another call at a later time will find a very different attitude. To the listener, a good thing is to encourage the reading of the Bible, offering to leave a Testament or Gospel if they have none. Never occupy too much of the listener's time without their consent as this often hinders further contact. A few simple questions such as, "Do you read your Bible?" or, "Do you often think about the need of being ready to meet God?" often draws out the thought of the visited one. True, many have no ear for these things, but seldom will a day pass without finding some cases of interest, and how valuable is one soul? Seldom does the first visit bring deliverance, but we have known cases where this was so.

The best place to start is at home, then spread out into the fields around. If one has no testimony at home, little will result from going to the ends of the earth. Two are better than one, but this should not hinder one going forth, even if alone. If near an assembly hall, seek to gather children for the Sunday school as well as adults for the gospel meeting, offering to bring them if needful. Many have no regular place of attendance. If real interest is shown, leave a "God's Way of Salvation", or "Safety, Certainty and Enjoyment", making another call at a later time. Follow up work is very important. Pray much about the seed thus sown, and especially for the interested ones.

If sharing in public preaching, private visiting will be a great help in meeting the need of your hearers, as so very often the difficulty of one is that of another. After all, it is not great oratory we need but that which will bring conviction of sin, then the deliverance of souls.

Perhaps enough has been said as no two cases are alike, and the Holy Spirit fits for His own work, but let each ask themselves this solemn question, "Can I waste the precious moments over selfish interests when all around me are those sinking down into everlasting woe?" Many a heart is softened through death or trial in many ways, and you, if exercised, can be the channel of blessing.

"Why stand ye here all the day idle?" (Matt. 20:6).

"The night cometh, when no man can work" (John 9:4).

\* \* \* \*

Behold, how many thousands still are lying  
Bound in the darksome prison-house of sin,  
With none to tell them of the Saviour dying,  
Or of the life He gave for them to win.

O Christian, haste, thy mission high fulfilling,  
To tell to all the world that God is light,  
That He Who made all nations is not willing  
One soul should perish, lost in shades of night.

Proclaim to every people, tongue and nation  
That God, in Whom they live and move — is Love,  
Tell how He stooped to save His lost creation,  
And died on earth that men might live above.

Give of thyself to bear the message glorious,  
Give of thy wealth to speed it on its way.  
Pour out thy soul for those in prayer victorious,  
For all thou spendest, Jesus will repay.

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#### LITTLE THINGS

Little leaks of idle speaking,  
Little leaks of sin,  
Little leaks of self-indulgence,  
Let the waters in.

Little leaks, great ships are sinking,  
Little rifts may swamp the whole,  
'Tis the little sins, make often  
Shipwreck of the soul.

## A THOUGHT A DAY FOR THE MONTH OF MAY

*Fisher Hunter*

- (1) The Scriptures contain a cure for all the Christian's ills.
- (2) There are no short cuts to learning God's mind or knowing His will.
- (3) We get a good conscience by the blood of the Lamb; we maintain one by walking in obedience to the truth.
- (4) The predominant thought in all of our hearts should be, how can I better please God.
- (5) Happy is the Christian who fears God; fears not man and who has a conscience void of offense towards God and man.
- (6) In Christ the Christian has a friend who will never turn His back on him.
- (7) It is one thing to know Christ's love but quite another thing to enjoy it.
- (8) Our spirituality can be measured by the warmth of our affection for Christ.
- (9) The price of our redemption was the whole life of Christ delivered up at Calvary. The debt we owe Him is our whole life to be lived for Him.
- (10) The simplest way to forget ourselves is to be occupied with Christ and His interests.
- (11) It is when passing through trial that Christ has an opportunity to endear Himself to us by His sympathy and succour.
- (12) Difficulties are meant to develop grace in us.
- (13) No person really trusts God until he absolutely mistrusts himself.
- (14) We ought to be afraid of becoming accustomed to sinning; and of becoming indifferent to our failures.
- (15) The Christian runs no risk in waiting God's time.
- (16) There is a manner how a Christian gathers strength — "They that wait upon the Lord shall renew their strength."
- (17) A Christian without growth is one in name only.
- (18) Esau said, "I have enough"; Jacob said, "I have all" (Genesis 39:9, R.V.). What sayest thou?
- (19) Giving to God never impoverished anyone but withholding has made many poorer.
- (20) Extra gain often brings extra pain.
- (21) Jealousy put Daniel in a lion's den; Joseph in a pit; and David in a cave.
- (22) The javelin is usually found where jealousy exists.
- (23) By God's grace we ought to stick tenaciously to the work the Lord has given us to do.
- (24) No service is effective for God unless done in the power of the Holy Spirit.

- (25) Fault finders are usually the ones in whom faults are found.
- (26) True humility does not consist in thinking badly of ourselves but rather in not thinking of ourselves at all.
- (27) Spiritually speaking, clean hands are strong hands.
- (28) The Christian's secret weapons: The fear of God; confidence in God; and prayer to God.
- (29) We cannot put on the new man unless we have put off the old man.
- (30) There would be plenty of love in circulation among Christians if everybody spread it around instead of keeping it to themselves.
- (31) We cannot do all the things Christ did but we can walk as He walked — always dependent upon God.

### YIELDINGNESS AND STEADFASTNESS

There are things which we should be ready to yield and other things which we should never yield. Wherein is the distinction?

In Philippians 4:5, the authorized version reads, "Let your moderation be known unto all men," and in the Revised, "Let your forbearance be known unto all." This has been interpreted to mean that there are "fundamentals", on which there must be no compromise: but on other points "yieldingness" is to be exercised for the sake of peace or to gain the ears of those who are prejudiced against certain truths.

The distinction between "yieldingness" and "holding fast", is NOT as between truths which are "fundamental" and those which are "non-essential", which may be given up at pleasure, but between that which is 'our own', and that which belongs to God. The Word of God is given for our obedience to be held fast as part of "the faith once for all delivered to the saints" (Jude 3, R.V.).

The word *yieldingness* — which is the rendering given in some other versions — cannot be applied to any part of the Divine Word, which is NOT ours to yield, but it is given "by inspiration of God". (2 Tim. 3:16) and is given to furnish completely the man of God unto every good work. No part of it therefore, is either to be "broken" (Matt. 5:19), or to be reckoned non-important. It is certainly not to be surrendered or yielded, either to gain a reputation for "large-heartedness", or to conciliate those who are prejudiced against certain truths in the Word.

What we may, and ought to show "Forbearance" in and practice "yieldingness" in, are the things that are "our own" (Acts 5:4), concerning which the Lord has not given any definite commandment or instruction (see 1 Cor. 7:25).



## ABOUT RAIDERS AND BURIED DREAMS

Mervyn Paul

Likely it is because some young Christians do not understand how important the Assemblies of God (1 Thess. 2:14) are to their Lord that they are so easily persuaded to go elsewhere — especially when marriage provides the excuse. But the appeal of the other sex and Religion always have been twin factors of Satanic warfare against separation unto the Lord. You will remember that it was the appeal of the other sex and Religion the Moabites used to try to break down Israel's separation unto Him. Balaam taught them that trick (Num. 25:1-3) just before Israel crossed the Jordan into Canaan. Thus some people in that young nation got off to a very bad start, even as some young believers do today.

The appeal of the other sex and Religion . . . these twin Raiders often work this way: a young sister, let us say, falls in love with a young man who, though saved, is outside Assembly fellowship. Here we meet the Raider in person! Because they are in love, she feels certain she simply must marry him, and perforce go with him to the place where he goes. Never once does it come into her mind that her separation unto the Lord, as it finds expression in her fellowship in one of His assemblies, can be considered a reason for her withholding consent to marry him. She is in love with him; and to her, *love is everything*. She — just — can't — live — without it! Her Lord's love for her, and her love to Him, do not seem to her to need any consideration at all. Thus the appeal of the other sex wins the first round of the battle. After that the Religion Raider finds things comparatively easy; because *living in peace* is every bit as attractive to a young Christian as it was to the men of Israel long ago. No one wants to be battling all the time; and one's separation unto the Lord seldom ever appears of that much importance once the young believer is entangled in love.

(By the way, did you know that God's Assemblies are THE ONLY PLACES IN THE WORLD WHERE THERE IS ROOM FOR THE WHOLE WORD OF GOD? There are evangelical places where there is room for some of the Word; but only in the Assemblies is there room for the whole of it . . . Moreover, your identification with the local Assembly is an expression of your *separation unto the Lord inasmuch* as His Word is accepted there (in spite of weakness, failure and mistakes) *as the sole guide* for its existence and all its affairs. Think these things over, won't you?)

Now I shouldn't even consider bringing up this subject if there were not a "better way" — no, not merely "a way out," but a better way. The solution comes in two parts. (1) Get it firmly fixed in your mind that your separation unto the Lord is absolutely the most im-

portant thing in your life . . . (2) Get it firmly fixed in your mind, also, that your God means exactly what He says when He promises, "Them that honour Me I will honour, and they that despise (think lightly of) Me shall be lightly esteemed" (1 Sam. 2:30). . . . Now let me tell you a story of a real adventure in obedience and faith — one that has been repeated in principle a host of times.

It was, let's say, some thirty years ago when Frank and Ethel parted. They had been engaged for nearly a year; but during that time Ethel's eyes slowly opened to see that, although she loved him intensely, there wasn't going to be any peace in their home-life unless she threw in her lot with him completely. He was a member of an evangelical church which had a great zeal for the Gospel; and he often spoke of the time when she would join him, unhinderedly, in this most important work. At first she thought but little of his idea; but after a while, when she undertook to try to teach him something of Bible separation unto the Lord, she found him unfavourable right from the start. The friction between them increased, until she realized she must tell him plainly that after they were married she meant to continue in Assembly fellowship. Well, that did it. Frank's contempt for the Assemblies showed itself in its true form and colour. After about two weeks of trying to wear down her determination to stick to what she knew to be God's mind for her, he asked her to give him back his ring, saying that so soon as she came to her senses she could have it again.

Poor little girl! I need not try to describe the days that followed, nor the cruel criticisms of other young women who simply couldn't see whatever was the matter with her that she should let such a fine young man go like that, especially when "there were so few young men in the Assemblies". However, at last she got hold of the promise of 1 Sam 2: 30, and clung to it desperately, all the time expecting the Lord to send Frank back to her, somehow. So it was that when he suddenly married a girl from his own church, despair nearly overwhelmed her.

Months, long, dreary and tearful, dragged past. Another young brother looked her way, but she couldn't see him as a substitute for Frank. When the waiting time lengthened into two years, she gave up hope and buried her dreams.

One day a rather common-place little man came into fellowship in the Assembly. He was quiet, unobtrusive, and no one paid much attention to him. Yet when he gave thanks on Lord's Day mornings, his thanksgivings seemed to lead the whole company right into His presence in worship and adoration. It was the same when he ventured to speak in the Bible Readings and Prayer meetings. Little by little

Ethel came to realize that his exercise was similar to her own, only deeper, fuller and in a different way from anything she had experienced before. She felt attracted to him.

No, her heart did not go pitter-patter every time he looked at her. No wild surges of emotion swept through her when she looked at him. Yet, as time went on, a strange conviction formed within her that while he was anything but a likeness to her former "ideal", God was about to fulfill His promise to her. Thus, when by accident, as it seemed, she opened her Bible one morning to find the startling question, "Wilt thou go with this man?" staring her in the face, she was somewhat prepared when he asked if he might keep company with her.

Well, since space runs out, let me just say that a lot of truly happy years of married life have proved to them that *each was God's choice for the other*. Ethel soon realized, also that her first love affair was allowed of Him to teach her several lessons vital to her well-being in later life. Moreover, she found that HE HAD SAVED HER FROM A SECOND-BEST MATE through her determination to maintain her separation unto Himself. Yet surely the keeping of His promise was to be expected, for it is written — but read it for yourself, in Num. 23:19. Could anyone ask for more absolute assurance than that?

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### LIKE DRAWS LIKE

"Like draws like" — although a saying of the world, is yet true of God's people. A believer who walks carelessly will avoid a spiritual man. He does not care to come under too severe a scrutiny, or to have the question asked: "How is your soul prospering?" He finds congenial company in one like-minded with himself, or even a shade worse. He keeps away from the light; for the light would make manifest what he really is; and he does not want anyone to know this. Indeed he would fain conceal it, even from himself! Yet if he applied to his own life the simple test: "What kind of company do I prefer?" he would soon see that he was a stranger to real godliness. If we love the company of those who are ever doing business in the "inner court" of the Lord's temple, it is so much evidence that we love the inner court ourselves. To the observant eye, a man's company will indicate fairly clearly his spiritual condition. "Tell me the company a man keeps, and I will tell you his character," so said a student of human nature. In the kingdom of grace we may apply the same rule. To come closer, let us apply this rule to ourselves and ask, "Do I love the company of those whose conversation is about "the things touching the King?"

## NOTES ON GOSPEL HYMNS AND THEIR WRITERS

*Hector Alves*

“Sowing the seed by the daylight fair,  
 Sowing the seed by the noon-day glare,  
 Sowing the seed in the fading light,  
 Sowing the seed in the solemn night;  
 Oh, what shall the harvest be?”

(Number 114 in “The Gospel Hymn Book”)

This beautiful and loved hymn was written by Mrs. Emily Sullivan Oakey in 1850. She wrote a great deal, but is best known by this hymn. She was a teacher of languages and English literature, and taught all her life in the school from which she graduated; the Albany, N.Y. Female Academy. Mrs. Oakey was born in Albany on October 8, 1829, and died May 11, 1883. She was frail in body, and it is said that during all her life never enjoyed a day of good health.

This hymn has been used in the salvation of some who had sunk deep in sin, and many interesting incidents could be related in connection with it. It was through the singing of this hymn that W. O. Latimer, one of D. L. Moody's assistants, was saved, and truly converted. Latimer had learned to drink while in the army, and found himself in the winter of 1876, a miserable drunkard, separated from his wife and little daughter. He sank to the lowest debauchery, and speculated on how much longer his body could endure the strain. In anticipation of sudden death, he destroyed all evidence of his identity. While in this condition, one day he stumbled into Moody's Tabernacle in Chicago and found a seat in the gallery. In a drunken and dazed condition he looked down upon the well-dressed and happy people, and concluded that was no place for him. He was about to leave when out of the stillness rose the voice of Ira D. Sankey, singing this hymn. That held him until the third verse had been sung —

“Sowing the seed of a lingering pain,  
 Sowing the seed of a maddened brain,  
 Sowing the seed of a tarnished name,  
 Sowing the seed of eternal shame;  
 Oh, what shall the harvest be?”

These words pierced his heart, and followed him as he went downstairs, out into the snowy street and to the saloon, where he asked for liquor to drown his feelings. As he drank, he seemed to read on the glass, “What shall the harvest be?” The hymn followed him wherever he went and finally, two weeks later, drew him back to the Tabernacle and the sound of the gospel. This led to his conversion and to reunion with his family. Soon he became an efficient preacher

of the gospel and for twenty years he told of the great things God had done for his soul.

This hymn may have been suggested to the writer by the parable of the sower in Matt. 13, but more probably by the words of Gal. 6:7, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

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### HUMILITY

True humility springs from a knowledge of Christ, and of our own hearts. When we look back over the past — when we remember unnumbered mercies received, and at the same time the self-will and waywardness that has characterized us, the comparison constrains us to say, without affectation: "I am less than the least of all saints," and the "chief of sinners." It is one thing to know that we *ought* to be humble; it is quite another thing to *be* humble, and, from the heart, to acknowledge the truth of such a verse as Ezek. 16:63.

Humility is evidenced by a spirit of resignation and joyful acceptance of the will of God. It means to be content in every state; and to every event in life to say, "I was dumb, I opened not my mouth; because Thou didst it" (Psalm 29:9).

Humility is also manifested by thoughtfulness and tenderness toward fellow-saints. The Word of God must ever be the rule by which the actions of all are tested. Yet he who knows the deceitfulness of his own heart, and the subtlety of Satan, can make every allowance for failures in others, and, in the spirit of meekness, will help an erring brother. When the meek and quiet spirit is *within*, the clothing *without* will be true humility.

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### HOW GOD FORGIVES

Frankly (Luke 7:42)—Without Cause.

Freely (Eph. 4:32)—Without Price.

Fully (Col. 2:13)—Without Reserve.

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### QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* Will you please explain Hebrews 10:2? "Because that the worshippers once purged should have had no more conscience of sins." I have a consciousness of sin all the time.

*Answer.* Read the verse carefully. It does not say that the believer has no more consciousness of sin, but that he has "no

more conscience of sins". That is, he no longer has sin on his conscience, while he is quite conscious of having sin within him. To have no more consciousness of sin would be contrary to the teaching of the New Testament, and we would have no need of the advocacy of Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). There is a marked difference between having no more conscience of sins, as in Heb. 10:2, and for one to say he has no consciousness of sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). The purged conscience spoken of in Heb. 10 is a conscience cleansed by the one offering, the sacrificial death of Christ. "For by one offering He hath perfected forever them that are sanctified." (Verse 14). The apprehension of this gives the believer a purged conscience, a conscience perfected for ever, by the "offering of the body of Jesus Christ once for all." (Verse 10). There is no such thing found in the Scriptures as an experience of sinlessness, even after one has trusted in the Lord Jesus Christ.

*Question.* Is there any Scripture that gives authority for one brother to give thanks for the bread, then break it and pass it, and the same brother to give thanks for the cup, and pass it also?

*Answer.* The Scriptures give no such authority; nor do they give authority for any two brethren to take upon themselves this whole service. The Word of God knows nothing of "The Minister", or "The Pastor", who claims this place. At the institution of the Lord's Supper, our Lord Himself "took bread, and gave thanks, and brake it, and gave unto them." "Likewise also the cup" (Luke 22:19, 20). No brother today would claim to be representing the Lord in this ministry. The order of the Lord's Supper is given to the church in 1 Cor. 11:23-26. In chapter 10, verse 16, we read, "The cup which we bless," and "the bread which we break." The brother who does this is the mouthpiece of the gathered company, and his hands act for the assembly when he breaks the bread. There is a holy simplicity about the whole procedure, and there is no rigid law given. Any godly brother in the assembly may give thanks for the bread, or for the cup, if he feels he is being led to do so. In so doing, he occupies no official position, but is speaking on behalf of those present, and through him the assembly is giving thanks. It is neither necessary nor desirable that the same brother should give thanks for both the bread and the cup, when there are others present who can do so. Moreover, this is not likely to occur where there is liberty, exercise, freshness, and joy in the Lord. It is also more befitting for a mature brother to give thanks for the bread and the cup than for a novice or young brother. "Let all things be done decently and in order" (1 Cor. 14:40).

**RED BAY, LABRADOR.**—While in P.E.I., Herb Harris and Bert Joyce had Gospel meetings with souls to Christ in Springfield. The value of the plane has already been seen, in that travel by dog-teams has ceased with the melting of the snow and the Straits are now blocked with ice, making boat travel impossible. George Campbell and Bert Joyce commenced Gospel meetings amid opposition in Red Bay. A number already have professed, also another woman in Lanse au Loup. A building or portable hall may have to be erected later in the Spring. Herb Harris has returned to Toronto for an operation but hopes, when able, to return to Labrador.

**FRESNO, CAL.**—A. Wilson and W. Gustafson are preaching the Gospel.

**CHICO, CAL.**—A. Wilson had three weeks with the Two Roads Chart. Allen Ferguson did house to house visitation work. Good numbers have been coming out to children's meetings.

**OMAHA, NEB.**—Fisher Hunter, after four months on the west coast, purposed having some meetings here on his homeward journey.

**FOREST GROVE, ORE.**—R. Peacock is trying meetings in a town about 125 miles from here. Wm. McBride spoke on the work in Chile and Allen Ferguson sought to stir up an interest among the children in door to door work.

**STOUT, IA.**—Sam Hamilton began Gospel meetings.

**BEETWON, WIS.**—E. Jamison has had a long spell and a good number have professed.

**HAMPTON, IA.**—O. Smith and L. DeBuhr had five weeks. The latter is now in Willmar, Minn., and the former plans trying a new place near Cedar Rapids with B. Dobson.

L. Brandt and H. Wahls are in West Union with the Gospel. Further blessing has been seen in Ontario.

**CHICAGO, ILL.**—Wm. C. Bousfield has been encouraged in 86th Street by souls to Christ — three of them Roman Catholics.

**SAN CRISTOBAL, CUBA**—Ed Doherty and David L. Adams have recently engaged in meetings in happy fellowship with Ed. Wickert in connection with a new work that the latter has opened up in the town of San Cristobal, some 55 miles from Pinar del Rio. The Wickerts were able to obtain a rented home with an adjoining room which has been ideal for a Gospel Hall. They started with two meetings a week, the interest grew and some have professed to be saved. Brother Adams also mentioned encouragement in the work at Pinar. The attendance at the meetings is good, the assembly has grown and a new Hall has been built in the country about fifteen miles away. The work of the press, ably managed by Ed Doherty goes progressively forward.

#### CONFERENCES

**CRAPAUD, P.E.I.**—The annual P.E.I. conference will be held, D.V., in the Crapaud Gospel Hall — Prayer meeting May 17th, and Lord's Day the 18th and all day of the 19th.

**EDEN GROVE, ONT.**—D.V., May 25th (please note earlier date), Breaking of Bread 10.30 a.m., usual order of meetings following. Prayer meeting May 24 at 7.30 p.m. Servants of the Lord walking, teaching and practising the "Old Paths" welcome to minister the Word. Corr. S. R. Purdy, Cargill, Ont.

**VICTORIA RD., ONT.**—71st Conference in Long Point Gospel Hall, D.V., June 21 and 22, at 10.30 a.m., 2.30 and 7.30 p.m. Prayer meeting on 20th at 8 p.m., D.S.T. Ministering brethren walking in and teaching the Old Paths welcome to minister the Word. Corr. Roger L. Creary, Box 50, Victoria Road P.O., Ont.

**SARNIA, ONT.**—Prayer meeting June 5 at 7.45 p.m. and on June 6 in the Gospel Hall, College and Davis. On June 7 and 8 in the Hanna

Memorial School on Russel St. south of the London Road, D.V. Corr. John Kember, 1393 Murphy Rd., Sarnia, Ont.

**DESERONTO, ONT.**—Picton and Deseronto Conference, D.V., in the Legion Hall, Deseronto, May 18 and 19, with prayer meeting on May 17 at 7 p.m. Preachers walking in the "old paths" welcome to minister. Corr. Wm. Root, Box 241, Deseronto, Ont.

**MIDLAND, ONT.**—62nd Conference Midland, Waverley and Waubaushene, in the Y.M.C.A., Midland. Prayer meeting at 7.30 p.m. on May 16 and on the 17th and 18th, with a meeting on the morning of the 19th. Corr. J. M. Crawford, 311 Midland Ave., Midland, Ont.

**KENORA, ONT.**—D.V. on May 31 and June 1, with a prayer meeting on May 30, at 7.30 p.m., in the Gospel Hall, 1st St. and 7th Ave. S., Kenora. Corr. E. L. McCammon, R.R. 1, Kenora, Ont. Ministering brethren walking in and teaching the old paths are welcome.

**WINNIPEG, MAN.**—In the West End Gospel Hall, D.V., June 5th, prayer meeting at 7.30 p.m., June 6th, Ministry at 7 p.m. and all day June 7th and 8th. Corr. S. M. Vanstone, 251 Beverley St., Winnipeg 10, Man.

**GALT, ONT.**—In the Gospel Hall, 30 Cambridge St., D.V., June 6th, prayer meeting at 8 p.m. and all day on the 7th and 8th of June. Circulars to assemblies only. Corr. George Champ, 19 Brook St., Galt, Ont.

**BYFIELD, MASS.**—79th Conference, D.V., May 31st and June 1st, prayer meeting on May 30. Looking to the Lord for men of God who stand firm in the old paths to minister the Word. Corr. William Ward, Byfield, Mass.

**STOUT, IOWA.**—On May 17-18, with prayer meeting May 16 at 8 p.m. "He shall feed His flock like a shepherd." Corr. Richard Stickfort, Stout, Iowa.

**FOREST GROVE, ORE.**—D.V. May 30, 31 and Lord's Day June 1, with prayer meeting May 29. The Lord's servants walking in the "old paths" welcome to minister.

#### WITH CHRIST

**GRAVENHURST, ONT.**—Our sister, Mrs. Margaret Miller, went home to be with the Lord on March 4. She was the wife of brother David Miller who served the Lord in the work of the Gospel until his homecall some years ago. The funeral was held in Barrie, Ont., and the Word of God was preached by brother James Gunn.

**BRICKTON, N.S.**—Our beloved sister, Mrs. Heman Wentzell, went home on March 14 at the age of 80. She was saved many many years ago and was gathered to the Name when the assembly was planted in 1948. She was much given to hospitality. Brother John McCracken preached the Word at the funeral.

**MINESING, ONT.**—Mr. W. H. Rouse (brother of the late J. J. Rouse) went home at 86 years of age, on March 23rd. He was saved as a young man while reading "Safety, Certainty and Enjoyment," and latterly was in fellowship in the Strongville assembly. Brother Wm. McBride (Chile) preached the Word to a good company.

**NORTH IRELAND**—Our dear brother, Joshua Bunting, (father of Wm. Bunting, servant of the Lord), passed peacefully into the Lord's presence on March 19. He was saved about 63 years ago through the preaching of the late Mr. John Ferguson at Kilmore. He bore a good testimony, and, being a Station-master, was moved to various places. He was in fellowship in Kilmore, Lisburn, Dundesert, Drumacansir and Ballymagarrick. During his last weeks he spoke much about the Lord and of his own home-going. Brethren T. McKelvey, J. K. Duff, Wm. Johnston and Chas. McCalister shared in the funeral services. Pray for Brother Bunting's aged mother.



# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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JUNE, 1958

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### TO OUR SUBSCRIBERS

With this issue, we conclude our ninth year of the publishing of Truth and Tidings. We do so with thanksgiving to God for His goodness throughout these years in giving a much larger and wider circulation and acceptance among the Lord's people than we ever expected when this work for the Lord was begun. We ask for the continued prayers of the Christians that we may be helped of God to be an increasing help to His people through the medium of the printed page.

Those whose subscriptions ran out at the end of the year, we conclude do not intend to renew, but to any who have overlooked their remittance for 1958 and renew now, we will be glad to send on the May and June issues which they have missed. If any have renewed but have failed to receive their copy, please notify us and we will be glad to rectify it. Be sure and notify us of a change of address, as second class mail will not be forwarded to another address by the Post Office.

### TIDINGS

**TOGO, SASK.**—Jas. Ronald has put in a great deal of faithful labour in the preaching of the Word and in house to house visitation and had the joy of seeing a little assembly gathered to the Name of the Lord. He has had some meetings recently in view of this and has been working also on the hall in which the assembly gathers. The correspondent will be Jacob Ruf, Togo, Sask. R. Boyle and J. Norris have commenced Gospel meetings there.

**KITCHENER, ONT.**—James Smith gave a few nights of appreciated ministry.

**TORONTO, ONT.**—Norman Crawford had very large and encouraging children's meetings in the Highfield Road Hall.

**CHAPMAN VALLEY, ONT.**—J. Clark and S. Simms had Gospel meetings.

**WELLAND, ONT.**—G. P. Taylor has been having good meetings with an "Egypt to Canaan" chart. Attendance has been encouraging, the Christians have been helped and there has been blessing in the Gospel.

**RED BAY, LABRADOR**—George Campbell and Bert Joyce were encouraged right up to the close of their meetings in the salvation of souls. They hope this will prove to be a centre for further Gospel work in the future. Herb Harris is busy in Corner Brook, Nfld., getting the boat in shape for the summer work.

**JAMES LEES — MISSIONARY**

**March 17, 1879 - April 16, 1958**

Our brother, Mr. James Lees, has been called into the presence of the Lord Whom he so faithfully served for so many years. While referred to as "brother Lees of Sweden", his work extended into many countries bringing ministry from the Word to God's people and ministering the bounty of the assemblies in more favoured lands to the suffering and the needy, behind the "Iron Curtain". At the time of his homecall he was in his eightieth year and yet was able to keep busy in the Lord's service to the last.

The week before Easter he went by plane from Vienna to Poland and ministered the Word in different assemblies and at a large conference in Poland at Easter. He was in Czecho-Slovakia in March, visiting Prague and Bratislava with blessing to the saints. He returned to Vienna on April 9th, with "his heart full of joy, but his body very, very tired." He spoke for the last time on April 15th from 2 Cor. 6:11-16). He took ill after the meeting, with extreme pain in his chest and went to be with Christ the following day. The funeral was held in Vienna on April 19th.

## WRONG SUPPOSITIONS

A. W. Joyce

**NEVER TAKE THINGS FOR GRANTED IN SPIRITUAL MATTERS.** Multitudes take for granted that because they "are as good as others", and they "do the best they can", that they will turn up in Heaven at last. By wrong suppositions they go down to Hell.

As Christians, *we* may take for granted that we are getting on "pretty well", while all the time we may be drifting away from God. As servants, we may take for granted that our service is directed by God because circumstances are favourable, and we may even be seeing blessing in our service. By wrong suppositions, we may be launched upon a path, which, if unchecked, may lead to lost testimony like Lot. It may lead to a disastrous voyage as in Acts 27:13. "When the south wind blew softly, *supposing* that they had obtained their purpose . . . they sailed" — on to storm and shipwreck. Favourable circumstances are not certain proofs that we are in the mind of God.

When Jonah fled from the presence of the Lord, he found a ship all ready and waiting to take him to Tarshish; how providential! And he had the money to pay the fare; how everything is dovetailing beautifully! Then the Lord sent the mighty tempest to awaken the sleeping backslider and he found, "It is an evil thing and bitter" to forsake the Lord. (Jere. 2:19).

### A Wrong Supposition May Lead to Lost Communion

Joseph and Mary left Jerusalem, taking it for granted that the "child Jesus" was in their company. "They, *supposing Him to have been in the company* went a day's journey; and they sought Him. . . . they found Him not, they turned back again to Jerusalem, seeking Him . . . after three days they found Him" (Luke 2:44-46). They went a day's journey without missing Him and spent three days seeking Him with sorrowful hearts. They found Him in the temple, "about His Father's business". Only one day out of fellowship with Him! Surely that is not much? Yet it took them three days to find the Lord.

Do we experience daily communion and fellowship with our Lord? Do we hear His voice in the Word and seek His face continually in prayer, supplication and worship? Or, alas, has God to say of us as He did of Israel in Jeremiah 2:32: "My people have forgotten Me days without number." Don't let us take for granted we are in fellowship with God. Let us search ourselves now in the presence of God, lest we may, like Joseph and Mary, have to seek Him *sorrowing*.

### A Wrong Supposition May Lead to Wasted Effort and Flight

It is recorded in Acts 7:25 that Moses ran ahead of God. Israel was not ready to be delivered, and Moses was not ready to deliver them. After forty years in the desert with God, he was prepared and

trained by the Lord for his great work. But before his training, in his zeal for his brethren's deliverance, "He *supposed* his brethren would have understood how that God by his hand would deliver them: but they understood not." His efforts were in vain and he had to flee from the land of Egypt to the land of Midian. There are some who *suppose* that because sinners are perishing and the Gospel has been given to meet their need, all that is required is zeal to carry the message. Doubtless Israel needed to be delivered from Egypt and Moses was the chosen vessel to deliver them, but first, Moses must learn God "in the backside of the desert", and then he must have a definite call from God to do the work.

But it is not only in our first launching forth in the path of service that we must not take for granted that all our service must of necessity be in the path of God's leading. We need continually to seek guidance from God. When David first came to the throne of Israel, the Philistines heard of it and came up against him in great power. David might have argued, "I am the divinely anointed King of Israel, therefore I can take it for granted, God will be with me," but he did not. "David enquired of the Lord, saying, shall I go up to the Philistines? wilt Thou deliver them into mine hand? And the Lord said unto David, Go up for I will certainly (R.V.) deliver the Philistines into thine hand" (2 Sam. 5:19). After this victory, the Philistines came up again to the very same place. Surely now David would be justified in taking for granted, since all the circumstances were so identical, that he could safely repeat the former tactics. But no, David enquired afresh of the Lord, receiving the reply, "Thou shalt *not* go up; but fetch a compass behind them," etc. The chapter closes with, "And David did so, as the Lord had commanded him; and smote the Philistines." Surely this would teach us that *we must not suppose* that the marching orders for yesterday's service must necessarily be the same for today. We must continually "enquire of the Lord" in the path of service. How often have we proved that failing to do so only results in wasted effort and defeat.

Trifling with sin may cause one to *suppose* that God is not so particular after all, because "nothing happened" in the past. Samson trifled with sin again and again but took it for granted that his great strength would not forsake him. With his shorn locks, he awoke out of sleep and said, "I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him" (Judges 16:20). His wrong supposition cost him the loss of his eyesight, the loss of his liberty and finally the loss of his life.

#### **Wrong Suppositions May Lead to Complaint**

In Matthew 20, the Lord spoke the parable of the vineyard and the labourers. Early in the morning, the householder hired labourers,

agreeing to pay them a penny a day. (The Roman penny was the usual wage at that time for a day's labour). He went to the market-place at the third, sixth and ninth hour. Finally at the eleventh hour he said to others, "Go ye also into the vineyard." The last hired were the first to be paid and received "every man a penny". When those who were first hired came, "they *supposed* that they should have received more," and murmured when they did not. This has raised the question, "Will there be complaints at the judgment seat of Christ at the bestowal of rewards?" Surely not, for then we shall be "like Him" and shall see things just as the Lord does. A parable teaches one main truth and cannot be pressed in every detail. At the close of the preceding chapter (19:27-30), the Lord had answered Peter's question. "We have forsaken all and followed Thee; what shall we have therefore? The Lord showed that their sacrifice, and also the sacrifice of every other servant will be abundantly rewarded.

While this is true, there is also a Divine side to the question of the distribution of rewards, and this the Lord takes up immediately, for there should be no break between chapter 19 and chapter 20. In the parable a further truth is taught: *the Sovereignty of God in the distribution of rewards*. The creature cannot question the wisdom or judgment of the Creator. "Is it not lawful for me to do what I will with Mine own?" What an encouragement this should be to the one who is saved late in life, who might reason, "What can I do at this late period in my life? O that I had trusted the Saviour in my youth, but is it not too late now to do anything for the Master?" Nay, verily, though it be in the "eleventh hour" of life He says, "Go ye also into the vineyard."

In a practical sense also, even in this life, it should prevent one from supposing that long service gives one the *right* to special consideration. It is well to remember that the Christian has no *rights* to stand up for in the presence of the Lord. All is of grace, even the privilege of serving such a wonderful Master, and the Lord deliver us from being complaining servants.

May we not indulge in wrong suppositions and take things for granted as to our spiritual condition, as to our path of service and as to our rights in connection with reward.

---

It is reported of Columbus, after his return from the discovery of America that he said: "When I left, I did not know where I was going, when I got there, I did not know where I was, when I returned, I did not know where I had been." Our preaching should not be like this. Preaching, brethren, is not a voyage of discovery. "We speak that we do know."

## THE NATURE OF CHRIST'S SUFFERINGS

*G. G. Johnston*

Some very disparaging remarks have been made regarding the nature of the sufferings of our Lord. It has been inferred that, if He was divine, His sufferings would not necessarily have been painful, since both pain and death could only affect humanity. On the other hand, if He were human, His claim to be the Son of God, with all that this meant, was false; it would only mean one man dying for other men — a thing which has often happened since the world began.

But the mystery found here consists in that, while He never ceased to be what He ever was, the Eternal Son of the Eternal Father, yet He deigned to become man — to become what He was not — in order that He might suffer and die. As God, He could not have died, **as man He could not have atoned for our sins.** As both God and man, He was able to do, and did, both. Because He was truly human, He experienced hunger, weariness and pain in His body, while in His spirit He grieved over the distress of mankind seen on every hand, saying at times: "How long shall I be with you: how long shall I suffer you?" (Mark 9:19).

The altar in the court of the Tabernacle in the Wilderness is a fitting type of Christ. It was constructed of wood covered with copper plate. The wood alone could not have borne the fire, which was to burn constantly upon the grating. The wood is usually taken as a figure of the true and spotless humanity of our blessed Lord. But the wood was covered by the copper plate, so that the altar made of combined wood and copper stood up to the test. The copper here would represent the divinity of our Lord. He was definitely human and truly divine. He felt pain in His body, as we do, yet His sufferings had an atoning virtue, such as those of no other could have. His sufferings alone have vicarious value. He "put away sin by the sacrifice of Himself" (Heb. 9:26).

The sufferings of Christ during His life on earth were expressions of His sympathy with men in their sufferings. There is no suggestion in Scripture that they were vicarious; that is, that they were endured in atonement for our sins. They were an evidence of His willingness to share with us, insofar as it was possible for a sinless Man to share with sinful men. A mistaken interpretation of the words of the prophet: "Surely He hath borne our griefs and carried our sorrows" (Isaiah 53:4), infers that a Christian should never be sick; or, if he falls sick, he should be miraculously healed by the Lord, because, say they, He bore our sicknesses on the cross. That this is an error is evident from the interpretation given to this passage in Matthews 8:17.

While our Lord moved among men, His heart of warmest sympathy was stirred because of their physical and spiritual distresses, and He healed them of both.

Though our blessed Lord did not bear the penalty of our sins during the full time of His life upon earth, He did suffer in sympathy with those around Him, as He looked upon the ravages sin had caused in the leper, the blind, the drunkard and the harlot. His sufferings then were in the nature of sympathy, and wherever He went He performed miracles to undo those results of the devil's work.

This was a necessary preliminary to the greater work of suffering "for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh" (1 Peter 3:18). These latter sufferings were vicarious in character. He was there as the sinner's Substitute, suffering what sinners should otherwise have had to suffer in hell for eternity. Those sufferings, because of the value of the Person who suffered, were of such infinite value, as to fully satisfy divine Justice, outraged by man's sin, and make possible the perfect pardon of the repentant sinner.

The nature of Christ's sufferings on the cross is aptly pictured in three ways by the meat (or meal) offering of Leviticus, chap. 2. The sacrifice could be baked on a griddle, or pan, open to view. It could be prepared in a frying pan (stewing pot, in some translations), or in the oven. The first method would allow men a clear view of the offering: the second permitted a partial view, while in the last all was hidden.

The physical sufferings of the Saviour, until darkness covered the scene, were in full evidence. Onlookers could see the crown of cruel thorns placed upon His head, and understand something of the suffering caused, as with their walking sticks men beat Him over the head, causing those thorns to sink deeper at each blow. They could see and understand clearly the extreme pain experienced by our Lord when the Roman scourge, with pieces of bone inserted at every hand's breath, came down with force upon His naked back, cutting to the bone and laying the flesh open, as a plowed field. They no doubt felt for Him, as the soldier's hammer drove those spikes through His blessed hands and feet, and He was lifted up to hang suspended by those nails.

Those who gazed upon that solemn scene could also see and understand something of His feeling of shame, as men stripped Him of His clothing, as they spat upon Him, as they mocked Him, putting a reed in His hand, for royal sceptre, and bowed the knee, saying: "Hail, king of the Jews". As they milled around the foot of His cross and derided Him, saying: "He saved others, Himself He cannot save," they knew in measure that it caused Him pain. But as the sacrifice



in the deep pan was only partly visible, so because of the hardening effects of sin in the human heart, those moral sufferings of our Saviour were only faintly understood.

And what shall we say concerning those sufferings which are illustrated by the sacrifice hidden in the oven? As that cloud of thick darkness closed in upon the Christ of God, as He hung upon the cross, another kind of suffering entered His soul which we can never measure, because no man on earth has ever tasted of it. During those dread three hours, He was laden with our sins. The judgment they deserved was meted out to Him, and He fully bore their penalty. Who shall ever reckon the depth of those sufferings? No one. We only know that they were enough to free us from the sufferings of eternal fire. He cried: "From above hath He sent fire into My bones," (Lam. 1:13). Was it enough to fully free us from judgment? Did He finish that work of reconciliation? He cried: "It is finished." Besides, look at His glorious triumph in resurrection. He lives who once was dead. What rest for the believing soul!

### "THOUGH YOUR SINS BE AS SCARLET"

One Sunday evening a young man was walking along a street on his way to a scene of pleasure, when he was met by a man who thrust a small bit of paper into his hand. The young man took it and read, by the light of the nearest lamp the words: "Though your sins be as scarlet, they shall be as white as snow." A sneer passed over his handsome face as he read, and throwing the paper from him he hastened on.

"'Though your sins be as scarlet, they shall be as white as snow,' doesn't apply to me, at any rate. I am an infidel and do not believe anything of the kind," thought he.

"'Though your sins be as scarlet, they shall be as white as snow.' Bother the thing, I can't get rid of it! . . . 'Though your sins be as scarlet, they shall be as white as snow.' Sins? Conscience? Yes; but I acknowledge neither a future nor a God, and therefore, am not responsible. What do I care to have my sins made white, to use the figure, seeing that I own no duties beyond those necessary to natural existence?"

"'Though your sins be as scarlet, they shall be as white as snow.' I am an infidel," stamping his foot. "I don't believe in the Bible, the future, or anything beyond the still, dark grave; so here's for a short life and a merry one . . ."

"'Though your sins be as scarlet, they shall be as white as snow.' It is very forceful, very poetical. Certainly that Bible is a wonderful

book. Granted, for the sake of argument that it is true, and that a God exists, I can easily understand how religious people who believe in a future either of joy or suffering cling to such sentences with a tenacity proportioned to their belief.

“Though your sins be as scarlet, they shall be as white as snow.” Admirable writing! Terse, forceful language! I wonder who wrote it. God, I suppose. God? why, *there is no God*; I forgot myself. If I could only remember my principles, and how logical and well founded the arguments are which support them, I shall be all right . . .

“Though your sins be as scarlet, they shall be as white as snow.” That thing again! will nothing put a stop to this? Here is a meeting house. I may as well turn in and see what they have to say.” He entered, and was shown to a seat near the door.

A solemn silence reigned. The preacher had just read the text from the pulpit, and paused a moment before repeating it. Then in a gentle voice he pronounced the words, — “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

The anteroom of that meetinghouse was always open for a short time after the service for the reception of those whom the message of the Lord had touched. That evening, among the anxious inquirers, there was one who prayed with tears, “Jesus, though my sins be dyed deeper than the deepest scarlet, do Thou make them whiter than the purest snow.” And before he left the meeting-house that evening he knew *his sins were forgiven* and his iniquities pardoned, through *the precious blood of Christ*.

“Blessed are they whose iniquities are forgiven, and whose sins are covered” (Rom. 4:7).

It is easier to pray than it is to praise. Prayer is asking God for something. Praise is thanking God for something, perhaps even before, it may be, the boon is granted. This takes faith in the living God, but remember God loves to be trusted.

\* \* \* \*

The Sinner—DEAD IN SINS (Eph. 2:1).

The Saviour—DEAD FOR SINS (1 Pet. 3:18).

The Saint—DEAD TO SINS (1 Peter 2:24).

\* \* \* \*

The preacher’s work is first to make men SEE things — the MIND, then to FEEL them — the CONSCIENCE and the HEART, then to ACT upon them — the WILL.

## FAMILY FAILINGS (Gen. 49)

## Part 2

*A. McShane, N. Ireland*

In the blessing of the tribe of Issachar, Jacob refers to another serious defect, namely, **INDOLENCE**. Under the figure of a loaded ass, lying down beneath its burden, he describes the lack of activity in this son and in the tribe that sprang from him. Note that it is not a question here of weakness or even inability — the ass is a strong animal, but is lazy and refuses to move. In most assemblies brethren can be found who answer to this picture. To some extent they feel the burden and responsibility that surrounds them, yet they are unwilling to do anything about it. While others pull their weight, these lie down and let them toil alone. In not a few places the load is carried by three, or at the most four energetic brethren and the remainder see “that rest is good and pleasant”. Whether we think of the gospel burden or the burden of shepherding the flock of God, we cannot deny the fact that in these things there are some who shirk their responsibilities. Even though they may sing the lines of the hymn,

“Not for ease or worldly pleasure,  
Not for fame my prayer shall be;  
Gladly would I toil and suffer  
So that I may walk with thee,”

their lives and ways are an evident contradiction of their song. **Most** Christians are willing to be active in service in the early days of their first love, but alas, when a few years have passed, the things of earth begin to claim their attention again and then they, like Issachar, become lazy as regards the things of God.

Strange indeed it is that those who choose the path of worldly ease often fail to enter into the good and pleasant rest they hope to enjoy. By evading what they consider to be the heavy burden of spiritual exercise, they find themselves enslaved with earthly care. Like Issachar, they “bow their shoulders to bear and become servants to taskwork.” For if the members of this tribe would not dse up to fight the enemy and possess their inheritance, then the enemy would take advantage of their lethargy and make them become slaves. Nothing is more painful than the sight of an able brother so swamped in the world as to have no time for God. It is to be feared that the Devil has some men so geared up, that even if they desired to slow down, they would be powerless to do so.

The last defect that we wish to consider in this paper is suggested by Jacob in his blessing of Dan. After assuring him that he, although

born of a handmaid, was to be head of one of the tribes of Israel, the dying patriarch gives a striking illustration of his character. The words, "Dan shall be a serpent by the way, an adder in the path that biteth the horse's heels, so that his rider shall fall backward," may at first appear to be complimentary, but on closer observation it is clear that they imply that Dan and his offspring were marked with INSIDIOUSNESS. Indeed the using of the terms, "serpent", "heel", and "fall" seemed to bring to Jacob's mind the scene in Eden's garden and the promise made by the Lord on that occasion.

The crafty and treacherous manners of the serpent and horn-snake are no doubt in contrast to the dignity and power of the "lion" referred to in the blessings of Judah. Their habits of hiding in the grass or sand and springing unexpectedly on the passer-by are fitting pictures of the behaviour of the Arch-enemy himself. We might go further and say that, just as the serpent brought about the fall of the human race through the sin of Adam and Eve, so the tribe that sprang from Dan introduced idolatry in Israel, the special evil which ultimately ruined the nation. (See Jud. 18).

Nothing is more incongruous in a Christian's life than an expression of the characteristics of Satan. Alas, it is all too common to witness behaviour amongst saints that savours more of his evil ways than the ways of Christ. Is it not indeed sad when those who, like Dan, were destined to be "judges", become guilty of plotting, trap-setting, back-biting with their tongues and poisoning fellow believers? Such conduct is not the fruit of the Spirit but rather the product of Satan's influence. Only divine aid can preserve us from practising his cruel tactics. When we remember that Peter had to be rebuked by the Lord for speaking the words of Satan, we see that none of us is beyond the reach of his employment.

A glance over these family failings will reveal that they are associated with one or other of the threefold enemy of God's people — the world, the flesh and the devil. In the case of Reuben it was the lust of the flesh and so also with Simeon and Levi, but in another form. In the case of Issachar worldly ease was the trouble, and as we have just seen, in the case of Dan it was likeness to Satan that was suggested.

We cannot be too often reminded that most of our own failings can be traced to some one of these evil sources. Let us not on this account excuse ourselves for our break-downs, for the Scriptures tell us how we may be overcomers. "This is the victory that overcometh the world, even our faith" (1 John 5:4). "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 3:16). "Resist the devil, and he will flee from you" (James 4:7).

## HOW TO WIN SOULS FOR THE LORD

*Wm. Williams*

The Bible makes it very clear that every believer ought to win souls for the Lord. Paul writes, . . . "in the defense and confirmation of the Gospel, ye are all partakers of my grace" (Phil. 1:7). The grace is available for each believer; but unfortunately the majority of Christians wrap this talent in a napkin with vain excuses. They say: "I have no vocation to speak to people about their salvation." Allow me to ask you a question, my brother. "Have you ever tried to win a soul for the Lord?" The answer usually is in the negative. Then, how can you tell if you have a gift or not, if you do not try to use it?

Others say: "Winning souls is the work of the evangelist. I shouldn't intrude in that." Let us look at the Samaritan woman. She went and told the men whom she knew of the wonders of the One who had told her all things that she had ever done. She was not an evangelist; nevertheless many of the Samaritans in that city believed on him through the words of the woman (John 4). Philip said to Nathanael: "Come and see." He was not an evangelist, but Nathanael followed his advice and came to Jesus.

There are also those who affirm that they are too shy and nervous; that they can't even give out a tract, much less speak to a sinner about the need of being saved. This excuse is a subterfuge to hide the fact that they are ashamed of the Gospel. Such persons usually show that they have very little timidity when buying and selling, or in intercourse with the world, or in expressing their desire or their opinion.

Then there are some who abstain from dealing with the unsaved in regard to their need of immediate salvation, saying: "God is over all, and if they are predestined to believe, they will believe anyway, without my intervention." It is true that God is sovereign and has elected those who are saved, in Christ, before the foundation of the world. However, as God has not put a placard on those who are to be saved; and as He has said that He wishes that all be saved and come to a knowledge of the truth, it is for us to be interested in the salvation of all. When some sinner believes through our testimony, we shall then see the sign on him: "Chosen in Christ before the foundation of the world."

Others say that one should be prudent, and not be bringing up the Gospel every little while. The apostle Paul counselled Timothy that he be "Instant in season and out of season". That means that one should seize every opportunity of testifying for his Lord; and, even more, that one should try to make opportunities for testifying for the Lord Jesus.

Some believers say that they prefer to *do*, and not *talk* about the Gospel because words are cheap. Sounds well: but such usually neither do nor speak. That is just an excuse to cover up the absorbed intercourse with the world and their keenness in business. The true Christian both acts and speaks, for he believes that, as the body without the spirit is dead, so faith without works is dead. To sum up, then: by all legitimate means we ought to win souls, for "he that winneth souls is wise". To make the foregoing excuses is to receive the grace of God in vain.

We have read articles and even books on "How to Win Souls for Christ." They treat the matter as if it were some science in which one could be instructed in the same way that one learns a profession. *The* textbook on winning souls for the Lord is the Bible. In it we have the example of Christ Himself. He never proceeded in an academic manner, following rules like the rules of a profession. He made Nicodemus feel the need of the new birth. The way in which He dwelt with him is an excellent example for us as to how we should insist on the "new birth" when dealing with religious people, Roman Catholic or others. But in the case of the Samaritan woman, the Lord proceeded in a different way, for she was lost in adultery and did not know she was lost. First, we notice that Christ sent the disciples to buy bread. He wanted to be alone with the woman, for the disciples would have treated her with dislike and lack of understanding. When we are trying to win a soul for Christ it is often better to speak person to person. We should get rid of carnal Christians, or the curious who intrude, and may even laugh or jeer (Mark 5:40) if one mentions such things as Hell or the Devil. We should send such on an errand, or ask them to be seated outside.

Christ first disarmed the woman as to her prejudice regarding the Jews. Then he interested her in the living water; and finally commanded her to bring her husband. This was the final blow, and she had to admit that she was living in sin. But she was not dead yet; and here we see the danger for us, of encouraging one to believe John 3:16 before they have been convicted of sin. The practise which some brethren have, of forcing a profession by means of prayer or human arguments, before the person is entirely at an end of themselves, produces only vainglory in numerous converts who turn out to be "strange children". They go back to the world, which they never really left in spirit, and cause grief to the assembly.

Then the Lord gave to the woman one of the greatest revelations of Himself that we have in all the New Testament. She immediately received Him, and began to testify of Him who had revealed Himself to her as the Christ.

In John we have the most detailed cases of conversion, which are therefore most profitable for our instruction. In Luke we have the cases of the Prodigal Son, Bartimaeus, Zacchaeus, and the saved thief. Christ did not treat any two in the same way, but all came to the same point — to the foot of the cross, where they trusted in their Lord and Saviour, Christ Jesus.

We can learn much from the methods of Peter and John. They did not follow any scholastic procedure. Rather, they allowed the Holy Spirit to be their guide. They did not always have the same success, but they always discharged their responsibility in giving the message.

In the material as in the spiritual, practise makes perfect. Pray, then, dear brother, that the Lord will give you the inestimable privilege of winning even one soul; and then you will try to win another, and so on. Distrust yourself; trust in the Lord . . . and go ahead. (This article was written in Spanish for the magazine published for the Assemblies in Venezuela, and has been translated for our use.)

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### THE HOMELESS STRANGER

#### And How He Won My Heart

A Homeless Stranger amongst us came,  
To this land of death and mourning;  
He walked in a pathway of sorrow and shame,  
Through insult, and hate, and scorning.

A Man of sorrow, and toil, and tears,  
An outcast Man and a lonely;  
And He looked on me, and through endless years  
Him must I love — Him only.

And I clave to Him as He turned His face  
From the land that was mine no longer —  
The land I had loved in the bye-gone days,  
Ere I knew the love that was stronger.

And I would abide where He abode,  
And follow His steps forever,  
His people my people, His God my God,  
To the land beyond the river.

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“Light accepted, bringeth LIGHT;  
Light rejected, bringeth NIGHT.”

## HOW TO READ THE BIBLE

### "Give attendance to reading" (1 Timothy 4:13)

George Muller

It is not only *day by day* that the Word of God should be read, but we have to read

**REGULARLY** through the Divine testimony, through the Old and New Testaments; not certain parts only but consecutively. We should put a mark where we left off at the last reading and then go on from there. I know that this is the practice of many, yet, because there are some who do not do so, I repeat this deeply important point. Since the summer of 1828, I have attended to this, and I find continually the blessedness of it. One advantage of this plan is, that you never get tired of reading the Scriptures. They are always fresh and new to you.

**MEDITATIVELY** — We have to remember that our own intellect cannot fathom the Scriptures. We must in true humility of soul wait upon God, that He, by His Spirit, would be pleased to instruct us. We must also seek to couple with this, meditation upon the Word of God. It is not enough that we go cursorily through it, just to satisfy our conscience. In a greater or lesser degree, we should seek to dwell upon what we read.

**PERSONALLY** — I have repeatedly alluded to the temptation which Sunday School teachers, parents or others, are in danger of falling into — that of reading the Scriptures for others. I do not mean to say that God will not bring good out of your reading for others, but we should seek to get hold of it for *ourselves*. How does this suit *me*? How does this instruct *me*? We shall thus carry away a blessing from the Word of God.

**PRACTICALLY**—There is another point of the deepest importance, that we aim after *practising* what we find in the Scriptures. We may but feebly be doing it, nevertheless this must be the great aim — the holy, godly purpose, that, by the help of God, we will carry out in our life what we find in the Divine testimony. If this is lacking, no matter how carefully, how regularly, we read the Scriptures, after all, we shall lose the blessing which we seek. Though often, it may be, we shall be like the tree in winter, no blossom is seen, yet it is growing downward and so it will be with us. It is entirely impossible to remain still; we shall make some progress in knowledge and grace.

**PERSISTENTLY**—We see in these days that by tens of thousands, publications are issued from the press, and it is Satan's special object to put as many as he can into your hands, so as to keep you from the Scriptures. But be determined rather to tear them in pieces



than to allow them to keep you from the Word of God. I do not mean to say that there is no blessing to be found in human writings; most assuredly there is; and God gives blessing through human writings. But if the question be, whether I shall read the Word of God or human writings, then most assuredly the answer should be, the Word of God. For that Word is God's own voice speaking directly to my soul through His Word.

### YOUNG CHRISTIAN — YOUR FUTURE!

*Mervyn Paul*

Likely one reason we set our sights so low that only temporal creature-affairs seem of major importance is our failure to grasp how much "the hope of our calling" (Eph. 1:18) actually envisions. Yet its purposes cover at least four spheres: that of our little sojourn on earth; that of our heavenly home; from which we shall serve with Christ over His millennial kingdom; and after that (apparently) over His everlasting kingdom in the New Earth, "unto the ages of the ages" (Rev. 20:6; 22:3-5) . . . (See: "Bible Problems and Answers", page 36, and Hcste's "Beyond the Grave", Chap. 2, Sect. 4; also pages 33-35).

Now, young Christian, if we do any purposeful thinking at all, we must admit that's a mind-staggering future — and all in association with our blessed Lord Jesus Christ! Surely only that Infinite Deity, who in inconceivable grace has brought us into relationship with Himself, through the Son, the Holy Spirit and the Word, could plan, and execute, such a programme.

At once the question which strikes any heavenly-minded believer is bound to be: "How do I fit in with this plan? (Integration). What can it mean to me now?" For while all too many of us dream, chiefly, of some measure of success, or of love and happiness, surely some will have no desire to hide away our Heavenly Nobleman's entrusted pound — not even if it be wrapped in a nice clean napkin. Surely some will wish to be obedient to His command, "Occupy till I come" (Luke 19:13).

Turning back to the passage in Ephesians (Eph. 1:15-20), we notice that vs. 16 tells of the Spirit-directed prayers of the Apostle for those Christians. He first asks that a gift shall be given to them — one which we need quite as much as any saint in Ephesus. The blessing sought was the full-knowledge of God — the God of our Lord Jesus Christ — the Father of glory! *This could be obtained only through His gift of the spirit of wisdom and revelation.* Only then would the eyes of their understanding be enlightened sufficiently to enable them to know the three things for which he further prayed:

the hope of His Calling . . . the riches of the glory of His inheritance . . . and the exceeding greatness of His power to usward who believe.

Now there can be no doubt that Paul had been given this great gift and greater blessing. And perhaps it was his possession of them which stimulated him in the yielding of himself wholly to the Lord, and then strengthened him to go forth under the Holy Spirit's direction to do exploits (Dan. 11:32b) in the power of the Lord . . . O young men! Young women! do not the possibilities of such a life stir you to the very core?

Or can it be that "other things" (Mark 4:19) are those which arouse a heartier response within us? We are so much given to dreaming; but what is the stuff of which our dreams are made? Is it lots of money? or an important job? A smart car? An attractive girl friend? Or for my sisters, is it fashionable clothes? A yen to be beautiful? An ideal boy friend, plus blissful (but fleeting!) romance and a nice home?

When we preach to sinners do we not warn them that earthly pleasures cannot satisfy, nor last? We assure them that only the joys found in Christ can meet the needs of our hearts, can endure. No, we do not go to dance halls, theatres, sports, or other worldly pleasures; but we do like to dream about how marvellous it would be if we could be some very wonderful person, own a very smart car, have a million dollars — or better still (forgetting Isa. 42:8) be a great evangelist and see hundreds won to Christ . . . Well, is it true, or isn't it? And if it is even partly true, does it not cry to the roof tops our great need of enlightenment for the eyes of our understanding?

Of course I do not forget the old saying, "All horses can't jump." There are Christians who never will aspire to be more than "ordinary" ones. Nevertheless, don't you think it likely that there would be some "ordinary", saints at Ephesus who would hear the Good Shepherd's voice in this apostolic prayer? Hence my plea is being made to any of us who long, rather, to become, by His grace, "unusual" Christians. For I have proved that, as a rule, dreams of earthly bliss or glory serve only to pave Life's highway to the disillusionment of Marah's bitter waters (Ex. 15:22-25). Just as certainly as for the unsaved sinner, it may turn out that someday some of us will mourn:

"I tried the broken cisterns, Lord,  
But, ah! the waters failed!  
E'en as I stooped to drink they fled,  
And mocked me as I wailed."

— And all because, to return to our opening metaphor, we have set our sights far, far too low. Let us pray earnestly then, Beloved, for

that enlightenment which will enable us to gain something of the full-knowledge of our Almighty God, and so to catch the vision of the great purposes behind the hope of His calling — purposes so high and vast that they must stagger the minds of any except those who can embrace them by faith.

It was a Spirit-revealed knowledge of God which Isaiah received that day described in Chapter 6. Let us go often and sit beside the prophet until the awful majesty and holiness of the Almighty is so borne in upon our souls that we shall sense the trembling of the door posts at the sound of the seraph's voice. A deeply reverential self-humbling must be the result as the blazing purity of His holiness reveals to us our own utter worthlessness and uncleanness. Then will come afresh His forgiveness and cleansing (vv. 6-7; 1 John 1:9) and His enlightenment; for *then shall we be ready* to have Him unveil to us something of HIS PLAN for our earthly lives, even as He did for Isaiah that day. And then something of the immensities of His purposes concerning us, when we shall be like Christ, and with Him, serving from our eternal home, in matters of His millennial kingdom, and then in His everlasting kingdom, shall commence to re-shape our thinking and our attitudes. And then shall Col. 3:1-4 take on a realistic meaning, while the truth of the parable of the pounds — Life-time is Training-time for Reigning-time (Luke 19:11-27) — shall shed its light on many a strange experience, or perplexing problem, of our wilderness journey. O Beloved, how can any lesser matters be of absorbing interest to the twiceborn?

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## NOTES ON GOSPEL HYMNS AND THEIR WRITERS

*Hector Alves*

“There comes to my heart one sweet strain,  
A glad and joyous refrain,  
I sing it again and again,  
Sweet peace, the gift of God's love.”

(Number 222 in “The Gospel Hymn Book”)

The author of this hymn wrote both the words and the music. As well as a hymn writer, Peter Bilhorn was also a gifted evangelist. He was born in Mendota, Illinois, in 1861. When Peter was only eight years of age, his father was killed near the close of the Civil War between the North and the South in the United States. So the lad had to leave school in order to help his widowed mother. However, although the education of books was denied him, he was able to read the great book of human nature, and thus obtained a knowledge of men which God greatly used in later years through his preaching. Peter Bilhorn was also gifted with a beautiful voice. At the

age of fifteen he moved with his family to Chicago, and soon his singing was a great attraction in concert halls, and among worldly companions. One day, in 1881, when twenty years of age, he was standing by the piano in a pleasure house, when a Christian friend entered, and persuaded him to attend Gospel Meetings being held by George F. Pentecost and George C. Stebbins.

He became interested, and for twelve nights attended regularly. On the twelfth night the preacher took for his text, "Christ hath redeemed us", and it was through that Peter Bilhorn was converted to God. Soon afterwards he began to preach the gospel in all parts of his home city, Chicago. Whenever and wherever he could, he made himself useful. Then after two years he went further afield, and preached among the cowboys in the West, where he had many thrilling experiences and God used him to turn many to Christ.

The above hymn is an outburst of his singing talent, from a redeemed heart. No longer the strains of worldly songs now; but "There comes to my heart one sweet strain." So, let us also "sing of such subjects alone".

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**MY HEART IS FIXED**  
(Psalm 57 7)

Tossed on a wild, tempestuous sea,  
Long have I drifted, Lord, from Thee;  
But, anchored now, my song shall be —  
    My heart is fixed.

The flitting phantoms of the night  
Can now no more deceive my sight,  
For firm on Thee, my life, my light,  
    My heart is fixed.

To find my sweetest, only rest  
In leaning, Lord, upon Thy breast;  
And, by Thy grace, to love Thee best,  
    My heart is fixed.

Whate'er temptations press me round,  
Or trials in the way abound,  
Trusting and faithful to be found,  
    My heart is fixed.

For Thou wilt keep me by that grace  
Which gave me such a resting place,  
Till gazing on Thine unveiled face,  
    My heart is fixed.

W.B.

## QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* Will you please insert in Truth and Tidings what you believe is meant, and what is included in John 6 verses 53 to 58? Has this any connection with the bread and the wine at the Lord's Supper?

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:53-56).

*Answer.* There is little doubt that death is in view here. It is only through the death of our Lord Jesus Christ that it could be said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." His flesh and blood were separated when He died. In His death His precious blood was shed, and it is apparent that He did not resume that blood in resurrection. (See Luke 24:39). In resurrection our Lord has a body of glory, living in the presence of God; seated at His right hand, and giving that life to us. The living flesh of the Son of God is the sustenance of those who partake of Him. The One at God's right hand is a real Man. (See Heb. 4:15, 16. 7:24-26.) To a Jew, the drinking of blood would be difficult to accept. "No soul of you shall eat blood" (Lev. 17:12). The Lord would teach these Jews that eternal life for them was through His death. In their sacrifices under the law of Moses, the blood was poured out by the altar, and they were to eat the flesh. But now, in the death of Christ, "How much more shall the blood of Christ . . . purge your conscience from dead works", etc. (Heb. 9:14).

There is no reference to the Lord's Supper in these words, nor could there possibly be, for that ordinance had not yet been instituted. Our Lord was looking forward to the time following His death, when "eating His flesh, and drinking His blood" would mean the appropriating of His death by faith, as the means of obtaining eternal life. By eating His flesh, and drinking His blood, figuratively, life is imparted. These words have been taken by many to refer to the Lord's Supper, and to mean that eternal life, as well as the forgiveness of sins, are connected with this ordinance. If this was the case, what hope would there be for the man or woman who believed on the Lord Jesus Christ at their dying hour? No, this has no connection with the ordinance of the Lord's Supper. In John 6:53-58, we have life through His death. In the partaking of the Lord's Supper we

proclaim that death. "For as often as ye eat this bread, and drink this cup, ye do shew (R.V. proclaim) the Lord's death till He come" (1 Cor. 11:26).

Our Lord came down from heaven; the Word was made flesh. (John 1:14). Then at the cross He gave His flesh for the life of the world. The one who does not eat that flesh and drink that blood has no life in him. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die" (verse 50). To eat the flesh and drink the blood of the Son of man is the same thing as "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31), but put in another way, and in more expressive terms.

*Question.* In Philippians chapter 3, verses 20 and 21 we read: "From whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body." Do these words refer exclusively to those who will be alive when the Lord comes again; or do they also apply to those who have died, and whose bodies have gone to corruption?

*Answer.* We believe the apostle here refers to those who will be living on the earth when the Lord comes. Death is not contemplated for the child of God. In his letter to the saints at Thessalonica, speaking of this subject, Paul wrote as if the Lord might come in his day; "Then we who are alive and remain shall be caught up together with them" (1 Thess. 4:17). While these words in Philippians 3:21 are directed to those living saints whose "bodies of humiliation" would have been changed had the Lord come during their lifetime, they are also applicable to these same saints, even although their bodies have long since gone to corruption. The dead, the corruptible, will put on incorruption; and the mortal, the living, will put on immortality. Both dead and living will be changed in a moment (1 Cor. 15:50-53).

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Faith receives Christ as God's Gift (John 1:12).

Faith relies upon Christ as a Personal Saviour (2 Tim. 1:12).

Faith renounces all for Christ as Lord (Phil. 3:8).

\* \* \* \*

Not the length of the prayer, but the strength of the prayer. Not the labour of the lip but the travail of the heart. Let our prayers be more like Elijah's, and less like the followers of Baal.

\* \* \* \*

God will not lead you if you are pursuing a path that is not according to His mind, unless it be indeed to lead you out of that path.

**SYDNEY, N.S.**—F. Pearcey and F. Holder had good meetings with blessing in the salvation of souls.

**BADDECK, N.S.**—F. Setchel and S. Woodill have seen an interest and some blessing.

**NINEVEH, N.S.**—L. K. McIlwaine and J. McCracken had a good start in Gospel meetings.

**TRYON, P.E.I.**—Robert McIlwaine has returned home and is working on a trailer for Gospel work.

**HALIFAX, N.S.**—James Blackwood had appreciated visits, here, Port Howe, N.S., and in St. John, N.B.

#### U.S.A.

**MARION, IOWA**—O. Smith and B. Dobson have had some encouragement in the Gospel here, P. Elliott in an unused school-house in Plainfield, Ia., with good interest. E. Jamison had two weeks in the Gospel at Blue River, Wis., S. Mick and S. Hamilton had two weeks in Stout, Wm. Warke followed in ministry to the Christians. George McKinley had some ministry meetings in La Crosse, Wis., and he and S. Hamilton are now preaching the Gospel there.

**EAST AURORA, N.Y.**—L. E. McBain had a short visit, ministering the Word and then went on for some brief visits in Ontario, in Toronto and Orillia.

**SEATTLE, WASH.**—We have been cheered through a short visit of Arnold Adams in preaching the Word and an account of the work in Cuba.

**TACOMA, WASH.**—Encouragement has been seen in Sunday School work necessitating a change of time in the meetings. Lord's Day, B. of B. 10 a.m. S.S. and Bible class 11.30 a.m., Gospel at 7.30 p.m. Prayer and Bible reading on Tuesdays at 8 p.m.

**PHILADELPHIA, PA.**—C. Patrizio has been visiting the New England Italian Assemblies and the Word has been blessed to saint and sinner. Brother Patrizio left Italy 43 years ago and purposes returning for a visit on May 26th. He asks the prayers of the Lord's people that he may have the joy of seeing R.C. relatives saved, of whom he has many in Italy. His address while there will be: c/o F. Carboni, Via Castellazzo 12, Piverone (Torino), Italy.

**CHICAGO, ILL.**—About May 12th, the Grace Gospel Hall will move to their new location, 9556 South Park Ave. and 96th Street, Chicago, Ill.

**FROSTBURG, MD.**—W. F. Hunter has been giving help in ministry here, and also at Fallston, Md.—his home assembly.

**CUMBERLAND, MD.**—David Calderhead is preaching the Word here.

#### VENEZUELA

**PUERTO CABELLO**—Brother Wm. Williams writes that his booklet, "Rabbi, Where Dwellst Thou?" is having an encouraging reception among the Lord's people in the Old Country and on this side. Those desiring copies can still obtain them in these parts by writing, Miss B. Johnston, 215 St. Marie St., Collingwood, Ontario, at much reduced rates for large quantities.

#### CONFERENCES

**EDEN GROVE, ONT.**—PLEASE NOTE—Corrected dates of the Eden Grove conference. Prayer meeting, Sat. May 31st at 7.30 p.m., and on June 1st. Corr. S. R. Purdy, Cargill, Ont.

**GARNAVILLO, IOWA**—On June 7th and 8th, commencing with a prayer meeting on Friday June 6th, with usual order of meetings. Corr. Robert Brandt, Garnavillo, Ia.

**AUGUSTA, MAINE**—The August Assembly is having a conference in the Gospel Hall, North Augusta, on June 21 and 22 with prayer meeting Friday at 7.30 p.m., D.V. The Lord's servants walking in the old paths will be welcome. F. A. Thompson, Rt. 4, Augusta, Maine. Telephone Sidney 8-5.

**PUGWASH JCT., NOVA SCOTIA**—In the Gospel Hall on June 29th, 30th and July 1st with prayer meeting on June 28th at 7.30 p.m. The Lord's servants walking in, and teaching the "old paths" welcome to minister the Word. Corr. M. C. MacLeod.

**EARLTON—CHARLTON, ONT.**—Conference will be held in both halls at the same time, D.V., on June 29th, 30th and July 1st with prayer meetings on June 28th at 8 p.m. Servants of the Lord walking in the "old paths" welcome. No circulars. Corrs., Norman Ferguson, Earlton, Ont., and Harvey Pratt, Charlton, Ont.

**PORTAGE LA PRAIRIE, MAN.**—On June 13th, 14th and 15th, preceded by a prayer meeting on Thursday the 12th. Corr. Sam Rey, Box 997, Portage la Prairie, Man.

**TAYLORSIDE, SASK.**—D.V. on July 5th, 6th and 7th, commencing with a prayer meeting on Friday evening at 7.30, C.S.T. Servants of the Lord walking in the "old paths" and preaching the old truths are welcome in ministry. Corr. Clifford Paul, Box 655, Melfort, Sask.

**GLEN EWEN, SASK.**—Usual Conference, D.V., on June 27, 28 and 29, with a prayer meeting on Thursday at 7.30 p.m. Visitors welcome. Corr. Roy Macfarlane, Glen Ewen, Sask.

#### WITH CHRIST

**SAULT STE MARIE, ONT.**—Our aged and esteemed brother, R. H. Davis, with home suddenly to be with the Lord on May 1st, in his ninetieth year. He was saved in Toronto in the year 1899 in meetings held by our late brethren R. Telfer and R. McClintock, and gathered to the Name of the Lord. In 1901 he moved to Sault Ste Marie where, for many years, he has been a pillar of strength in the assembly and a faithful shepherd among the saints. He was ever a lover of the Gospel and of the truth of God. A large company gathered for his funeral and the Word was preached to saved and unsaved by A. W. Joyce. J. Clark closed in prayer at the grave.

**BRIDGEPORT, CONN.**—Our dear sister, Miss Susan Dornan, after a long period of illness, passed peacefully into the presence of the Lord. She was saved at Edenderry, N. Ireland, and was in happy fellowship in Bridgeport assembly for about 44 years — a good testimony and a faithful worker. G. Reager gave a good word at the funeral.

**BRIDGEPORT, CONN.**—Our dear brother, Thomas Bunting, went home suddenly on Feb. 8th. He was saved about 42 years ago and has been in fellowship in the Bridgeport Assembly for 34 years, where he maintained a bright testimony. He was a valued helper, always taking a special interest in Sunday School work. Andrew Craig spoke timely words at the funeral.

**GARNAVILLO, IOWA**—Our dear brother, Lou Beetim, went home on April 8th at the age of 85 years. He was saved in meetings at Clayton, Ia., held by O. Smith in the winter of 1917-18 and was in the Clayton assembly from its beginning. In later years he was in Garnavillo assembly. L. Brandt and O. Smith took the funeral service.



# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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JULY, 1958



## 1948 - 1958

The first regular issue of Truth and Tidings came out in July 1948, therefore we are now commencing our eleventh year of publication. We would take this opportunity of thanking all our contributors for the material they have sent in to us, whether "Truth" for the body of the magazine or "Tidings" for the cover. We also thank all our subscribers for their prayers and for the many encouragements they have given to us in their expressions of help received from the written ministry. Your continued prayers for God's blessing on the magazine will be valued.

## THE OLD PATHS AND PRESENT DAY PREACHERS

*A. W. Joyce*

In a bygone day and a past generation, servants of Christ who gave all their time to the work of the Lord were, generally speaking, leaders of God's people in the right ways of the Lord, and as "he-goats before the flock". By the faithful ministry of the Word and by a consistent walk, they taught and led the assemblies in the path of separation to a rejected Lord from a godless world. The overseeing brethren in the assemblies followed the instruction and example thus set before them, and, in turn, taught the assemblies along the same lines, and God blessed and prospered them.

It would seem that in the present day, to a large extent, this leadership seems to be absent. The writer has been very much impressed of late with the number of conference notices sent for insertion in the magazine in which expressions like the following are used: "Servants of the Lord, teaching and practising the 'old paths' will be welcome to minister the Word." (Perhaps it is needless to add that the editor, in compiling the conference notices does not insert these words himself.) **WHY SHOULD IT BE THOUGHT NECESSARY TO INCLUDE THESE WORDS IN THE NOTICES?**

While it is a cause for thanksgiving that so many in these difficult days desire scriptural paths of separation, there is also certainly a solemn lesson to be drawn from this by those who go before God's people as preachers. Instead of it being the preachers who are leading aright and restraining the flock from wandering into by paths, does this suggest that the flock have to restrain some leaders from wandering? Do these notices not carry a rebuke to us? Should they not call for a re-consideration of the ministry being given by us and of the path our feet are treading?

The expression has been used, "I am the Lord's freeman, and will not be dictated to as to where I go." But is there anything in the

Word of God to encourage a "liberty" that is a cause of grief, stumbling-block and even division among the assemblies and the people of God who commended us to the work, and whose fellowship has supported us in the past? If one demands for himself a "liberty" which has caused trouble, and dissension among the saints, he will find that his "liberty" has caused him to forfeit the *confidence* of the saints. There is no use then in castigating the assemblies for their lack of love and fellowship which has been lost by the attitude or behaviour of the preacher.

It is true that for the exercised servant of God there should always be that true liberty to put the will of God FIRST and he should never degenerate into becoming a mere servant of man. But the will of God and the path of His choosing will not be one that will distress the godly, bring discord into the assemblies and lead to a fraternizing with the world in its schemes and innovations.

Some excuse their going to certain places on the plea that faithful ministry is needed and will correct the things that are wrong. When such go, do they give that faithful, corrective ministry? Are unscriptural things plainly spoken against? — the open table, the lack of discipline, the reception of erring ones who have been scripturally disciplined in other assemblies, adult camps and Bible schools, music, the closed platform, etc. If this ministry were given and resented, would the preacher be invited back again? If this ministry has been given and accepted, why has it not produced definite, evident results in the recovery of such gatherings?

Some dismiss the expression "The Old Paths" with a shrug or a smile. But is it not in the Book? Do we not read: "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)? Some may say, it all depends on what is meant by the old paths. It would make this article too long to go into this expression in detail, but the writer took this up on a former article to which we will briefly refer. (No, brethren, we do not believe in "harping on one string", this was published in the June issue of 1954.) In this paper we raised the question, "How old are the Old Paths?" and noticed that they were as old as "our fathers" who pioneered and planted the assemblies and taught us in our early days the precious truths of the Word of God. They were as old as those days of the great recovery of assembly truths of over a century ago. But most important of all, they were as old as the Holy Scriptures in which these paths are contained and unfolded.

Then we took up the question, "What are the Old Paths?" We saw that the Old Path for the individual was the Path of Fellowship with God, which has been trodden by the faithful from the days of

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Enoch and Noah in Genesis 5 and 6. It is the Path of Separation from darkness, from evil, from self-will, which is taught from the beginning of the Book, when God divided the light from the darkness, to the Book of Revelation. For the assemblies of God to-day, it is the Path of Obedience and Subjection to the New Testament precepts and principles, and adherence to the PATTERN for the assemblies of God to which we should cleave until our blessed Lord returns.

Some seem to think that the "Unity" of all professed assemblies is the all important goal to which we should strive, even if that so called "Unity" is obtained by the sacrifice of truth and the compromise of Divine principles. Every exercised Christian should earnestly endeavour to promote the greatest possible fellowship between the assemblies which are Scripturally gathered to the precious Name of the Lord Jesus Christ, but a union with departure from the truth of God can never be God's way or the path of His leading. We closed our article of four years ago with a quotation from Mr. Wm. Lincoln: "God's way of unity — By getting closer to Christ as revealed in His Word, His people get closer to each other. As the rays of light which are spread over all the earth, the higher men were to ascend up them towards the sun, the nearer they would get to each other. So by more hearty identification with Christ, and close following of His Word, do Christians become increasingly knit to one another."

In the ministry of the Word at our conferences, instead of plain, simple instruction for the benefit of young Christians and others of truths concerning the assembly of God, often, this line of ministry is neglected altogether. Howsoever important in its place, "devotional ministry" is not all that is required. A couple of years ago a faithful overseer who is now in heaven made an announcement at the beginning of a conference. He appealed, even with tears, for ministry to be given in connection with the local assembly, stating that for years past this line had been neglected. Even after such an appeal, the conference passed without the ministry which the elders in that assembly felt was so necessary to be given. WHY?

May the Lord search our hearts and exercise our souls, Preachers, Overseers and saints. Brethren, suffer the word of exhortation.

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The night may be dark and the wind high, but with the heavenly Pilot on board we shall be brought in safety to the shore. And, oh! what a pleasing landing it will be; not among foreigners and strangers, but among dear friends who have preceded us to the blessed country. And there shall be no night there!

## THE RESULT OF CHRIST'S SUFFERINGS

*G. G. Johnston*

None of God's works has been, nor could be, a failure. The great work of Creation was pronounced "very good", and surely it was, seeing it has held together for so long time, each planet moving in its orbit with an exactitude man has never been able to obtain in any device he has invented. The same is true in all the multitude of living creatures God placed upon the earth. They have continued to produce after their kind, as also the trees and herbs of the earth. No matter what infidels may say to the contrary, this law continues, as at the beginning, bringing glory to the Mighty Creator of all things.

It has been stated that the great work of Creation was only a platform upon which to display the greater work of Redemption. Then, what could result from such a stupendous thing? The Eternal Son, without whom "was not anything made that was made" (John 1:3), lays aside the glory which He had with the Father, veils His personal glory in human form and deigns to come into this world in this manner. All this was that "through death He might destroy him that had the power of death, that is, the devil." (Heb. 2:14). We could not be snatched from the power of that enemy apart from the death of a sinless Substitute.

"There was none other good enough

To pay the price of sin:

He only could unlock the gate

Of heaven, and let us in."

But, was the salvation of men from hell to be the only, or prime, result of the sufferings of Christ? Could there be any higher objective than that? The entrance and spread of sin in this world was an outrage against the very throne of God. Before the question of man's need for salvation could be considered, the requirements of God's throne must be met. Justice must be fully satisfied, and that not a justice after man's standards, but after God's. Restitution must be made in full, before a holy God could begin to deal with man at all. Thank God, this result was obtained through the sacrifice of Christ on Calvary. He has paid the debt in full. The demands of Justice have been fully met. This is attested in His resurrection. The Surety could not be released until payment was made in full. He has been released because Justice is satisfied.

Is this all? No, He has added the fifth part thereto, (Lev. 5:16). He has not only satisfied the claims of Justice, but He has superabounded, bringing infinite pleasure to God, not only in His sinless

life among men, but in His perfect devotion to His God, as seen at Calvary. In His prayer to the Father, He said: "I have glorified Thee on the earth." There was no time during His sojourn upon this earth in which God was more glorified than when that blessed Son hung upon the tree. That holy sacrifice was "a sweet smelling savour" to God (Eph. 5:2). His sacrifice was that whole burnt offering that ascended to God, the sweetness and value of which could be fully appreciated by none except the Father.

Besides this, it was God's desire to provide a righteous base upon which to offer grace to sinful man. How could He do this and maintain His righteous character as a sin-hating God? The sufferings of Christ are the answer to that question. Now He can be "just, and the justifier of him which believeth in Jesus" (Romans 3:26). He sends His messengers to every creature with the gracious entreaty "Be ye reconciled to God" (2 Cor. 5:20). A righteous ground has been laid on which a holy God can receive unholy sinners, because of the vicarious sufferings of Christ. Nor can man or devil object that there is injustice when God justifies the ungodly (Rom. 4:5), seeing they are "justified by His blood" (Rom. 5:9). God has established a perfectly just ground on which to offer to accept the sinner. None can accuse Him of injustice.

In the great battle of Calvary, our blessed Lord obtained the right to reign supreme over this earth, and this will take place in due time, after the rapture of the Church and the purging of the earth by the judgment of the nations, and the Great Tribulation cleansing of Israel, spoken of as "Jacob's trouble" in Jeremiah 30:7. His glorious title of "King of Kings and Lord of Lords" is one that has been acquired by His sufferings — a result of Calvary.

The day is coming when the Great White Throne will be set up. The Judge has been appointed, and we find He is none other than that Great Sufferer. Because of Calvary, He has title to this august office. God "will judge the world in righteousness by that man whom He hath ordained . . . in that He hath raised Him from the dead" (Acts 17:31).

The fact that *God is glorified* thereby is perhaps the chief result from the sufferings of Christ. His interests must of necessity hold first place. But, not only has God *been glorified thereby*: He has *found pleasure* in the sweetness of that sacrifice of untold suffering. *A righteous basis has been laid* upon which God can justify the ungodly who accept His Son. Christ has also obtained for Himself the *right to reign* as supreme upon this earth, and, further, He has secured the title to act as *Supreme Judge* of all the universe. And, finally, fallen, sinful, ungodly men of Adam's race are able to obtain

an eternal salvation from hell. This latter is surely a marvellous thing in itself. However, it is not of first importance. God's glory must take first place, as will be evident, no doubt, to all who ponder this subject.

### GOING BY THE KING'S HIGHWAY

When the pilgrim host of Israel was journeying along the wilderness toward their Canaan home, they came to the country of the king of Edom, through which they desired to pass. The message sent to Edom's king by Moses the leader of the host, is beautifully expressive of true pilgrim life, and of the heavenly pilgrim's attitude toward the world, and the things of the world through which he must needs pass. "We will not pass through the fields, or through the vineyards, neither will we drink of the water of thy wells; we will go by the King's highway, we will not turn to the right hand nor to the left." Happy would it be for the heavenly pilgrim were he able always to give the man of the world a ringing answer like this, as he journeys through the empire of the "god of this age". There are "fields" and "vineyards" and "wells" teeming with temptation to the heavenly pilgrim, lying all alongside the path, and by these the devil seeks to lure the man of God from the King's highway. And with how many has he succeeded! "Demas hath forsaken me having loved this present evil world" (2 Tim. 4:10), tells of a pilgrim allured by the vineyard — symbol of earthly joy — from "the King's highway". Brethren beloved, let us take heed and beware. Only as our eyes are fixed on that goodly land which our God has given us, even the place of our inheritance in Christ, shall we be able to say like Moses, the man of God — "we will go by the King's highway".

(Selected and submitted by A. Cousley)

### A REFLECTION

If all my words I could unsay  
Which have not cheered life's weary way;  
And every action could undo  
That I in part, or wholly, rue;  
And every moment could unlive  
That unto trifles I did give:  
Few words of mine would live with men,  
My acts would scarcely number ten,  
And I would be a child again.

—W.B.



## OUR HIGH PRIEST

*Wm. Warke*

As we go through the epistle to the Hebrews, we find certain characteristics and qualifications that must be found in Him who would be the high priest of His people. Then in chapter 8:1, the writer sums them all up and declares, "We have such an high priest."

The first thing demanded is: "He must be made like unto His brethren" (Chapter 2:17). "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Thus we see that Christ must take upon Himself humanity in order to fit Him for the office, and this He did. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham" (Heb. 2:16-18). He is now qualified to be a "merciful and faithful" high priest: "faithful" to God in that He made complete reconciliation for the sins of the people, and "merciful" to us in that He succours us when we are tempted. For in that He Himself hath suffered, being tempted (during His lifetime as a man here below), He is able to succour them that are tempted. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to Him that appointed Him" (Heb. 3:1-2).

The second requirement was that, He be "touched with the feeling of our infirmities" (Heb. 4:15). Our Lord is perfectly able to meet that which is here required. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin." We know how He suffered the three-fold temptation from the devil when in the wilderness, and we may be sure this was not the only temptation to which he was subjected for the devil departed from Him after that only "for a season" (Luke 4:13). He would return again and again to renew the attack, but, glory to His Name, though in all points tempted like as we are, He never sinned, for He could not sin. "He knew no sin" (1 Cor. 5:21), "He did no sin" (1 Peter 2:21), "And in Him is no sin" (1 John 3:5). Christ was not tempted in order to see whether He would sin, but that He could be touched with the feeling of our infirmities. Because He is touched with feeling, we are exhorted, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

The third thing that must be true of the high priest is that "He must be called of God" (Heb. 5:4).

In Heb. 5:1-3, we are told of certain things that had to be found in EVERY high priest, "taken from among men". They have to have "compassion on the ignorant," etc. This refers to the high priest of the Levitical order. Some of the things said there could not be true of our Lord at all, as, for instance, "He ought, as for the people, so also for himself to offer for sins." The point is that, with these qualifications, he had to be called of God. For "no man taketh this honour unto himself, but he that is called of God as was Adam" (verse 4). This was the solemn lesson that Korah and King Uzziah had to learn. The qualifications themselves were not enough to introduce the man into the office of the high priest, he must be called of God. "So also Christ glorified not Himself to be made an high priest, but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest forever after the order of Melchisedec" (verses 5-6). So we see that Christ was called of God to the high priestly office.

The fourth thing is, that He must be of the order of Melchisedec.

"For it is *evident* that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14). So that "if He were on earth, He should not be a priest" (Heb. 8:4). And, "It is yet *far more evident*: for that after the similitude of Melchisedec there ariseth *another* priest" (chap. 7:15). The "other" priest is Christ, "Who was made, not after the law of a carnal commandment, but after the power of an endless life. For He testifieth, Thou art a priest forever after the order of Melchisedec" (Heb. 7:16-17).

It is clear from the 110th Psalm that our Lord entered into His Melchisedec priesthood as soon as He took His seat at God's right Hand, verses 1-4. Melchisedec was king of righteousness and king of Salem or Peace, and righteousness and peace kissed each other at the cross, see Psalm 85:10. Melchisedec met Abraham with bread and wine, and these are outstanding features of this age. No record is left of the former's birth, death, parentage or offspring, so that he might be made like unto the Son of God, abiding a priest forever. "Consider how great this man was" (Heb. 7:1-4).

The fifth and last thing we want to notice is, He must be a becoming high priest. That is, he must be able to meet all our need and care for us under all circumstances. We speak of a piece of apparel being "becoming" to a person, so Christ exactly suits us as a high priest. "For such an high priest became us, who is holy,

harmless, undefiled, separate from sinners, and made higher than the heavens. He is able to undertake for us at all times, for "He ever liveth to make intercession for us" (Heb. 7:25). And "Because He continueth ever, He hath an unchangeable priesthood" (verse 24), is never defiled, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples" for the Son is consecrated forevermore, and is therefore able to save to the uttermost all that come unto God by Him.

As we said at the beginning, the writer brings all these together in chapter 8, and says: "Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man, verses 1 and 2.

Thank God! we have such an one in His presence for us.

And though a while He be,  
 Hid from the eyes of men,  
 His people look to see,  
 Their great High Priest again.  
 In brightest glory He will come,  
 And take His waiting people home.

#### DEPARTURE AND RECOVERY

Departure from the truth is always a serious matter, however trivial it may appear, and, if unjudged, will certainly lead from bad to worse. Therefore we need to watch against the beginning of departure, or if that has set in, to seek grace to retrace the steps in time. Thank God, the way is clear. His purpose and mind, as at the first revealed, have not changed. Christ Jesus is the Lord, therefore His authority must be practically acknowledged. The Body of Christ is one, therefore the members may not become members of independent worldly bodies or act in self-will. The Holy Spirit is still on earth to gather unto the Lord, and from Him through individual members as He wills to minister for the building up of the body. He must not be trammelled by mere human rules or regulations, and the Word of the Lord must test everything. Whatever is contrary to that, however desirable or expedient it may appear, is unclean, it is unrighteousness, and the command to every one who nameth the name of the Lord is imperative. "Touch not the unclean". "Depart from unrighteousness". "Keep thyself pure". "Neither be a partaker of other men's sins". Thus we see that notwithstanding the general break-down and departure from the truth, the godly may find their never-failing resource in God and the Word of His grace.

## SCRIPTURAL PRINCIPLES OF UNITY

J. R. Caldwell

The tendency of all sects has always been to consolidate themselves on the principle of confederation. Each sect as it extended, sought the amalgamation with it of all who adopted the same views or principles. Then arose the necessity for a constitution and rules, and a definite membership. These might be largely, or not at all scriptural; but compliance with such rules became the bond of union, and thus, practically, the way is barred in each community or sect against further knowledge of many truths.

Outside of all such we have been led, in order to be where one authority only is owned — that of the Lord Jesus Christ; where one final standard alone is appealed to, that is, the Word of God: and where there is liberty for the Spirit of God to minister by those whom He has qualified and set in the body for the edification of the whole.

Had these denominations, sects or communities been God's assemblies, it would have been schism to leave them.

If those assemblies, of which we form part, be not assemblies of God, it is schism to be identified with them.

Whatever be our relationships as individuals with the children of God in the various denominations or sects of Christendom (and these must never be ignored), relationships with the sects as such *we can have none*.

The truth that demanded separation at first, demands that the *separation be maintained*; otherwise the sacrifice of the truth must follow. Therefore, in speaking of the relationships of assemblies one toward another, it is implied that they are indeed entitled to be called "assemblies of God". That it is possible for Christians to form assemblies under the leadership of carnal, though influential men, and probably men of note as possessing gifts capable of being used for the edification of the church, is seen in Acts 20:30 and 3 John.

The fact that they are Christians and that they assemble themselves together on the first day of the week, according to Scripture example, "to break bread", is not of itself evidence that they, as an assembly, are God-gathered. If formed by the leadership of men who have arisen, and who have spoken perverse things, and have succeeded in drawing away disciples of the Lord Jesus after themselves, how can such a gathering be owned as an assembly toward which we have relationships any more than the sects from which the truth has separated us?

But the results of all attempts to form a unity of assemblies have been so sad and dishonouring to the Lord, that many of us have

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naturally recoiled to the other extreme. The consequence is that attempts at united action and fellowship among assemblies, which are perfectly right and scriptural, are opposed and suspected of being a beginning to drift back into organized sectarianism.

If unity is made an object instead of Christ, then the end must be disaster. Some have made it the object, and have taken the exclusive position, and God has blown upon it. Others have made it an object, and have in their zeal for union of all Christians, consented to sacrifice their testimony as to distinctive truth. Thus they have purchased the wider fellowship at the expense of unfaithfulness to that which God has taught them. Therefore, whether it be the rallying cry of the "unity of the body", or "fellowship with all saints" (both truths of the highest importance if rightly understood), it is equally making unity an object, and the result is disaster to the truth. Properly, unity is a result, not an object.

In building the wall of Jerusalem, each man with his family built opposite his own house, and built upon the old foundation. Thus acting, there was no need to be concerned about unity. When the building advanced far enough, each portion would meet with, and join on to, the next. Thus, in time, *unity was the result*.

Again, in warfare each soldier is concerned about obeying the orders of his captain. This is all the soldier's concern. He need not concern himself about the unity of the army, essential though that may be. Each captain, with his company, is concerned only with obeying the orders of the colonel of the regiment. Again, each colonel with his regiment is concerned about obeying the orders of the general of the division. Then, finally, the generals are concerned about fulfilling the orders of the commander-in-chief. Thus, *subjection to authority* is the principle that secures practical, effectual unity. The forces are one in action, because all are subject to one supreme will.

That they all have enlisted under one sovereign is one aspect of unity, but important though it is, it of itself is no guarantee of practical unity in action.

That saints are all redeemed by the same precious blood, and all are indwelt by one Spirit, and all are members of one body, are precious truths. But these do not suffice to secure practical unity or practical fellowship. The object must be Christ alone, and the exaltation of His Name as the Name that claims the allegiance of every heart and the subjection of every will. There must be the exaltation of His Word as the only statute book whereby His will is made known, and the unhindered liberty for His Spirit to unfold its treasures and put each individual in possession of the mind of Christ. Those who

were of one heart to make David king were able to keep rank. There was no wavering purpose, no double heart, therefore unity was the result.

It mattered not that few at first identified themselves with the cause of the rejected king; the host increased in numbers, in fervour, and in effectual unity, for David was its centre and its object. Let Christ be our centre and our object, and subjection to Him in all things be our rule, then unity will surely be the manifest result.

Let each assembly exalt Him and build upon the old foundation, and according to the divine pattern and plan, and then, like the walls of Jerusalem, there will come in time to be a joining together of all that are so acting out the will of God. Fellowship between assemblies will be the natural outcome of individual and united subjection to the Will and Word of the Lord.

The Word that separates from one assembly will separate from all, not because all are confederate, but because all acknowledge the One Authority. The Word that introduces to one, will introduce to all, not because one is bound by the action of another, but because each is acting in obedience to the same Word and Will of God.

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### THE SIN OF BACKBITING

The sin of "backbiting" prevails everywhere, and amongst all classes, to an appalling extent. It is an abominable, yea, a diabolical evil. It has been truly said, "The backbiter injures three persons, himself, his hearer, and the subject of his tale." If I have any fault to find with a person, he himself ought to be the very first to hear of it. How little is this attended to! We meet a person with a smile and a shake of the hand, and no sooner have we parted company with him, than we commence to disparage him in some way or another. "I am determined," said an old saint, "never to speak of a man's virtues to his face, or of his faults behind his back." Noble determination! But alas! alas! how little is it acted upon! We generally reverse the order; we flatter people to their face, and blacken them behind their back. The Lord deliver us from this sinful and shameful practice! It is most assuredly of the devil.

We want to be more faithful in speaking *to* people and more gracious in speaking *of* them. If we see anything wrong in a person, let us go directly to him and speak plainly. If we have nothing good to say of him, let us graciously draw the curtain of silence around him. This would save a world of mischief; it would prevent untold sorrow and heart-burning. "Speak not evil one of another, brethren." This is a seasonable word — let us act upon it.

## THE BUSINESS LIFE

The world's standard of integrity is not the Christian's rule. He is to be guided in all things by the principles of the Word of God (2 Tim. 3:16) and the example of the Lord Jesus (1 Peter 2:21).

To act according to God, and in obedience to His Word, may for the time being involve loss, but in the end it will be found to be the true way of success (Josh. 1:8, Psa. 1:3).

The path of the Christian business man is beset with temptation to dishonour God, to act unworthy of the Name of the Lord, and to vitiate his own testimony as a believer. The prayer of Psa. 119:117, the precept of Prov. 3:6, and the promise of Matt. 6:32, 33, are all his, for daily use and remembrance.

It is the Christian's privilege to take all his matters to the Lord in prayer, the small as well as the great (Phil. 4:6). Anything he cannot take to God and consult Him about, must be wrong.

Speculation of a questionable character which may involve himself or others in loss, and dishonour the worthy Name by which he is called (James 2:7) ought never to be shared or patronized by the Christian.

The love of money, an unhealthy haste to extend business, acquire property, and living beyond their means, have blasted many a promising life, and ruined many a bright testimony. "The love of money is a root of all kinds of evil" (1 Tim. 6:10, R.).

The "Golden Rule" of Christianity, as laid down by the Lord Jesus is abiding in its application to all who belong to Him and ought to guide them in all their relations with their fellows. It is this: "And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

Quickly made "fortunes" are generally acquired at the expense of a good conscience, and by "tricks in trade", unworthy of a Christian. They never give much satisfaction to their owners, are usually as quickly lost as made, or if hoarded, become a curse to them and theirs. "In the sweat of thy face shalt thou eat bread" (Gen. 3:19), was God's arrangement for fallen Adam and his posterity, and in spite of all the efforts of man to get rid of it, and live "by his wits", it will surely stand.

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In Christ's own love abiding, no change my heart need fear;  
I'm safe in such confiding, for nothing changes *there*;  
The storm may rage around me, my heart may low be laid,  
But God is round about me, and can I be afraid?

## NO TRACTS IN HELL

*Harold Paisley*

"Tracts everywhere!" said a young man with a sneer, as a Christian lad handed him a Gospel leaflet one Lord's Day afternoon some years ago.

"No," said the lad quietly, "There will be none in Hell," and passed on.

God fixed that single sentence as a nail in a sure place, and the young man could not get rid of it. "None in Hell" seemed to echo in his ears every time he saw a tract. He became awakened to the dread reality of perishing in Hell fire for eternity and ultimately was saved by realizing that God's blessed Son had died for his sins at Calvary.

Reader, such a paper as this is unknown in Hell today. There will be no tracts in Hell. Neither Gospel invitations nor Gospel entreaties are ever heard there. Even one drop of water for a parched tongue is denied there. Those who miss salvation now, will soon pass down to conscious and eternal suffering into the flames, where grace is forever past.

How are you treating the golden opportunities of Gospel privilege? God is presenting salvation in His Son today but remember there is none in Hell. Many have recently rejoiced in deliverance through the precious words "But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53:5). The glorious work of the Substitute is past but the blessings of it flow today on earth, accept it speedily, for there will be no opportunity in Hell.

---

We need not try to deceive God. If the living God is to be the Pilot of our vessel, there must be no smuggled goods on board. Our God must have everything brought to the light. If we go into God's presence while there are hidden things about us, our very conscience tells us that the Lord does not hear.

\* \* \* \*

ART imitates nature; and the nearer it comes to nature, it is the more excellent. Grace is the new nature of the Christian, and hypocrisy is the art which counterfeits it. The nearer the imitation, the more plausible it is to men, and the more abominable it is to God.



## IN FELLOWSHIP WITH GOD

*Mervyn Paul*

"Do you think these things he talks and writes about really work for him?"

"Yes, I think so; in fact I know they do."

"They don't work for me. Do they work for you?"

"No, they don't."

"I wonder why. Is it because we are all different?"

"It may be; I don't know."

"Neither do I; but I wish I did."

Possibly some of our readers have had thoughts similar to those quoted above? If so, perhaps I should try to explain the reason. In reality it can be done quite simply. The answer to the problem is this: these things "work for us" *only in the measure we are in fellowship with God*. However, since lots of Christians, both old and young, do not know just what that expression means, let us consider it awhile.

Most Christians think of fellowship with God (that is, on the rare occasions when it comes into their thoughts) as being that condition of soul existing when we have confessed our sins and so have "a clear sky overhead", are reading our Bibles and praying regularly, are going to meetings and are seeking to witness for Christ whenever we have opportunity, etc. . . . All of which truly can be done in fellowship with Himself, but also can be carried on in a going-through-the-motions condition of soul, alas!

Others would add, having communion with the Lord, the only trouble with the answer being that they have a very hazy idea of what communion really is. On the creature level most of us understand matters fairly well. But when it comes to those pertaining to the spiritual level we seem to carry on in something of a fog much of the time — even as I have done.

Again, not a few of the Lord's dear people have concluded that these things on the spiritual level are "high ground". They are for preachers, or people who haven't anything else much to do. They consider that they just aren't practical for really busy people. So you see, Beloved, attitudes like these do not leave us much "ground" to work on. Even speaking about them by a preacher handicaps the subject badly under such circumstances. However, it is with thankfulness that I can protest that the groundwork for any little I may have learned was laid while I was working with my hands. Anyway, preaching is only something I do when under direction to do so, only

one of my chores. So for the purposes of this article let's rule out this consideration right away. After all, the Lord Jesus spent most of His sojourn among men working as a carpenter (Mark 6:3); and if a more common-man example be desired, then let me ask you to read 1 Cor. 4:9-13. For if the Apostles could maintain fellowship with God under those most difficult living conditions, then surely there isn't much excuse for the rest of us!

But first of all we need to understand just what "fellowship" means. In Psa. 94:20 the Hebrew word means "be joined", while the Greek word used in the new Testament passages (1 Cor. 1:9; Phil. 2:1; 3:10; 1 John 1:3, 6) means "to have, hold, or share in common". (Note Acts 2:44). So to have fellowship with God just means to have, or hold, or share His presence, the counsels of His Word and His purposes.

Offhand, this may seem simple enough. And so it would be if the major part of the lives of most of us were not ordered by Self-direction — that is, by acceptance of the daily rule of our own Self-counsels and Self-desires, which are those of the Flesh. For this reason, then, one of the things we must adopt right at the start is the NOT SELF, BUT CHRIST attitude of the Apostle Paul (Gal. 2:20) . . . something which is very much easier once we learn to practise HUMBLING OURSELVES BEFORE GOD.

When I mention humbling ourselves before Him I do not mean trying to be humble in our lives. I tried for many years to get to be humble, but am no more humble now than before I began. My Self is proud — incurably proud. So I've quit trying to reform it. Neither is it wise to ask the Lord to humble us; because I asked Him to do so one time — *and He did it!* What His Word counsels us to do is to *pray for grace* (Heb. 4:16) to humble ourselves. And this will be absolutely necessary if we hope to go in for having fellowship with Himself. Isa. 57:15 makes this clear. There we read: "For thus saith the High and Lofty One that inhabiteth Eternity, Whose name is Holy; I dwell in the high and holy place *with him also that is of a contrite and humble spirit* . . ." And those words, Beloved, describe what I understand by the expression, "In fellowship with God".

Just try to think as well as you can of the inconceivable greatness, the highness, of the Lofty One Who inhabits Eternity . . . Whose very name is Holy . . . of the awesome majesty of Him Whose presence, counsels, and purposes, we (with our miserable, microscopic capacities!) are permitted to share — provided we can get ourselves down, down, down to our rightful position before such an august Being, bringing into His presence only a contrite and humble spirit.

When Daniel beheld the majestic Being of Dan. 10:5-8, his

comeliness was turned in him into corruption and he retained no strength. So, too, when John saw the glorified Lord, he "fell at His feet as dead" (Rev. 1:17). Similarly the Self-humbling experiences of Abraham (Gen. 18:27), of Job (42:6), of Isaiah (6:5) surely rebuke the easy familiarity in the presence of Deity so common with us. After all, is it not only because we are "Accepted in the Beloved" (Eph. 1:6) that we dare to lift up our hearts and voices before the High and Lofty One that inhabiteth Eternity? Surely the exhortations of such verses as Heb. 12:28 and Psa. 89:7 require a vastly deeper attitude of "reverence and godly fear" than most of us know anything about. Note Heb. 12:29.

It must be confessed that I am much ashamed when I realize how long it has taken me to understand this. But now I know that, except in emergencies, I need not expect to rush "into His presence", begin to pray and then find myself immediately in His *realized* presence. Genuine confession of sins, examination of my attitudes, desires and walk, come first, of course. But after "my sky" has been cleared there still must be the getting down, down, down in spirit before this High and Lofty One if the actual sharing with Him (fellowship) is to be possible.

Think all this over, won't you? For learning to humble oneself before Almighty God, our Father, can provide the missing link between many Christians and "making things work for them" in the way which He desires. Only when we so exercise ourselves does that hidden path of fellowship with Himself (Job 28:7-8) begin to open out, and to lead us into hitherto unknown fields in our getting to know something more of our limitless God.

## NOTES ON GOSPEL HYMNS AND THEIR WRITERS

*Hector Alves*

"Nothing either great or small;

Nothing, sinner, no;

Jesus did it, did it all,

Long, long ago.

Chorus.

"It is finished! Yes, indeed,

Finished every jot,

Sinner, this is all you need;

Tell me, is it not?"

(Number 75 in "The Gospel Hymn Book")

This hymn was originally prefaced by the following — "Since I first discovered Christ to be 'the end of the law for righteousness

to every one that believeth', I have more than once met with a poor sinner seeking peace at the foot of Sinai, instead of at Calvary. And I have heard him again and again in bitter disappointment and fear groaning out, 'What must I do?' I have said to him, 'Do, do? What can you do? What do you need to do?'"

Very little can be learned about the author of this excellent gospel hymn, which has been of great help to many an anxious soul. It was written about 1858 by James Proctor, a Congregational preacher, in England. Ira D. Sankey relates that he found the Scottish people especially fond of this hymn, since they had been delivered from trying to keep the law in order to get to heaven.

In the school of Christ, the first lesson of all is, *self-denial and humility*; yea it is written above the door as the condition of entry or admission, "Learn of Me, for I am meek and lowly in heart."

### QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* Who are the scoffers of 2 Peter 3:3-4? Could they be brethren in the assemblies, or do you judge them to be ungodly sinners? Are they referring to Christ's coming for His church, or to His coming in judgment?

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3-4).

*Answer.* Peter's words here are in the form of a prophesy. He wants his readers to know something that would take place in the "last of the days" (R.V.) of the Church period. The R.V. and other translations read, "mockers shall come with their mockery". These would not likely be true Christians, but it is evident that they knew something of the Word of God, both written and oral. The "promise of His coming" would include the return of the Lord in its completeness; for His saints, and also with His saints. The fact of His return to the earth was made known by "the holy prophets" of verse 2. And the promise of His coming for His own was made known by "the apostles of the Lord", also mentioned in verse 2. (Since prophets are mentioned first, and then apostles, the reverse order of Eph. 2:20, we would take that to mean the Old Testament prophets.) The word here translated "coming", is *parousia*; which means presence. It is the same word in 1 Cor. 15:23, "they that are Christ's at His coming," (1 Thess. 4:15) "remain unto the coming of the Lord," (1 John

2:28) "not be ashamed before Him at His coming," etc. The Lord had told of His coming again; and Paul had spoken more than once of the imminence of that coming, as if it were near at hand. To the Thessalonians he wrote as if that great event might take place in his day, for he uses the phrase, "we which are alive and remain". He did not come then, and some of the fathers had "fallen asleep". I take "the fathers" here to mean the early Christians. The term "fallen asleep" is one that applies only to those who are the children of God. Peter was writing more than thirty years after the ascension of the Lord and the first generation of Christians was fast passing away. Stephen was gone, James the brother of John had been killed, and many others who had been looking for the coming of the Lord (1 Thess. 4:15 had "fallen asleep", and still He had not come. Now these mockers ask, "Should men look for Him still?" They use two arguments in their mockery: (1) the fathers had died without anything happening, and (2) everything is moving along just as it did from the beginning of creation. These scoffers appeal to the natural life of men, and to the continuity of the natural order of things. In chapter 2, verse 1, there were those who denied the Lord that bought us; here there are those who deny that He is coming again for us. I take these to be ungodly men. The longer the period of God's long-suffering continues, the surer the mockers will be that their reasoning is sound. But to the true child of God it is enough that He promised, "I will come again" and He surely will fulfil His Word.

*Question.* Could you tell us how many brothers David had? In 1 Samuel 16:10, 11 we learn that Jesse had eight sons, David being the youngest. Then in chapter 17 verse 12 we read, "Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse; and he had eight sons." But when we turn to 1 Chronicles chapter 2, we read in verses 13 to 15 of only seven sons, each one named, and it stated there that David was the seventh. How can we reconcile these statements?

*Answer.* There is no definite solution to this problem that I know. Several suggestions have been given, and typographical error has been hinted at. We must be careful of explanations that suggest inaccuracy of the Holy Scriptures, such as a slip or omission in copying names or numbers. It is better to try and find a solution to such problems within the covers of the Book. It may have been that one of David's older brothers died, leaving no children. This might have automatically dropped that brother's name from the genealogy as given in the Book of the Chronicles. Let us rest assured that "All Scripture is given by inspiration of God" (2 Tim. 3:16).

*Question.* Does the expression "the Lord's day" in Rev. 1:10, refer to the first day of the week (Sunday), or does it refer to "the day of the Lord" which is yet future?

*Answer.* There is a difference of opinion concerning this expression. Some think it refers to "the day of the Lord", and that John was projected beyond this present age, in the control of the Holy Spirit, to that coming period of judgment upon the earth, when another age is going to be ushered in. For several reasons, we do not think that is the proper interpretation.

1. John saw the Lord Jesus in the midst of the seven golden lampstands, holding the seven stars in His right hand, and dictating seven letters to seven of the churches which were in Asia at that time.

2. John was instructed to "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Verse 19). In these words we find the key to the Book of the Revelation. The things which John saw we find in verses 12 to 18. "The things which are," we find in chapters 2 and 3. "The things which shall be hereafter" or "after these things", we find in chapters 4 to 22. John saw those things on a certain Lord's Day, perhaps about A.D. 96, when he was on "the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ." Those who make this expression to mean "the day of the Lord", are liable to involve themselves in the error that John saw these judgments, "the things that shall be hereafter", when he was on the earth at the time they will take place, which would almost indicate that the church will be on the earth at that time. Chap. 4, verses 1-3 give us in figure the translation of the church to heaven.

3. We quote here the words of a Greek scholar. "The expression "the day of the Lord" is a technical expression with a uniform grammatical arrangement. The phrase "the Lord's day" has a different grammatical order, and is found only here. Why, if the inspired writer meant the Great Tribulation, would he change the grammatical form here?" Also we quote the late W. E. Vine, who was a recognized authority. "The Lord's Supper is the supper belonging to the Lord; the Lord's Day is the day which belongs to Him. The phrase in Rev. 1:10 is parallel to that in 1 Cor. 4:3, 'man's judgment' (margin, man's day) denoting that which belongs to man." Our Lord rose from the dead on the first day of the week, so that day belongs to Him. That is how we understand the phrase; we do not push the interpretation but merely suggest it.

## U.S.A.

**McKEESPORT, PA.**—We overlooked mentioning last month that the conference in April was the largest held here. The brethren were able to get the use of a public building and the practical ministry of the Word was much appreciated by the many visitors. The Akron Conference was also felt to be a time of refreshing and blessing.

**WATERBURY, CONN.**—Frank Pizzulli is preaching the Gospel nightly in the Italian hall with encouraging attendance and some have professed to be saved.

**ARLINGTON, WASH.**—The Assembly has recently enjoyed visits from Arnold Adams (Cuba), R. Peacock, Hector Alves and W. Gustafson. A. Ferguson is now working the town with tracts.

## CONFERENCES

**MERVIN, SASK.**—The Mervin-Louisville conference will be held on July 12, 13, 14, with a prayer meeting on the Friday evening at 8. Servants of the Lord walking in the old paths are welcome, also visitors. Corr. A. E. Johnson, Box 101, Mervin, Sask.

**FERNDALE, MICH.**—Wm. McBride (Chile) had meetings with blessing in the Gospel and went on afterwards to the Monticello hall in Cleveland, Ohio.

**CAMDEN, N.J.**—The assembly had a much appreciated visit from S. Saword (Venezuela) giving accounts of the work and ministry of the Word. He also visited Barrington and Bryn Mawr, Pa. Two young people were recently baptized in Camden.

**DULUTH, MINN.**—S. Hamilton had visits here and in Port Arthur, Ont. He also visited Christians in Turtle Lake, Wis., Hinkley, Minn. and Sturgeon Lake.

**GARNAVILLO, IA.**—The conference was well attended and most helpful with searching ministry. George McKinley visited Manchester, Ia., Blue River, Wis., and Pine Hill. J. Gray had ministry meetings in Hitesville and Stout, Ia.

**BYFIELD, MASS.**—The conference was a time of blessing to the many gathered from various assemblies in New England. F. Hunter went to East Boston and then purposed going to the Canadian prairies.

**EAST BOSTON, MASS.**—Much liberty and help from the Lord was experienced in the conference. F. Pizzulli went to the Italian hall in Methuen for Gospel meetings. A visit was enjoyed in East Boston from S. Saword in ministry and a report on the work in Venezuela.

## NORTH IRELAND

John Thompson and J. Hawthorne have laboured faithfully in Kilkeel with some fruit. R. Hull is having crowded meetings with blessing some miles from Lisburn. T. Campbell and H. Paisley have seen some saved at Bloomfield, Belfast. A. McShane and Lytle have a good interest in Whitehouse. E. Allen and W. Nesbitt are labouring faithfully in Rockcorry, Co. Monaghan, Eire. At the Edenderry conference profitable ministry on the "old paths" was given by A. McShane, E. Allen, J. Curran and Jim Hutchinson.

## VENEZUELA

Jos. A. Milne of San Felipe and family expect to leave for Ireland about the middle of July. His address there will be, c/o Mrs. N. McKee, 44 Surrey St., Lisburn Rd., Belfast, North Ireland.

Brother Williams writes of a happy visit in the east with John Frith. They had a week in Maracay. Since Sr. C. Chavez moved there, there has been much blessing. The next place visited was Las Mercedes where the little assembly has been depleted on account of brethren having to leave to get work elsewhere. One man was baptized and the saints were encouraged. Very good meetings were then held in Puerto la Cruz, 8 hours journey east. Nine were baptized in the sea. Fifteen days were spent in Los Alstos where they found the 14 who were baptized last year all going on for God. The Christians here are scattered, making it hard for them to get to meetings. Some have two, three and even six hours to walk over mere trails. (How often would we get to meetings in Canada if we had as far to walk!) The three assemblies in the east have had no visiting brethren since last year. On account of the rising anti-foreign spirit in the country there is increased exercise about Venezuelan brethren being raised up to fill the need of workers.

## WITH CHRIST

**MERVIN, SASK.**—Our aged and esteemed sister Mrs. J. C. Cox passed into the presence of the Lord aged 85 years. She was saved as a girl in Ontario. With the late Jonathon C. Cox, her husband, she came to Paynton and was in fellowship in the Mervin assembly in early pioneer days, — lovers of the Lord and His people. She lived to see all her family saved. She passed away in Calgary and was buried in Paynton. James Ronald preached the Word faithfully at the funeral.

**LOS ANGELES, CAL.**—Our beloved brother, L. C. Thompson, correspondent of the 50th Place Assembly went home at the age of 68. His death resulted from an auto accident while en route to a conference. He was a good man who will be much missed. L. Ferguson and T. Williams preached the Word at the funeral.

**ABBOTSFORD, B.C.**—Our dear brother, Mr. George Hays, went suddenly to be with the Lord on April 13th at 76 years of age. He was saved in Ireland and in fellowship here for 25 years. A. Wilson and R. Carson preached the Word at the funeral.

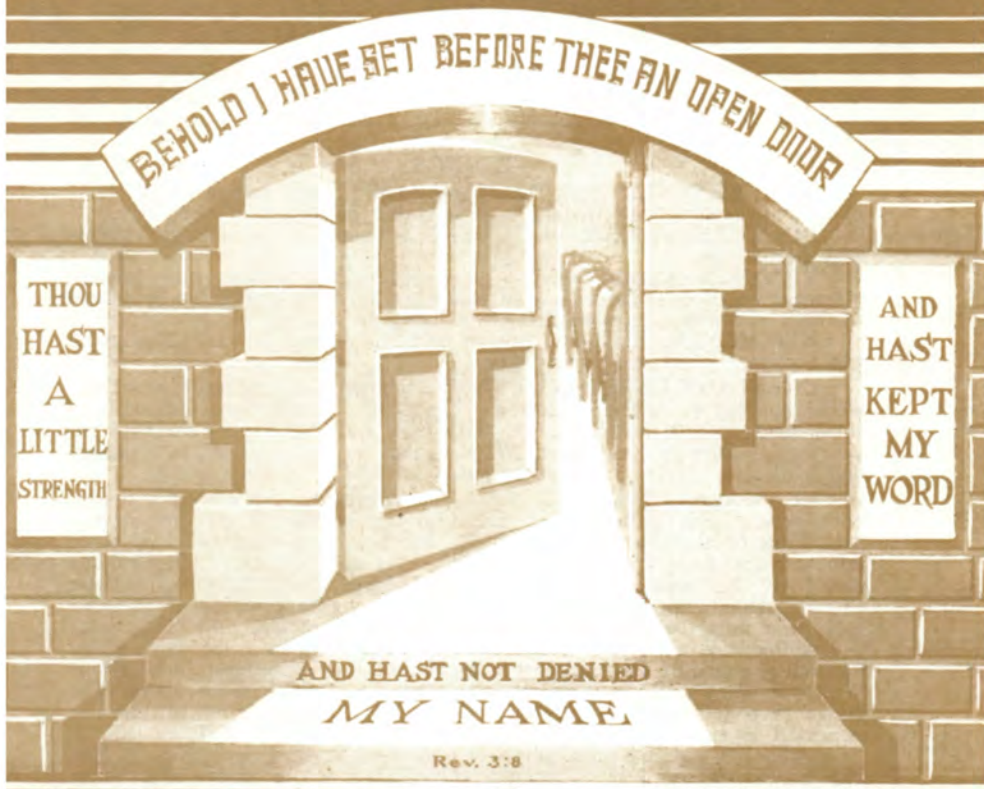
**AKRON, OHIO.**—Mrs. Carrie B. Marshall, at the age of 94, went home on May 21st. She was saved in meetings held by Mr. B. Bradford in 1931. She loved the Word of God and the fruit of this was seen in her daily life. Even as death was approaching, her cheery smile left an impression on the Doctor and nurses.

**CREEMORE, ONT.**—Our brother, Jim McDonald of the Creemore assembly passed away on April 22nd in his 31st year. The funeral was held near his home in McIntyre, when the Word of God was preached by J. Adams.

**DETROIT, MICH.**—Our brother, Matthew Kerr, went to be with Christ on April 30, aged 80 years. He was saved at an early age in Galston, Scotland, and gathered out there. Fifty years ago he came to the U.S.A. and settled first in Punxutawney, Pa., and later in Indiana, Pa. For the past twenty-five years he lived in Detroit, where he was well known and esteemed. The funeral was conducted by F. W. Schwartz.



# TRUTH and TIDINGS



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### TIDINGS

**NEW WESTMINSTER, B.C.**—George McKinley, helped by B. Bingham, is preaching the Gospel in a portable hall east of this city.

**PINE CREEK, MAN.**—John Norris expected to have Gospel meetings here.

**VICTORIA ROAD, ONT.**—The conference, which was largely attended was felt to be a time of real blessing with profitable, practical ministry and with a happy spirit of harmony prevailing.

**KITCHENER, ONT.**—S. Simms and H. McCready had short visits which were appreciated by the saints.

**CHARLTON-EARLTON, ONT.**—Very good and profitable meetings were reported from the conference, the Lord's people were helped, and three professed to be saved. H. McCready and J. Adams remained for Gospel meetings in Englehart. W. Ferguson expected to call at Sudbury and Sault Ste. Marie on his return home.

**PUGWASH JUNCTION, N.S.**—The conference was well attended with power and freshness in the ministry of the Word and in the preaching of the Gospel. Oswald L. MacLeod expected to have some ministry meetings among the assemblies in these parts. J. McCracken and L. K. McIlwaine left for Gospel meetings about fifty miles from Clementsvale, near Nineveh. Robert McIlwaine is erecting a portable hall in a new district called Pinette in the East End of P.E.I., with Frank Pearcey. Albert Ramsay has a portable hall in a new part called Granville, south of Cavendish, P.E.I. John James (England) and Albert W. Joyce went to Sydney and Sydney Mines for ministry meetings. The latter then joined Albert Ramsay in a Portable Hall, and the former expected to minister the Word in Port Bickerton and Halifax. D. J. Carmichael is putting up a portable hall near River Denys, N.S. S. Rea and W. Gustafson left to preach the Gospel in, or near, Woodbury, Vermont. Bert Joyce left for Newfoundland to join Herb Harris and Geo. Campbell.

**WINDSOR, ONT.**—All correspondence in connection with the Windsor Gospel Hall, 644 Parrington Ave., should be sent to William Lever, 336 Curry Ave., Windsor, Ont.

### U.S.A.

**METHUEN, MASS.**—Frank Pizzulli asked for prayer for Gospel meetings here. He expected to visit East Boston, Worcester, and Springfield while in this area.

**GARNAVILLO, IA.**—The conference was well attended and God gave help in ministry and in the preaching of the Gospel by ten of the Lord's servants. J. Govan gave help after the conference in Garnavillo. Open air work is being carried on in nearby towns although it is getting harder to get the ear of the people. L. E. McBain and Bert Dobson

## THERE IS A PATH

A. W. Joyce

There are multitudes of bewildered people in the world — bewildered because of uncertainty as to the path which they should choose. An example of a bewildered nation is before our eyes at the present time in the once great nation of France. Succeeding crises have arisen with which their government has been unable to cope. Faced with the fact that they cannot go on longer drifting into chaos, afraid to turn to the left lest they fall into the arms of communism, afraid to turn to the right lest they fall into the arms of fascism and dictatorship, they do not know the way.

Spiritually, multitudes are uncertain as to the way to Heaven. Perplexed by the multitudes of "churches" and latter-day heretical cults, they ask like one of old, "How can we know the way?" We are sure, however, that this form of uncertainty would dissolve if men would only come to the Book. There they would find but *One* Saviour, the Lord Jesus Christ; but *One* means of cleansing from sin, the precious blood of the Saviour, shed at Calvary; but *One* principle upon which salvation can be obtained, By Faith.

But there are even many saints who know their sins forgiven, yet they are in doubt as to the path they should choose while here below. As "there is no panic in the heart of God," so also there is no uncertainty in the mind of God as to *the path of the Christian*. That path is as clearly revealed in the Word of God as is the way of salvation. That path will lead to the only centre of gathering which God has ordained for His people in the New Testament, the Lord Jesus Christ Himself (Matt. 18:20), and to the *Place* where He has chosen to put His Name.

An Old Testament illustration of the path for this dispensation (Rom. 15:4) is found in Ezra chapter 8. In the books of Ezra and Nehemiah we have the record of a great revival and a great recovery from the bondage of Babylon to the Temple of God in Jerusalem. Because of the sins of the ten tribes who had revolted from the leadership of the house of David and from God's centre in Jerusalem, they were carried captive to Assyria (2 Kings 17:23). About a century later, because of departure, disobedience, covetousness and idolatry, the two tribes (Judah and Benjamin), and Jerusalem were taken into captivity to Babylon and the temple of God was destroyed. After a period of 70 years, God, "stirred up the spirit of Cyrus, king of Persia" (Ezra 1:1), to permit a remnant to return to Jerusalem. At various times, under the leadership of Zerubbabel, Ezra and Nehemiah, thousands of Jews were stirred up to return to Jerusalem to erect the altar of the Lord, to rebuild the city, and to raise again the walls for the protection of the people, which had been broken down by the enemy.

In Ezra chapter 8, we have recorded for our learning the return of Ezra and a company with him from Babylon the place of their dispersion, to Jerusalem the city of God's choice. A helpful illustration may be drawn from this of the Christian's path today, from the beginning of the spiritual journey to the glorious destination, the New Jerusalem above.

Before looking at the interesting account of this journey, let us emphasize that GOD ALWAYS HAS HAD A PATH for the obedient believer to walk, in the darkest and most difficult times — a path that is well-pleasing unto the Lord. In the dark days before the flood, Enoch and Noah walked a path which brought pleasure to the heart of God (Gen. 5:22-24, 6:9, Heb. 11:5.) In the midst of surrounding idolatry and the unblushing wickedness of Sodom, Abraham walked with God (Gen. 18:17-19). David, Hezekiah, Josiah and others walked in paths pleasing to God, in spite of the moral and spiritual condition of the nation so faithfully portrayed in Isaiah 1. Even in the darkness of the last book of the Old Testament, God does not let the curtain of silence drop until He expresses His pleasure in the small, faithful remnant in the midst of a backslidden remnant in Mal. 3:16-17.

There are two dangers to which the children of God and the assemblies of God are particularly exposed in the last days. The first is the danger of the self-satisfaction of a complacent Laodiceanism in the midst of departure and declension — how obnoxious to the Lord! The other danger is that of discouragement "everything is gone so what is the use of trying to maintain the testimony." To talk thus is to play into the hands of the Devil. Now let us notice the path of Ezra 8.

When Ezra and the company with him were about to start out on the long journey from Babylon to Jerusalem, Ezra said: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict (humble R.V.) ourselves before our God, to seek of Him *a right way* for us, and for our little ones, and for all our substance" (Ezra 8:21). They began by waiting upon God in prayer that He might reveal to them

### A Right Way

How very important it is to seek God's face in prayer that we may be directed into God's "right way" or, as the R.V. puts it a "straight way". We need this in every department of our lives as individuals and as assemblies. Young brethren and sisters need this heavenly direction that they may be in the path of God's choosing for them in marriage, that is, if it is the will of God for them to be married: "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:6. How important it is for married couples, together, to seek for guidance in regard to the Christian home and the train-

ing of the children for God. How all-important it is for the shepherds among the assemblies of God to be continually exercised before God in prayer and the reading of the Word so that they may discharge the sacred trust committed to them of the guidance of the flock in the right ways of the Lord.

In Ezra 8:21, we not only have the "Right way" but we also have the spirit which must characterize those who walk with God in the right way — the spirit of humility. "I proclaimed a fast . . . that we might *humble ourselves before our God.*" It is impossible to walk with God while manifesting a proud spirit. "The proud He knoweth afar off" (Psalm 136:6). "I dwell . . . with him also that is of a contrite and humble spirit" (Isa. 57:16). Our perfect Example, Who walked the path of perfect and unbroken fellowship with God, said, "Learn of Me, for I am meek and lowly in heart" (Matt. 11:29). So that, to be in the path of God's choosing will never lead one to display an attitude of, "I am holier than thou".

The "Right Way" is also described as a "Straight Way". The Christian who is walking in the path which is well-pleasing to God will be straight up and down in his life before the world. He will be a "six o'clock Christian". The righteous life before the unconverted is even more important than the confession of the mouth. Every one of us should confess Christ before men, but the weight of our lip confession will only be in proportion to the reality of our daily lives before them.

### A Dangerous Way

The long journey from Babylon to Jerusalem was so dangerous that Ezra was tempted to ask the king for a band of soldiers and horsemen to protect them from the enemies along the way. It was not a needless fear but a real danger, because they discovered that enemies "lay in wait by the way" (verse 31). However, Ezra tells us that he was ashamed to ask help from the king. Had he not already boldly confessed his confidence in the living God? (verse 22). How then could he turn to the "arm of flesh?" Nobly, Ezra turns from the temptation of relying upon a bodyguard of soldiers and fixes his eyes upon the God Who has never failed those who trust in Him.

"Those who trust Him wholly,  
Find Him wholly true."

But we must leave to a future paper the application to us of the dangers of our pathway from mighty spiritual foes, and other characteristics of the "Right Path" as illustrated to us in Ezra 8.

Methuselah's life was the measuring line of the long-suffering of God in the old world. The Church here on earth is the measuring line of the long-suffering of God to Christendom.

## THE SOUL'S PARDON

G. G. Johnston

The chief concern of most awakened souls is regarding the pardon of their sins. As the gracious Spirit of God presses upon the conscience the fact that sins have been committed, and the eyes of that soul are opened to their number and character, the cry goes up: "How can God ever pardon one who is so sinful? Shall I ever be rid of this awful burden?"

The person who so recently thought himself a fair example of decency and good behaviour, now sees himself in God's presence, not man's, and abhors himself. In his soul he cries out: "Woe is me, for I am undone" (Isaiah 6:5). As for the number of his sins, though they seem a multitude he must confess that he has forgotten most of them.

About sins of commission he had often had qualms of conscience, and had resolved not to commit them again, but now he finds in addition that in failing to do many things, he had sinned. God's holy law said: "Thou shalt," as well as, "Thou shalt not." He has come short in both respects. If in his duty to men he had seemed as faithful as others, in his duty to God he had utterly failed. If he could himself see wherein he had so signally come short, how much more must God see.

Now he begins to realize that all the time in which he lived carelessly without God was time for which he must render account to God: that he is responsible to God for the use of his time, his strength and talent, his words and even his thoughts, for, "The *thought* of foolishness is sin" (Proverbs 24:9).

What can he do to merit pardon for such glaring offenses! Almost without exception an effort is made to do better, and some become quite satisfied with their progress in this direction, while others discover that they are no better than before. And, in any case, who will stand good for the sins of the past?

Our first parents sewed for themselves fig-leaf aprons, which must soon have withered, proving thus that they were useless. How many sin-burdened souls have sought relief for their consciences in confession to a priest, or in good works of one kind or another, only to find the burden no less than before.

The question of the forgiveness of sins has been vital since the beginning of man's history. That it was counted a priceless treasure by many throughout the centuries is proven in the writings of Holy Scripture. David, in Psalm 32:1, says: "Blessed is he whose transgression is forgiven, whose sin is covered." But, how can it be? If there is such a thing, why are men not informed more clearly about it? If told about it, why do so many still carry their burden?

The answer to these questions is, in many respects, complicated,

but speaking generally, can be given in few words. Man, as a result of the fall, is filled with pride. That God should solve man's difficulty for him is intolerable. He will find his own way out of the labyrinth his sin has created. He will climb to any height: he will accomplish his end. He will work his way to that standard of perfection he considers will fit him for the presence of God. As he climbs the precipice before him, he falls back into the mire of his own sins, yet he rallies strength and tries, and tries again. Will he never reach the goal he has set? He may at length satisfy himself, but, has he satisfied God? Never.

All sin is, in the first place, against God, and any payment given in satisfaction must be according to His standards. What estimate has He placed upon the best which man has to offer? "All our righteousnesses are as filthy rags," (Isaiah 64:6) — worse than worthless. They certainly cannot be acceptable to God. Then, what can he do to obtain the remission of his sins? NOTHING. But, thank God, he need do nothing.

The Gospel is not a code of rules by which man is taught how to save himself, but a revelation of what God has done to save the lost. Some men are, in time, persuaded that they can do nothing. Such are in condition to listen to the good news that Christ has done it all. Christ did not come into the world to help men save themselves, but to redeem the lost. He died for the ungodly. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15).

The Scriptures speak freely of the forgiveness of sins, but never because of what man can do but because of what Christ has done. The apostle Paul, addressing those assembled in the synagogue in Antioch, said: "Through this man (Christ Jesus) is preached unto you the forgiveness of sins: and by Him all that believe (not all who do the best they can) are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:38-39).

Brethren, let us continue to preach the old fashioned Gospel — man's ruin, redemption through the blood of Christ, and regeneration by the Holy Spirit.

"My sin, oh the bliss of that glorious thought;  
 My sin, not in part but the whole,  
 Was laid upon Him, and I bear it no more.  
 Praise the Lord, praise the Lord, oh my soul!"

A sound creed in the head, without Christ in the heart, is a poor, cold, dead, worthless, soul-deceiving thing.

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The great, popular god of today is SELF (Matt. 6:31-32).

## ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide; it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone. And of the lonely way His disciples should walk He said: "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you."

The "church in the wilderness" praised Abraham and persecuted Moses. The People of the Kings praised Moses and persecuted the prophets. The Pharisees and Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemns as stubbornness or foolishness, like faithfulness to truth to-day.

Wanted, today, men and women young and old, who will obey the Word of the Lord at the cost of fortune and friends and life itself!

—Selected and contributed by H. FLOOD

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Heaven is a possibility, because of the love of God. Hell is a necessity because of the justice of God.

It is not man's *will*, but his *wants* that lead him to seek God, as we see in the prodigal in Luke 15. His *will* carried him off into the far country; when he had spent all, his *wants* drove him back again.



## THE FIRST MIRACLE

*Wm. Williams*

The Gospel according to John chapter 2:1-11 is most interesting. It gives the details of the first miracle wrought by Jesus. This story negatives all the legends and traditions of the Romish church about the miracles performed by the child Jesus. He wrought neither sign nor miracle until He was publicly recognized by the Father as His beloved Son and attested by the Spirit Who now led Him in all His service.

There is another significant fact, namely, that His first miracle was performed on the third day and at a marriage. Would not this be a figure of the glorious third day of resurrection and then the marriage of the Lamb? This may be spiritualizing too much, but it is clear that it was performed to sanction Genesis chapter 2, where we have the first marriage, where the wine also ceased, but there, there was no one to give the best wine at the last.

The circumstances attending the marriage are also very interesting. "Both Jesus was called, and His disciples, to the marriage" (verse 2. How good it is when a young couple can call Jesus to their wedding! Jesus would not go to a wedding where there was an unequal yoke — an unsaved man marrying a Christian girl in fellowship in an assembly. It has been a real trial to the work in Venezuela — Christian girls marrying unsaved men. The Christian sister is sought after by the unsaved as they say they are "docile, workers, and respectful." The pretenders come to the meetings and profess interest in the Gospel. They will even buy Bibles and hymn books and come to every meeting. Sometimes, they make a profession of faith and ask for baptism. Sometimes the man is found out in time, but the young lady may have given "su palabra" (her word) and God alone can make her break it. This matter was taken up at the last elders' conference and all were unanimous that no Christian should be a witness to such a marriage, that no one in fellowship should go to such a marriage, and that no Christian should give them a present. A young woman in Puerto Cabello, some years ago, persisted in marrying an unsaved fellow. She was spoken to and warned, but she went ahead saying, "she had given her word". At first all seemed to go well but at the birth of her first child, she died. This was considered a judgment from God, and it had a deterring effect upon others who were contemplating a similar step.

Another rather acute factor here was the use of the Gospel Halls for marriage services. Civil marriage is the only legal marriage in Venezuela. Even the priests cannot marry. We ask the Lord's blessing on the civil act and read such Scriptures as relate to the conjugal state. The marriage can take place in the hall if the couple have a clean testimony and are both in assembly fellowship. Marriage in

the hall affords better control of the proceedings than in a rental place. We are glad to state that we have never seen any attempt to play the bride into the hall or such things as throwing confetti, horn-blowing, tin cans, old shoes or such proceedings which we hope our Christians will never import from the north. One could hardly ask the Lord Jesus to come to a wedding like that.

"Jesus saith unto her, woman, what have I to do with thee" (verse 4). Some commentators seem to have seen in the expression, harshness toward the mother. Those of us who labour in Roman Catholic lands, thank the Lord for the words for two reasons at least. (1) Mary was interfering in the arrangements. There was a ruler at the feast and it was his business to attend to the wine. It was a man's job, and when a woman interferes in a man's job, she has to be spoken to with great plainness of speech. (2) The Lord foreknew that the Roman Catholics would seek to introduce Maryolatry and so checks it in the bud. The R.C.'s say that the mother has much power with her Son, so they pray to Mary and she uses her influence with her Son. "Woman, what have I to do with thee?" negatives all this.

There ought to be six waterpots in every Christian marriage. It is our responsibility to see that they are filled to the brim, as our blessing will be in direct ratio to our obedience. Let us suggest what those waterpots may stand for.

1. Reading God's Word. All married couples should read together at least once a day and read consecutively all the sixty-six books of the Bible.

2. There should be prayer together at least once a day when no men or unsaved are present. What a field this opens up! — prayer that they may love and esteem each other in the Lord; prayer for the children that they may be brought up according to the Book; prayer for the business or the employment; prayer for the Lord's work.

3. Attendance at the assembly meetings. Married life is no excuse for laziness or for staying at home. So arrange things that "not a hoof will be left behind" when the hour of reckoning arrives.

4. Active participation in the activities of the assembly. — S.S. class, tract band, Gospel testimony, cottage meetings, hospital visitation, etc.

5. Interest in prayer for the Lord's work in the foreign field. This interest led us to give our lives for Venezuela.

6. Last, but not least — Learn to give to the Lord intelligently, systematically, prayerfully, and you will reap one hundred fold at the Lord's coming.

"But thou hast kept the good wine until now" (verse 10). How unlike the world and its joys, the flesh and its lusts, the devil and his lures! All the best first, and then the bitter, bitter harvest! The flesh with all the vim and energy of youth and then the aftermath! Poor Byron wrote:

“My life is in the yellow leaf,  
The flowers and fruit of life are gone,  
The worm, the canker and the grief,  
Are mine alone!”

Then the devil: “All this will I give thee, if thou wilt fall down and worship me.” But what a price must be paid! “In hell he lifted up his eyes, being in torments.” There was no soothing water, no kindly voice, but only the remorseful voice of conscience “Remember that thou in thy lifetime receivedst thy good things” (Luke 16:25). An eternal accusing conscience, a never-dying worm, a blood-curdling wail in outer darkness is the eternal doom of the sinner who sells his soul for the ephemeral things of time and sense.

Let us then not only invite Jesus to the wedding, but let us say to Him: “Abide with us, for it is toward evening, and the day is far spent.”

#### TITLES OF THE HOLY SPIRIT

THE SPIRIT (Matt. 4:1), Because of His Nature.

THE HOLY SPIRIT (Luke 11:13), Because essentially holy.

GOD (Acts 5:3-4), His Deity.

LORD (2 Cor. 3:18), Divine Power.

SPIRIT OF LIFE (Rom. 8:2), The Source of Life.

SPIRIT OF ADOPTION (Rom. 8:15), Giving conscious enjoyment of relationship.

SPIRIT OF HOLINESS (Rom. 1:4), He produces and maintains Holiness.

SPIRIT OF GRACE (Heb. 10:29), He ministers freely and fully, grace to us.

SPIRIT OF TRUTH (John 14:17), He is True and the revealer of Truth.

SPIRIT OF GLORY (2 Peter 4:14), The link between our suffering now and glory then.

HOLY SPIRIT OF PROMISE (Eph. 1:13), He makes every promise good.

ETERNAL SPIRIT (Heb. 9:14), Endless in His being.

COMFORTER (John 14:16), or Advocate as in 1 John 2:11.

Strife, in the world or in the church, brings out the worst of passions from human hearts.

## A JOYFUL SURPRISE

An old man, Robert Jones, lived in a little village. He was poor in earthly goods, but rich in faith. He had known the Saviour for many years, and sought to live well-pleasing to Him. The poor, far and wide, knew the kindly old man. He had always a word in season ready, and gladly would share his last piece of bread with the needy. He was faithful and earnest in visiting the sick, and even the danger of infectious disease could not keep him away. Where others drew back for fear, there was Robert Jones, consoling dying believers, or pointing the unconverted to their lost condition, and to the crucified Saviour of sinners.

One day he came home very tired. He had been going from house to house for hours, and was glad now to rest his weary limbs. Scarcely had he sat down when some one called for him to visit a dying man in the next village. Our friend at first felt little inclined to go. His weary body seemed to say: "I can really walk no more." An inner voice whispered, "Try it; the Lord will give strength! It is for a dying man." At length he got up, saying "I shall go. It is written: 'Let us not be weary in well-doing, for in due season we shall reap, *if we faint not.*'" Gal. 6:9.

Arriving at the village, he soon found the house to which he had been directed. It was a poor little cottage surrounded by a garden. At his knock, the door was opened by a neatly dressed woman who said: "Come in! my patient will be real glad to see you. He has asked for you repeatedly. The doctor has just been here and thinks he will not live over the night."

Robert entered and found the sick man very weak indeed. After a few questions about his bodily condition, he said: "My friend, it is a very solemn thing to lie there with the consciousness of having to appear soon before a holy God to give account for every word, thought and deed."

"Yes, Mr. Jones, it is a very solemn matter," replied the sick man. "But the Lord is shepherding me, and when I appear before God I shall be unafraid."

Robert was greatly surprised, for such an answer he seldom met. Indeed he was not quite convinced, for he knew that many rest on false hopes. He put a few more questions, therefore, to the sick man; but the answers proved beyond a doubt that he had come to Jesus with his sins and had found forgiveness and salvation through His blood.

"How long is it since you received the Lord?" asked Robert, overjoyed.

"About twenty years ago. Yes, my conversion was quite a wonderful one. It happened through an extraordinary miracle."

"A miracle?" said Robert. "Every true conversion is an extra-

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ordinary miracle. Is it not the greatest miracle that a man who is dead in trespasses and sins, becomes a 'born again' soul through the Holy Spirit?"

"Yes, indeed, that is true," said the sick man. "But my conversion was an extraordinary miracle like those in Scripture."

"Impossible, my friend," was Robert's answer. He feared that the sick man was putting his trust in the remarkable manner of his conversion rather than in the work of Christ.

"You may think so," replied the sick man; "but you will judge differently when you have heard about it. Till about twenty years ago, I had led a godless life. I drank, I swore; and I made Sunday especially a day of sin. One day I was sent into a field to mow hay. Before that I had promised some comrades to spend the evening in a saloon, drinking.

"I went to the field, taking my dinner with me, for my house was too far away to go back for it. It was only bread and cheese, for I was too poor to buy better food. Arriving in the field, I sought a place to hide my lunch. I tied it in my handkerchief and put it in a hole in the hedge. There was nobody besides myself in the field.

"When midday came, I went there to eat my scanty meal. My little package still lay in the same spot where I had left it. Carelessly I unwrapped it; but what was my astonishment, when out dropped a tract! At the first glance I could scarcely believe my eyes; but it was actually so.

"I opened the tract and read it; and then I began to tremble. No one had been in this field but me. If so I would have seen him. God Himself, I thought, has sent me this tract by an angel. I read it, and read it again. The tract spoke of my sinful and lost condition, and warned me to flee from the wrath of God. I fell on my knees; and for the first time in my life I cried from the depths of my heart: 'God be merciful to me a sinner.'

"I resolved firmly, since God Himself had sent me this tract, to begin a new life from that hour and to live only for the Lord. You can easily understand that I did not go to the saloon that night. I was miserable and felt all broken down.

"I knew the greatness of my sins, and it was a long time before I found peace and the knowledge of forgiveness. The Lord had mercy on me, and granted me the grace to accept the Lord Jesus through faith in His atoning death. Then my heart was filled with peace, joy and thankfulness. I was a new creation, as it is said in 2 Cor. 5.

"I have had much persecution and experienced much weakness; but He is faithful, and has sustained me. Now I rejoice that I shall soon go to be with my Lord to praise Him throughout eternity for His unspeakable grace. Tell me, can I not say truthfully that my

conversion was brought about through an extraordinary miracle?"

The dying man looked at his visitor questioningly. Robert, however, seemed deeply moved with the account and remained silent for a time. Finally he asked: "How long did you say it was since this happened?"

"It will be twenty years next month," replied the sick man.

"Was the place where the field lay not called Ponder's Bush, and the owner's name Jones?" questioned Robert in an agitated voice. And when the sick man answered in the affirmative, he continued: "Praise the Lord! I can explain the miracle. On that morning, I was taking a walk near the field. Through the hedge, I noticed a man hiding something. I was curious as to what it was, thinking it might be stolen goods. When the man departed, I went and examined the little bundle, and found it contained only bread and cheese. I was about to go away, when I remembered some tracts in my pocket and thought it might do no harm to place one inside. I did it, and thought as I went on my way: 'Who knows whether the Lord will not bless the reading of this tract to the heart of that man!'"

It was now the turn of the sick man to be astonished. Indeed, it was a happy moment. Old Robert was moved because he had found the fruit of seed he had planted twenty years before. The sick man rejoiced because God had made known to him before his death the man who had been the means of his conversion.

Soon he fell asleep in quiet peace; and old Robert went again with renewed courage to his work of making souls acquainted with salvation through Christ.

Reader, have you too been going on in a course of evil and disregard for God? Or has your conscience heard the warning to "flee from the wrath to come"?

Do not delay to seek peace and forgiveness, for the Lord Jesus Christ, the Saviour of sinners, says:

"The Son of Man is come to seek and to save that which was lost."—Luke 19:10.

### CREATION GROANING

The Sons of God are as yet in disguise, and creation, (or nature as people now like to call it, in their anxiety to forget the Creator), is longing for the time when they will be formally and publicly acknowledged amid the splendours of their coronation around the manifested Son of God. Musicians inform us that every note of nature is in the minor key. The sighing of the winds, the dash of the waves upon the shore, the lowing of the cattle, the very song of the birds, all are so pitched that they utter a constant complaint of the injustice they have suffered at the hand of proud and disobedient man; the injury they received on the fatal day when Eve yielded to the seductions of Satan.

## NOTES ON NEW TESTAMENT WORDS

*Hector Alves*

(In these notes we hope, in the will of the Lord, to consider briefly the words Election, Adoption, Reconciliation, Propitiation, Regeneration, Justification, etc.)<sup>1</sup>

1. **Salvation**

The word "salvation" is found over forty times in the Authorized Version of the New Testament. In each instance it implies a deliverance that is clearly spiritual, and not physical. Luke 1:69-71 (R.V.) perhaps is an exception. In most instances the context makes plain the meaning of the word; the use of it in Phil. 1:19 may not be clear to some. There the apostle, writing from Rome while in the bonds of imprisonment, informs the saints at Philippi, "For I know that this shall turn to my salvation through your prayer." This could scarcely refer to Paul's release from prison, for he states something that he knows. He did not know that he was going to be set at liberty, for in verse 20 he writes, "whether it be by life or by death". The salvation referred to here was a present one, so that Christ might be magnified in his body, whether by life in the prison, or by death for his testimony for the One whom he served. The apostle's words here are almost an exact quotation from the Book of Job. "This also shall be my salvation" (Job 13:16 R.V.). It is interesting to compare the circumstances of these two men at the time of these utterances. Both were in sore trouble, and neither knew what the end would be. Both had just been speaking of false friends who were making their affliction heavier. In the case of Job it is the thought that God would not find him a hypocrite in his trial. In the case of Paul it is the idea that he might not bring dishonour upon the Name of the Lord during his trial.

The word "salvation" as it applies to the believer, has a three-fold meaning. (1) The salvation of our souls. (2) A present and continuous salvation. (3) A future salvation. Examples of the *first* are found in Romans 1:16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Again in Luke 19:9, "This day is salvation come to this house." And in Ephesians 2:8-9, the same thought is brought out in the use of the word "saved". These, and other like portions speak of a salvation that is eternal; the Scriptures tell us nothing of a salvation that may be possessed today and lost tomorrow. "The salvation of God is sent unto the Gentiles", (Acts 28:28) it is given by grace, and obtained through faith. We who have been saved by grace also may experience a daily salvation, a present salvation. When the apostle wrote to the Philippian saints, telling them that he knew that his present circumstances would turn to his salvation, he desired the same thing for them. A little further down in his

letter, he writes, "Only let your conversation be as becometh the gospel of Christ . . . and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God." (Phil. 1:27, 28). This present salvation is also spoken of in Hebrews 7:25, and in Romans 5:10. (3) There is also a future salvation. "For now is our salvation nearer than when we believed" (Rom. 13:11). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

There is also a practical side to salvation. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3). This must be interpreted in harmony with the context. The quality and excellence of this salvation are denoted by the two words "so great". God holds accountable to Himself those who have been saved from sin's penalty, who are being saved from sin's power, and who will yet be saved from sin's presence. Let us therefore not neglect this "so great salvation". This word "neglect" is translated "made light of it" in Matt. 22:5; and "regarded not" in Heb. 8:9. We find the word again in 2 Peter 1:12, where it is rendered, "I will not be negligent." So, let us not "make light of" our salvation, or be "negligent" of it in any way; but let us take our salvation seriously. If we neglect this so great salvation there will be no escape; we shall suffer loss at the Judgment Seat of Christ.

### A FAITHFUL GOD

There would be many a wilderness song, and many a joyful experience of God's faithful and loving care, did we but trust Him more simply and implicitly, instead of running to men of the world for help in the day of our distress, and clamouring to men for their succour and protection. The trusting soul would find its solace and shield in the "shade" of the Almighty (Psalm 131:4). He delights to have it so. He who loved us without cause, ere time began, who loves us now, as its sands run slowly out, and Who will continue to love us, unto eternal ages, He has charged Himself with the burdens of His beloved peoples' cares. And to them He says, "Casting *all* your care upon Him, for He careth for you" (1 Pet. 5:7).

Dear fellow-saints, is it our daily habit and our joy, to obey this commandment of the Lord? It is one thing to read the verse, and to profess to believe it to be the inspired Word of God, and quite another to *prove* the blessedness of God's care from day to day. There are simple souls who know and enjoy this blessedness. Hidden ones of the kingdom, whose names are unknown beyond their own circle who spend their earthly days leaning on the Arm of the Almighty, and allowing Him to bear their burdens.



## A BREAKDOWN

Faith has its mountings up, but it has often its breakings down. Human experiences teach us little; few can tell the whole tale. God's biographies teach us much; for He can tell the whole.

Asa's history is one of those records written by the finger of God that cannot fail to instruct. (Read 2 Chron. 14, 15, 16). How brightly his reign begins; and ten years of peace and quiet are connected with an activity of faithful service which show that Asa was walking before God. Altars were taken away, and Judah taught to seek the Lord.

He rested not, however, in his security; he said not, "My mountain stands strong." God gave him rest, but he prepared for war; he built fenced cities, and he had an army of mighty men.

Now comes the test of faith. Zerah appears on the scene, and Asa goes out to Mareshah to meet him; but he leans (relies or "rests", v. 11) on God. There are few more beautiful prayers in trouble than the firm, confident cry of Asa, who says, "Lord, it is nothing with Thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we lean on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God; let not frail man prevail against Thee."

God answered the prayer, and smote the Ethiopians before Asa; and the people "carried away very much spoil." Chapter 15 tells the result of this glorious victory; but even in victory God sends a note of warning by Oded, "The Lord is with you while ye be with Him."

Twenty-six years pass over Asa, and now chapter 16 opens with another scene. Baasha comes against Asa, and he who met Zerah in the name of the Lord goes to meet Baasha in the name of Benhadad, king of Syria, and he robs God's house and his own house to bribe the world's power to help him against his enemy. What a breakdown have we here! He who was strong as a lion against the Ethiopian with his thousand thousand men, and three hundred chariots, quails before the ungodly king of Israel.

Why this change? God was the same; circumstances were less critical; but *Asa had changed*. He had taken another staff to lean on, and therefore God had left him to his own devices; and, after the shame and dishonour have been reaped, He meets Hanani the seer, who says, "Because thou hast leaned (or relied, the same word as in chap 14:11) on the king of Syria, and hast not leaned on the Lord thy God, therefore is the host of the king of Syria escaped out of thy hand," and winds up with the following precious word of promise, "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

Alas, that thirty-six years should so end! But these things are written for our admonition, and are profitable for our teaching, for conviction, for setting straight what has gone crooked, and for discipline in righteousness (2 Tim. 3:16).

The backsliding soul is slow to hear the voice that reproves, and Hanani is put in prison. Has Asa fallen so low, and his conscience become so seared? Yes, so it is!

For three years God's forbearance awaits, and then again His hand is on the wayward child, and he is smitten with disease in his feet. But, unhumiliated still, he seeks not to the Lord in his extremity, but to the physicians, and so he died after two years of suffering, and his sun sets amidst clouds and gloom.

Man may bury with all honours, and may make a great burning of sweet odours and spices, but his old age was not borne witness to by God; and we may conclude, as we are not told to the contrary, that he died leaving God's servants, His faithful seer, in prison. Deeply sad is all this. He who ran so well and so long, broke down at the end, and passed away as one saved by fire.

We are only safe as we enter into Paul's experience and say, "Not as though I had already attained or were already perfect; but I press after, if that I may apprehend that for which I am apprehended of Christ Jesus." As if to give emphasis to what he says, the apostle adds, "Brethren, I count not myself to have apprehended but this one thing, forgetting the things that are behind, and reaching forth to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Herein lies our only safeguard against those most terrible breakdowns which we see in Solomon, in Asa, in Demas, and in others who once ran well, and were hindered by the world, the flesh, and the devil. "Be thou faithful unto death, and I will give thee a crown of life."

### THE FLESH IS NOT TO BE TRUSTED

Many go as near to the world — as near to sin — as they can go without going into it. But the Spirit-taught Christian keeps as far away from temptation as he can get. He takes care to give the devil as few chances as possible. Some may think so who have God's reckoning of the flesh. It is not to be trusted; and those who worship God in the Spirit, and rejoice in Christ Jesus, have *no confidence* in the flesh. The carnal-minded believer is not careful to avoid the appearance of evil. He is always doing things of questionable propriety, and stumbling weak believers, by his sailing near to the world. But this can only go on for a time; for sooner or later, he finds that the way of transgressors is hard — be they believing or unbelieving transgressors. "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:27).

## SHOULD WE FIGHT FOR OUR RIGHTS

*Mervyn Paul*

As unregenerate creatures, living in a natural world, we were brought up to regard the twin principles, WE MUST DO SOMETHING, and WE MUST DO WHATEVER WE CAN, as matters of duty. Consequently, now that we are saved, we tend to carry them on past the sphere of the Old Man (what I was before I was saved) and on into that of the New Man (what I have become through the new birth). Our habits of thinking are so directly geared to our habits of acting, and these have become so much a part of our lives, that it is with difficulty that we understand why there needs to be any change. For example, think how ready we are, much of the time, to apply those two ideas to Gospel effort, relegating the need for Holy Spirit preparation and direction to the position of mere after-thoughts in our zeal to get going! However, the place where we seem most likely to depend on them is reached when, forgetting all about Eph. 4:22, we begin to ask ourselves, "HOW FAR CAN I GO IN STANDING UP FOR MY RIGHTS?" For it is then that we so often conclude we must do something, must do what we can.

True enough, so long as we act on definite "thus saith the Lord" principles we remain on safe ground — provided the Flesh does not undertake to wield the sword of the Almighty. But there are other dangers. One is that, in anxiety to bolster our cause, we shall start scurrying around trying to dig up everything possible to support it, or the action we propose to take, or may have taken already. All of us who are older have seen this sort of thing many times, both in connection with individuals and with Assemblies. And some of us have had a little share in such schemes, ourselves. Yet in every case that comes to my mind the net result in personal affairs has been a decided loss in spiritual tone and usefulness (sometimes with material loss, also) while in Assembly matters it has been strife, weakening of testimony, bitterness and consequent division, either internally, or as an established fact. And along with these, reputations for wisdom and honour have gone down — sometimes never to rise again (Ecc. 10:1).

And so Beloved, I write because of a burdened heart. For a number of such situations seem to have pushed themselves into my prayers of late, causing me to enquire afresh as to what may be the counsel of the Lord when *strife for our interests* becomes an actual cause of conflict . . . And let it not be forgotten that when an Assembly is involved, one of the easiest things in the world is that I shall identify my interests with those of the Assembly. Then I shall be apt to conclude that I must not allow my interests to be set aside — for the sake of the Assembly! From this point it is but a short step to recognition of myself as something of a champion of the

Truth . . . and certainly in no degree a door-mat for the feet of others.

But, Beloved, can this attitude be according to the counsel of the Lord? If it shall be so, then I greatly misunderstand my Bible; for truly I believe there is "a more excellent way". Let me try to tell you about it. And please remember that what you may read relates, specifically, to the problem of *defending ourselves, or our rights*, whether in everyday life, or within the Assembly, when the notion "Something must be done" will provide the drive.

That there may be occasions when we may properly assert an earthly citizenship (Acts 21:39; 22:25), or may "appeal unto Caesar" (Acts 25:11) is admitted freely; yet if these examples are to be our guide, then surely their circumstances should be taken into account, also. Are we to take the liberty of using these passages to justify our going to law, brother against brother? In 1 Cor. 6:7 the Holy Spirit challenges our arguments by asking, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" See also Matt. 5:39, and 1 Peter 2:19-23 where the example of the Lord Jesus is set before us, and where we are exhorted to follow His steps.

What then are we to do when we have been wronged, or have suffered unrighteous losses, if we are not to stand up for our rights? If I understand the mind of the Lord aright, the better way follows this pattern, and we shall seek to:

(1) Obey Prov. 16:3 — putting everything we have said or done, or left undone, whether rightly or wrongly, into the Lord's hands.

(2) Obey James 4:10 — remembering "the curse causeless shall not come" (Prov. 26:2; Amos 3:6).

(3) As in Josh. 3:3-4, *do nothing until God acts first*, except it be to obey some known Word of the Lord. For if we truly put our case in the Lord's hands we can well afford to keep ours off. But when we feel we simply must do something (on our own) *then we can expect Him to leave us to it* (Isa. 30:15-16). Because, when we take matters into our own hands we push them out of His; and we need never to expect Him to act as an assistant to further our plans.

(4) Romans 8:33 — We are not to dare to pray against, or to lay any charges before Him against any of His children. That is what the Devil does (Rev. 12:10).

(5) Obey Luke 6:28b — For encouragement read Job 42:10, noting when it was that the Lord took action. This will get us busy at **THE RIGHT THING TO DO**.

These exercises, I have proved repeatedly, clear away the blocks — the spiritual non-conductors — and thus make it possible for Him

to "show Himself strong" (2 Chron. 16:7-9) on our behalf, according to the walking-by-faith principle and after the counsel of His will.

But if you can't "see it that way" and feel your own judgment will serve you best in your case, let me beg of you to read the interesting story "written for our learning" in Jer. 41-42. It is the record of some other people who, filled with fear and worry, felt that actually to do nothing but depend on the Lord would be suicidal. They were convinced that they had to do something — and quickly. They did it; and so the story ends with a prophecy concerning what would happen, which, according to Josephus, was fulfilled amazingly in about five years' time. It's a story to make one "pause and ponder!"

#### FROM ITALY

The following interesting letter was recently received from our brother, C. Patrizio. "Thank God, I arrived in Italy safely. On the ship, I had many privileges to preach the Gospel. May 30th was "Memorial Day" for the U.S.A. and the Captain called me to open the service in prayer on the deck. It was a beautiful day and the sea was calm. Unknown to me, he also called a Roman Catholic priest. He first introduced us to Mr. H. Truman (ex President of the U.S.A.) who was on the ship and he shook hands with us. I prayed very loudly as there were about 800 people present, the priest crossed himself and said a few words but we hardly knew what he said. Mr. Truman then took three crowns of flowers and threw them into the sea, came and spoke to us for a few minutes, shook hands again and returned to his cabin.

After that, many people of all classes asked me questions as to who I was and what I did, which gave me a good chance to preach the Gospel to them. Among them were Americans, Italians, Spanish and Greeks, and I have many names and addresses of those who wished me to send them literature or visit them.

On June 1st, the Captain called me to have a service in the large auditorium, where about 100 passengers from the three classes were gathered. I preached the Gospel and through this service I found three or four who were saved. So I was kept busy.

The believers in Italy suffer because they are called "Protestants". In one house there were 32 unsaved people and just two of us who were saved. There is a man who sells milk, but after he got saved the people stopped buying their milk from him. However, he trusted God to meet the need of his family. A few days later the government inspectors passed through, examining the milk of all milkmen. Water was found in the milk of all the others and they were fined 10,000 lire, but no water was found in the milk of the believer so all came back to buy milk, including four nuns. Now he has not enough milk to fill the demand. He is one of many believers who are faithful to God. The Lord is working in the salvation of souls, but the assemblies need the right ministry and not many are around to give it.

I have been visiting my relatives who listen well but they are entangled with the R.C. religion and idols are everywhere. Your prayer will be greatly valued for this work among the Italians." C. Patrizio, Via Castellazzo 12, c/o F. Carboni, Piverone (Torino) Italy.

Your size in glory will depend upon your growth here.

## QUESTIONS AND ANSWERS

*Hector Alves*

*Question.* Will you kindly explain in Truth and Tidings, Genesis 7:2, 3? My question is, How many clean beasts went into the ark? It states they went in "by sevens". Is the correct answer seven or fourteen?

*Answer.* Since the Authorized Version apparently does not make this clear to our correspondent, we will here quote a translation which we trust will make it clear. "Of all the clean beasts thou dost take to thee seven pairs, a male and its female; and of the beasts which are not clean two, a male and its female; also, of fowl of the heavens seven pairs, a male and a female," etc. (Young's Literal Translation). Seven pairs would be fourteen.

*Question.* I would appreciate your thought on Matthew 6, verse 13. "And lead us not into temptation." I cannot accept that our Heavenly Father would do that.

*Answer.* Matthew 6:13 is frequently translated, "And bring us not into temptation, but rescue us from the evil one." These words are part of what has been called "the Lord's Prayer". There is no suggestion anywhere in the Scriptures that this prayer is to be repeated, or used by believers in this dispensation. No doubt it was given to the disciples to be used by them before the gift of the Holy Spirit; and it also has a connection with the coming kingdom. In applying it to our day, the petition is that we may be spared the danger and the pain of temptation; that our circumstances may not place us in the way of temptation. We ask our Heavenly Father to so overrule that we may not be brought into the path of temptation. We know that God is not the Author of temptation. James tells us, "Let no man say when he is tempted, I am tempted of God . . . neither tempteth He any man". (James 1:13). He also tells us that we are to "count it all joy" when we fall into manifold trials" (James 1:2 R.V.) So James 1:13 settles the matter as far as the tempter is concerned. Then 1 Cor. 10:13 indicates how God answers this petition. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able to bear it."

(Please note: "Scriptural Hymns" will be resumed later)

It is better to pass by an offence, than to invite its repetition by resentment.

\* \* \* \*

To act "in faith" you must have a word from God. (Rom. 10:17).

expected to pitch a tent in Inwood, Ontario, where brethren from the Lakeshore assembly have been carrying on cottage meetings with interest during the past winter. L. Brandt and H. Wahls tried Gospel meetings in a church building south of Garnavillo but found the people unresponsive.

**BEETOWN, WIS.**—S. Mick has been preaching the Gospel in Beetown.

**NEWBURY, ONT.**—Robert Booth has concluded four weeks of Gospel meetings here, with blessing to saint and sinner.

**WEST UNION, IOWA**—All day meetings were held in Fayette State Park, July 4th, with baptism in the morning followed by ministry and the Gospel. A number of the Lord's servants were present.

All day meetings were also held in Ontario, Wisconsin, on July 5th. Brother Warke remained for further meetings. Brethren Brandt and Wahls have a tent pitched at Mabel, Minn. S. Mick is having meetings in Beetown, Wis.

### CONFERENCES

**SAULT STE MARIE, ONT.**—The annual conference of Christians in the Sault Ste Marie, Michigan and Ontario assemblies will be held, D.V., in the Technical School in Sault Ste Marie, Ontario, on August 30, 31 and Sept. 1, with prayer meeting on August 29 at 7.30 p.m. in the Gospel Hall, Spring and Wellington Sts. (No circulars). Corr. S. H. West, 479 Albert St. E., Sault Ste Marie, Ont.

**ORILLIA, ONT.**—The annual conference will, D.V., commence with a prayer meeting August 30 at 7.30 p.m. Lord's Day, Aug. 31st at 10.30 a.m. 2.30 and 7 p.m. On Sept. 1st at 10 a.m. 2.30 and 7 p.m. On Sept. 1st at 10 a.m., 2.30 and 7 p.m. Servants of the Lord walking in the "right ways of the Lord" are welcome to minister the Word. Corr. R. Clark, R.R. 4, Orillia, Ont.

**LA CROSSE, WIS.**—Our annual conference, usually held over Labor Day, will be postponed until Spring. Notice will be given later. Lawrence Uglum, correspondent.

**CLEMENTSVALE, N.S.**—The annual conference will be held, D.V., August 31 and Sept. 1, beginning with a prayer meeting on August 30. Only those walking in the old paths and teaching the Apostles' doctrine will be welcome to minister the Word.

**CLEVELAND, OHIO**—The assembly meeting in the Monticello Gospel Hall, 4970 Monticello Blvd. (formerly Addison Rd.) will, D.V., have their conference as in past years. Prayer meeting Aug. 29 at 7.45 p.m., Aug. 30 at 2.30 and 7.30 p.m., Lord's Day, 10 a.m., 2.30 and 7.30 p.m., Labor Day at 10.30 a.m. and 2.30 and 7.30 p.m. "Stand firm, and hold fast the instructions which ye have been taught" (2 Thes. 2.15, J.N.D.). Advise if coming to John H. Smith, 3141 Warrington Rd., Shaker Heights 20, Ohio.

**ARLINGTON, WASH.**—We purpose, D.V., holding our annual conference as usual on Aug. 30, 31 and Sept. 1, beginning with a prayer meeting Aug. 29. Servants of the Lord walking in the old paths will be welcome. Corr. A. S. Colburn, R. 1, Arlington, Wash.

### WITH CHRIST

**VANCOUVER, B.C.**—On June 7 our esteemed brother in the Lord, John B. Currie, departed suddenly from this life. Saved in Irvine, Scotland in 1898 at the age of 17. he was for 60 years gathered unto

the Name of our Lord Jesus Christ. In 1904 our brother came to Vancouver and was in the first assembly here which later met in the Seymour Street Gospel Hall. From 1917 to 1944 Bro. Currie was with the saints at Carbon, Alberta, and from that time till his home-call he was in the Fairview Assembly here. Our brother is going to be much missed; he took a great interest in all the affairs of the assembly, and at the prayer meeting on the week of his departure to be with Christ, he gave a searching message from Psalm 139. Mrs. Currie is not well; pray for her. The funeral services were largely attended. Hector Alves spoke words of comfort, and preached the gospel to the many unsaved present in the funeral parlour and at the graveside.

**TORONTO, ONT.**—Our dear sister, Mrs. Thomas Lawrence, went home on June 11th, in her 102nd year. She was born in Ottawa, Dec. 17, 1856, and saved in tent meetings in Vasey in 1894, and was received into the assembly which was formed at that time. She was later in assemblies in Midland, Conquest, Sask., and for many years in West Toronto. Her last days were spent in St. Catharines. The largely attended funeral was held in Stayner, and a faithful word was spoken by Mervyn Paul.

**BRYN MAWR, PENNA.**—On June 22nd, at the age of 79, our beloved brother, Joseph Parks, after more than twenty years of suffering — the last four and a half in a wheel chair — borne with great patience and cheerfulness, went quietly and rather unexpectedly to be "With Christ".

Saved and "Gathered out" at Ardmore, N. Ireland, he came the following year to Philadelphia, and for many years was associated with the assembly here. A quiet, consistent, godly man, given to hospitality, who loved the Lord and His truth to the end, his going leaves few of his generation remaining in the assembly and he will be missed. Beside his widow he leaves one daughter and a son, all in Christ. The funeral taken by Oswald L. MacLeod was shared by Robert Irvine.

**BELFAST, N. IRELAND**—Mrs. Mary McCracken, wife of our esteemed brother Wm. McCracken, well known servant of Christ, passed peacefully into the Lord's presence on May 19. Saved some 63 or 64 years ago through the preaching of the late Jas. Meharg and Jas. Clarke, she was associated successively with Ballywillwill and Ballymena Assemblies, and with Ballyhackamore, Albertbridge Rd., and Bloomfield Assemblies in Belfast. Our beloved sister ever witnessed a good confession, loved the simple ways of the Lord, and was a true helpmeet to her husband who often knew what it was to endure hardness for the Gospel's sake. Of a most unselfish nature, she was a succourer of many, and her home was always open to the people of God. She had the joy of seeing all her five children saved and the further pleasure of her two sons devoting their lives to the work of the Lord. Mrs. McCracken was a true mother in Israel and will be greatly missed. Brethren T. Campbell and H. Baillie took the funeral services. Our dear brother, Mr. McCracken, who is now very aged and feeble, who has recently been in hospital for treatment should be remembered with his family in prayer.—W.B.

**MANCHESTER, IOWA**—Our beloved sister, Mrs. Bert Bergstrand, aged 61 years, recently passed into the presence of the Lord. She was saved in 1925 at meetings held by Oliver Smith, who spoke to a large company at the funeral service from favourite marked portions from her own Bible.



# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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## UNSELFISHNESS

A. W. Joyce

Selfishness in a believer is a contradiction of Christianity. The Lord Jesus was the very essence of unselfishness. The Gospel records all unfold how completely the Lord was occupied with others; their sorrows and needs, not His own. He was oftentimes hungry yet He fed the hungry multitudes, His physical frame was wearied with the journey while He brought rest to the weary souls of others. What an Example was He in His life below! As He drew near to the end, Calvary with all its sufferings being before Him, He thought of us. As we gather around the Lord's table and feast upon His love, we remember Him, because He remembered us.

Selfishness has characterized the unconverted world (of which we once formed a part) from the very beginning. Cain rudely replied to God, "Am I my brother's keeper?" after he had become his brother's murderer. The spirit of Cain has found a place in the breast of every unregenerate man, although never, since time began, has the world been as coldly materialistic and selfish as at the present hour. The two divisions of the world, West and East, have prepared the missiles to destroy the opposing half, if necessary for their own preservation, in a holocaust of mass destruction, which, according to their own estimation, would run into hundreds of millions of people.

How sad that we, who are saved by the grace of God, have to confess, if we are honest before God, how much selfish thinking creeps into our minds and how many selfish actions are seen in our lives. In the Old Testament, Israel so often manifested that SELF was first, not God and others. In the New Testament the same evil root is seen in the lives of God's heavenly people.

The ministry of the prophet Haggai was directed against that great enemy — SELF. Self had deflected the energies of a remnant people who had returned from Babylon to Jerusalem. They had left the great work of building God's house and it lay neglected while the people looked well after their own houses and were fully occupied with the furtherance of their own interests. God heard them say, "The *time* is not come, the *time* that the Lord's house should be built." The Word of the Lord came by Haggai to them: "Is it *time* for you, O ye, to dwell in your ceiled houses, and this house lie waste? . . . Consider your ways" (Haggai 1:5). Then the prophet reminded them that their selfish labour had all been unprofitable labour, for no man can get ahead of God. There had been much sowing, but little reaping; much provision, but little satisfaction; large wages, lost in the "inflation" of a bag of holes. The Lord was displeased with all this selfishness and said, "Consider your ways. Go up to the mountains, and bring wood, and build the house; and I will take pleasure in it,

and I will be glorified." As soon as the people were stirred up to obey the exhortation, God hastened Haggai to give them the encouraging word, "I am with you."

In apostolic days, Paul wrote so commendably of Timothy and so sorrowfully of others: "I trust . . . to send Timotheus shortly unto you . . . I have no man likeminded, who will naturally care for your state For **ALL SEEK THEIR OWN**, not the things which are Jesus Christ's. But ye know the proof of him," etc. (Phil 2:19-22). As the apostle lay in prison in Rome, he was comforted by the fellowship of Timothy, yet such was his longing to learn of the Philippian welfare, he was willing to be left alone. There was no other at that time to whom Paul could turn who cared for the Philippians. The others were selfish Christians, "all seek their own". Two thousand years have not washed out the footprints of Timothy's unselfish walk before the saints, yea, it will be remembered and rewarded forever.

Let us apply these examples for our encouragement to follow and for our warning to avoid. Which are we more concerned about, our own things or the things of Jesus Christ? Which looms more important in our thinking and in our hearts, the house of God (the assembly) or our own houses? Do we have a shepherd care for our brethren and our sisters so that we "Rejoice with them that do rejoice, and weep with them that weep." Or do we rather show to others the attitude of Cain, "Am I my brother's keeper?" Are we exercised about carrying the Living Bread to the perishing, like the Lord, or are we rather saying like the disciples, "Send the multitude away?"

In 2 Chron. 24 we have the record of a man who spent his life for the good of the people of God. Jehoida was a priest, but when he died he was given the burial of a king. Why? "Because he had done good in Israel, both toward God, and toward His house." In the same chapter King Joash died, but because of his evil life, "They buried him not in the sepulchres of the kings." The one lived for self and died in dishonour, the other lived for God and His people and departed in a blaze of glory.

Under circumstances of peculiar difficulty and distress, Mordecai, refused to bow to Haman, the man of the flesh, and showed more concern over the welfare of the Jews than of his own safety. We have the reward for his unselfishness in Esther 10:3) "Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, *seeking the wealth of his people*, and speaking peace to all his seed."

Live for self, you live in vain,  
 Live for Christ, you live again,  
 Live for Him, with Him you'll reign,  
 Pass it on,

## THE SOUL'S PEACE OF GOD

G. G. Johnston

"The Peace of God . . . shall keep your hearts and minds." (Phil. 4:7).

Some of those who are undoubtedly *at peace with God*, experience little of the *peace of God* in their souls. Their daily life is one of apprehension and unrest.

May we not consider why it is called "the peace of God?" Is it merely because God is the author of it, or is it because it is some peculiar attribute of God? We believe the latter is inferred. There have been rebellions in God's universe, the first known to us involving angelic beings, under their leader, Satan. For none of these fallen angels has a Saviour been provided. These "He hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6). The saints of the present dispensation will yet judge those fallen angels. (1 Cor. 6:3).

Certain numbers of these "wicked spirits", with Satan still in the lead, are at present permitted a degree of liberty in limited parts of the heavenlies, and in the earth. (Eph. 6:12; Job 1:7), where they wield an evil influence in opposition to the holy purposes of God, insofar as God's permissive will may allow.

From the first, God has never been disturbed as to what will be the final outcome of this struggle between the forces of light and darkness. His omnipresence assures Him of ultimate victory. He may allow what to us seems defeat, and thereby work out His sovereign will. In the end, God will be "all in all" (1 Cor. 15:24-28). This has been exemplified in the work of the cross. There our blessed Lord was "crucified through weakness" (2 Cor. 13:4). It seemed that the powers of darkness had triumphed. But the stone was rolled away to reveal an empty tomb. The Christ of God had risen in glorious triumph. God is greater than all His foes. His final victory is certain, therefore a blessed "peace". the peace of God, reigns undisturbed in the heart of God.

This divine peace existed in the heart of our Lord Jesus, and was given to His own as a legacy (Peace I leave with you), and also as a gift (My peace I give unto you), (John 14:27). One of the evidences of faith in God is the presence of peace in the heart, even under the most aggravating circumstances.

But, why do not all Christians manifest this peace under trying circumstances? How is it obtained? Is it received conditionally, and what are those conditions? In Acts 5:42 we read: "They departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name." The trial experienced by these

servants of God had come upon them because they propagated the gospel, in obedience to their Lord's command.

No doubt the reproach and suffering of early Christians was perplexing to some of them, but they were encouraged by the words: "If ye be reproached for the name of Christ, happy are ye" (1 Peter 4:14). "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters" (v. 15). Under such circumstances as the latter, no Christian need hope to enjoy a peaceful heart.

There is another important condition to be observed. It is one to which every Christian has at some time had recourse. Though it has proven so effectual in restoring the peace of God in the soul, a perfect resting in His will, yet none of us avails himself of it as he might. One of those very practical exhortations found in the Epistle to the Philippians says: "Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known to God, and *the peace of God*, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7). This is a definite promise to those who truly fulfil these conditions.

Who ever found the Lord to fail Him when His conditions had been conscientiously fulfilled? 1. Who has lost the peace of God in his soul because he has suffered somewhat in the spread of the Gospel? Or (2). Who has forfeited it because he has suffered in any way for the cause of Christ? 3. What Christian has not experienced peace in his heart when he has taken his troubles to the Lord, and poured out his soul in prayer? The saints of past ages have known the peace that this brings, how much more should we who have a living High Priest in God's presence, One who passed through this scene Himself. We have a real Man in the glory, who understands so perfectly. If we do not daily experience this "garrisoning" peace of God in our souls, shall we not seek grace to fulfil the conditions? If we do, we shall surely praise God for such a blessing.

Peace *with* God is a relationship. The peace *of* God is a condition to be enjoyed. Should not more of those who occupy the position of "reconciled ones, at peace *with* God," also daily seek and enjoy the blessed peace *of* God, which passeth all understanding?

It ought to be just as easy to trust the Shepherd in the valley of death as it is in the green pastures.

\* \* \* \*

As long as He honours the drafts our faith makes on Him, why should we not keep on drawing?

## VICTORY

*Wm. Williams*

“For the Lord taketh pleasure in his people: he will beautify the meek with salvation.” Mar. R.V. “victory”, Ps. 149:4. He will beautify His people with victory. Now the first statement is very instructive and precious; that the Lord actually takes pleasure in His people. They are dear to Him because they were chosen in Christ before the foundation of the world. They are precious to Him because they cost the life of His Son. They are precious to Him because they are “accepted in the Beloved One”. All these facts give our God pleasure.

Then comes the statement that He will beautify the meek with victory. The spiritual man is engaged in a constant warfare with a three-fold enemy. One has said: the flesh internal, the world external, and the devil infernal. None of these three foes are ever completely vanquished in this life. The best that can be said is that they are held in check, held under, but never knocked out.

The wily flesh has many forms. It may appear in the horrid, filthy lawless form and cause a Samson to lose his eyes, or a David to water his couch with tears. It may be a nice James and John and ask a place at the Lord's side. It may be very humble, like Moses, and yet try to get out of doing the Lord's will. It may be religious or profane; but may we ever beware of Amalek and give it no quarter. Some glory in their grace, some glory in their place, and some glory in their face. All such glory is only different phases of the old flesh. Our only safety is to hear Paul. “For we are the circumcision, which worship God in the Spirit; and rejoice in Christ Jesus and have no confidence in the flesh” (Phil. 3:3).

Then the foe external is the world. The world is not always spoken of as “evil”, although the adjective “evil” is used in Gal. 1:4. But in the case of Demas, the world is not called evil. Just: “Demas hath forsaken me, having loved this present world” (2 Tim. 4:10). The word for world is the same in both cases and means “age” Now this age can be used and it can be abused. We are in it perforce, but we are not of it. What more powerful thing than a steamer, ploughing through the sea carrying passengers and cargo to distant lands? But let the sea get into the vessel and shipwreck will result. We are in the world, but not *of* it; in the world and of great use when we do not let the world get into us. It can *seep in* by the daily press. *leak in* by the radio and *flow in* by the television. We would say: keep the bilge pumps working by prayer, communion and reading the Word.

The infernal foe can only be defeated by taking the whole armour of God so that we may defeat his wiles. Now the Lord states that he will beautify the meek with *victory*. May our prayer be “Make me

beautiful, Oh Lord, by giving me the victory over the flesh, the world and the devil."

"I want among the victor throng, to hear my name confessed;  
And hear the Master say at last — 'Well done! you did your best'."

### THE CHAINS OF SIN

Satanic wiles the link doth weld,  
That makes the chain by which is held  
The sinner who will not give ear,  
Before whose eyes, there is no fear,  
But thinks that when his fun is o'er  
And pleasures charm his heart no more,  
He'll turn to God and lift his cry,  
"Now save me, Lord, before I die!"

To break the chain that doth so bind  
No doubt the sinner has in mind.  
He would give o'er and quit the fight  
And turn his soul unto the right;  
But all his efforts are in vain,  
He's bound, as with a mighty chain.

The link of friendship, strong indeed,  
And from its power, few are freed,  
For nature knows no stronger tie,  
And for it some would dare to die;  
Strength of desire only can  
Release the link and free the man.

That deed so small, one scarce could see  
How that could loathesome habit be,  
To bind its victim like a chain,  
And bring to everlasting shame  
Yet truth alone must witness be  
Few from its shackles are set free.

The cup of pleasure many drink  
And few there are, who stop to think,  
Its sweetest drop is but a lie  
To blind the soul's immortal eye.  
The fiend of hell has forged the link  
That binds the man who will not think  
And to these solemn things give heed  
That from their power, he might be freed,  
To seek the path of life and love  
And live with Christ in heaven above.

—G. A. Ramsay



## ENOCH

Genesis 5:21-24, Jude 14, Hebrews 11:5

*J. James*

In the Bible there are two men who went to heaven without dying — Enoch and Elijah. In the case of Elijah there is no record of his birth. He had neither a cradle nor a coffin as far as the record is concerned. We have the record of Enoch's birth but there is no record of his death: "He was not; for God took him."

We find Enoch's name first mentioned in connection with a scene of death. We read the record and listen to the toll of the bell: — "lived, begat, died." Yet in the midst of this chapter of death there is one who did not die, for God took him. Thus Enoch is a type of the translation of the saints to glory.

He lived in a DARK AND DIFFICULT TIME. The sin of man in its unrestrained development was reaching the height of iniquity and perversion, until the catastrophe of the flood, when God revealed Himself in wrath. The situation in which we find ourselves today is almost identical. We do well to remember that the darkest period of the night is the hour before the dawn; and we should "lift up our hearts, for our redemption draweth nigh."

"With such a blessed hope in view,  
We would more holy be,"

And, indeed, this must be so, if we are to serve Him faithfully in this world's night.

From the epistle of Jude, we find that Enoch was a prophet, who prophesied that the Lord would come "with ten thousand of His saints". Thus in the type of Genesis 5, and in the prophecy of Jude, we have the two-fold aspect of the Lord's coming, first, *for His own*, and then *with His own*. Let us, then, keep in step with this movement of our great God toward the universal crowning of Christ the King.

In the Epistle to the Hebrews, Enoch is described as a man of faith — his confidence was in God. This is the great need of the present hour, a faith and confidence in the living God throughout all the baffling and bewildering ways of life. God is a rewarder of all those who confidently seek Him. There are degrees of faith: "Little faith" (Matt. 16:8), "Great faith" (Matt. 15:28), "So great faith" (Matt. 8:10), "Strong faith" (Rom. 4:20), "Full of faith" (Acts 6:4), Enoch was a man who was strong and full of faith.

Think not the faith by which the just shall live  
 Is a dead creed — a map correct of heaven,  
 Far less a feeling fond and fugitive.  
 A thoughtless gift withdrawn as soon as given,  
 It is an affirmation, and an act,  
 That bids eternal truth be a present fact.

#### ITALY

Brother C. Patrizio wrote the following on August 25th: "I am renewing my stay for another three months. I have been kept busy. There are many doors open for the Gospel but few labourers. The Lord is working although there is opposition by R.C. priests and nuns, but they can't stop us as there is religious liberty. Young men are needed and I believe God would honour them, but where are they? The need is great.

I was at two conferences, in one of them there were over 1,500 people and about 800 in the other. There is joy in seeing the Christians happy and singing praises unto God, but there is a great need of ministry, for they know very little about church gatherings, though they are eager to hear and learn. I was in Torino and had meetings in five assemblies which were well attended and they wish me to go back again. Brother Carboni and I are now having Gospel meetings in Santhia. Quite a number of Roman Catholics are coming in. Pray that God will have mercy on the poor souls.

It has been very hot and I have had to do lots of walking, with many hills to climb, though I am now 73 — the Lord is helping and I feel well. Some time ago, two women got saved. The husband of the one said, "If you don't change your mind, I will cut your head off." She replied, "If you do I'll go to heaven the sooner." The other husband threatened to put his wife in the furnace. When the men saw the firmness of their wives they both got saved and tell now the story of their salvation.

Prayer is needed for the work and for those who labour here."

There are flowers that bloom amidst the forest shade, but wither in the sunshine. There are earth-born hopes that must perish if we are brought into the sunlight of God's presence. There are streams that only flow in winter, and disappear when summer days have come. There are streams of earthly joy that soon run dry if we abide in fellowship with God.

\* \* \* \*

When trust begins in the right way, it will never end.

## CRUMBS OF CHURCH TRUTH

## 3.

## GOD'S GATHERING CENTER

*W. Fisher Hunter*

God has only one way for His people to gather and one order for them to observe when they are gathered together in church capacity. It is either ignorance of, or wilful disobedience to, His way and order that has produced innumerable sects and their various internal disorders.

For God's people to gather scripturally and function according to the mind of God when so gathered, it is absolutely essential that they be acquainted with and practise the teaching found in Matthew 18:20, and chapters 1-14 of the first epistle to the Corinthians.

The Word of God and the Holy Spirit are the indispensable agents in effectuating the creation of a habitation for God and a corporate church testimony to the Name of the Lord Jesus Christ upon the earth.

Satan is the chief source, using man's will, in preventing a host of God's children from gathering unto The Name of the Lord Jesus Christ.

While the local assembly may not be able to say that they are the only Christians in their community; nevertheless they should be Christians only.

While God's assemblies are not responsible for being nick-named: "The Brethren", "The Open Brethren", "The Plymouth Brethren", etc., nevertheless they are, according to their divine constitution, under obligation not to acknowledge or accept or attach such, or any other, sectarian appellation to the assembly.

A corporate assemblage of God's people gathered according to Matthew 18:20, are not nameless. The name of The Lord Jesus Christ is inseparably connected with them.

While God's assemblies do not (at least they should not) denominate themselves by any humanly devised name or title; — not even as "Gathered to the name of The Lord Christians"; nevertheless it is not presumption nor is it unscriptural for them to regard themselves as — Christians gathered unto the name of The Lord Jesus Christ.

The local assembly should be known to those "without" by the positive practise of the truth, to which it bears witness, rather than by a negative preaching or contending against what is unscriptural.

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Whatever our faith says God is, He will be.

## FELLOWSHIP

## Part 2

*J. C. Russell, Australia*

**FELLOWSHIP IN THE LORD'S SUPPER.** 1 Cor. 10. This, as with the other exercises of the assembly, is part of the testimony. This is a most important part indeed and that which strengthens every exercise. It is a definite assembly act to be regularly proclaimed (Acts 20:7), and was like the Passover feast, for the redeemed if sound in faith and clean in deed. It is not to be entered into lightly but by exercise after self examination. (1 Cor. 11:28).

“The cup of blessing which we bless is it not a sharing together of the blood of the Christ? The loaf which we break is it not a sharing together of the body of the Christ? Because one loaf one body we the many are. For we all of the one loaf partake” (1 Cor. 10:16-17). I quote from Rotherham because his translation expresses the truth better. The subject is idolatry and having fellowship with it. The apostle shows that identification to the extent of eating and drinking of the Lord's Supper **MUST** be connected with the sacrificial death of Christ. Just so to eat and drink of food sacrificed to idols is to identify and have fellowship with idolatry. So he goes on “Ye cannot be drinking a cup of the Lord, and a cup of demons; Ye cannot be partaking of a table of the Lord and a table of demons”, verse 21. The table of the Lord here is definitely the Lord's supper as an expression and proclamation of the Lord's sacrificial death, as the context shows. It is morally impossible to partake of both feasts, they are vitally opposed to each other. To do so is to provoke the Lord and to suffer chastening in various degrees, (1 Cor. 11:30). The **WE** of the blessing and the breaking, is a sharing together, as the **WE**, the many, make one loaf. It forbids the thought of one blessing or breaking solely on behalf of the others. While one could give thanks for the whole he does not break bread for the whole, it is no official or representative act. We each one bless also, and each one break, and these are only part of the remembrance, for it is in the eating and the drinking that we announce the Lord's death until He come. (1 Cor. 11:26).

**FELLOWSHIP IN PRAYER.** Acts 2:42. This is the most important part of assembly fellowship. We read in Acts 4 of a wonderful unity as they met for prayer, “they lifted up their voice to God with one accord”, verse 24; they were all filled with the Holy Ghost, they spoke the Word of God with boldness: verse 31. They “were of one heart and of one soul”; they had all things common; verse 32. There is no mention of a leader, or of one who led in prayer; here was true fellowship, a sharing together. If we can but emulate their

example, we shall surely see results. Are you in fellowship with the prayer meeting?

**FELLOWSHIP IN GIVING.** 1. To the saints. 2 Cor. 8-9, are two whole chapters given to the subject of giving. Using delicate and winning words, the apostle exhorts the Corinthians to give to the necessity of saints. First is the example of the churches of Macedonia who out of "a great testing of tribulation and deep destitution" superabound unto the riches of their liberality. Then the supreme Exemplar "the grace of our Lord Jesus Christ who though He was rich for your sakes became poor that ye through His poverty might become rich" (2 Cor. 8:9). The object in view is "equality". "your surplus for their deficiency", a true Christian socialism, taken from the giving and gathering of the manna in the wilderness (verse 15). This grace of giving showed a fellowship of assemblies who appointed a brother unamed but commendable for his gospel work (verses 18 and 19). There is a true fellowship of assemblies, not an amalgamation or a union, nor an infringing on the autonomy of each other. There he reminds them "he that soweth sparingly, sparingly shall also reap". "God loveth a cheerful giver" (2 Cor. 9:6-7). The result is it is God who gets the glory (verse 13), as He Himself is the great Giver. "Thanks be unto God for His unspeakable gift."

2. To the servant of God. "For His Name's sake they went forth taking nothing of the Gentiles" (3 John 7). Paul also writes to the Philippians of the neglect of the churches, "no church communicated with me as concerning giving and receiving but ye only" (4:15). He describes their gift as "an odour of a sweet smell, a sacrifice accepted well pleasing unto God" (4:18). The writer to the Hebrews also exhorts "to do good and to communicate forget not for with such sacrifices God is well pleased" (Heb. 13:16). Indeed it is not looked upon only as a gift but as a necessity, "Thou shalt not muzzle the ox that treadeth out the corn" (1 Cor. 9:9). And this he shows was not written for oxen but for us "the Lord hath ordained that they which preach the gospel, should live of the gospel" (1 Cor. 9:14). Not only is this true of the gospel preacher, but the teacher "Let him that is taught in the word, communicate with him that teacheth in all good things" (Gal. 6:6).

**FELLOWSHIP OF HIS SUFFERINGS.** (Phil. 3:10). This was the fervent desire of Paul "that I might know Him and the power of His resurrection and the fellowship of His sufferings". This was the purpose of God for Paul "I will show him how great things he must suffer for my name's sake" (Acts 9:15). He could have shunned the cross and taken the easy way. Few there be that take reproach for Christ these days. There is the suffering of reproach for those "without the camp" (Heb. 13:13), then the reproach of the gospel, being

counted by the world as the "offscouring of all things". As the suffering brought the glory, so it will be for us "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed" (1 Pet. 5:7). Said John in the isle called Patmos, "I John, who also am your brother and companion in tribulation" (Rev. 1:9). "For my brethren and companions' sake, I will now say, peace be within thee. Pray for the peace of Jerusalem," wrote the Psalmist (Psalm 122). Would to God that every brother was a companion! It could be, but it is not, for "can two walk together except they be agreed" (Amos 3:3). To the Hebrews was written, "Call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of affliction, partly whilst ye were made a gazing stock both by reproaches and afflictions, and partly whilst ye become COMPANIONS of them that were so used" (Heb. 10:32-33).

### THE SOUL'S LONGINGS

He has kissed me, freely pardoned,  
Once polluted and defiled;  
Sealed me by its impress, made me  
Not a servant, but a child.  
He has kissed me —  
I'm forever reconciled.

"Draw me" closer, all the longings  
Of a captive chained by love,  
Burning with a sacred ardour,  
Instinct, heavenly, from above.  
Draw me closer —  
Now Thine undefiled dove.

"Tell me," though in faintest whisper,  
Now I know Thy voice Divine —  
Where Thou feedest, restest? Tell me  
What a blissful portion's mine?  
Tell me, tell me, —  
Bridegroom of my heart, I'm Thine.

### WHERE YOU ARE

You have a work to do for Christ *where you are*. Are you on a sick bed? Still you have your work to do there, as much as the most gifted servant of Christ in the world. The smallest twinkling star is as much a servant of God as the mid-day sun. Only live for Christ where you are.

WHAT THEN?  
(The Right Choice)

A young man came to the dean of a renowned university. With a face beaming with enthusiasm, he informed the old man that the long-cherished desire of his heart was at last fulfilled: his parents had given their consent to his studying law. As this university was distinguished for its law school, he had decided to attend and to spare no labor in getting through his studies as quickly and efficiently as possible. Thus he continued to talk for some time. When he paused, the old man, who had been listening to him with great patience and kindness, gently said:

"Well, when you have finished your studies, what do you mean to do?"

"Then I shall take my degree," answered the young man.

"And then?" asked his venerable friend.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to plead. I shall attract notice by my eloquence, and wit and acuteness, and win a great reputation."

"And then?" repeated the professor.

"And then," replied the youth, "there can be no question but what I shall be elected to some high office in the state, and I shall become rich."

"And then?"

"And then," continued the would-be lawyer, "I shall live comfortably and honorably in wealth and respect, and look forward to a quiet and happy old age."

"And then," repeated the old man.

"And then," said the youth, "And then — and then — and then I shall die!"

Here his venerable listener raised his voice, and again asked with solemnity and emphasis:

*"And then?"*

At last the aspiring student had no answer. With bent head and downcast eyes he silently left the room. That final "And then" had pierced his heart like a sword — had darted like a flash of lightning into his soul.

He could not rid himself of the sharp barb. His conscience was pricked and his heart pierced by that searching "And then?"

The result was an entire change in his course. He saw for himself the vain structure on which he would have built his life. Abandoning the thought of studying law, he received the Lord Jesus Christ as His Saviour. Thus settled the question of where he would spend eternity after leaving this life. Now he is faithfully telling others the good news of salvation, counting all his former plans and attainments as loss for Christ. Phil. 3:7.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

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### WHAT THEN?

#### (The Wrong Choice)

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

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

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

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

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

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

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A wealthy farmer was in the habit of having a nightly reading of the Scriptures with his family and dependents, after which he generally engaged in prayer. One evening he prayed very earnestly for the poor and the starving, their being great distress in his neighborhood. On rising from his knees one of his children, a bright little fellow, said —

"Father, I do wish I had some of your corn."

"Why, my child?"

"Because," said he, "*I'd soon answer your prayer.*"



## RECOVERING OUR FIRST LOVE

*Mervyn Paul*

Everywhere we turn these days we seem to find two large groups among the Lord's people. They are those who feel they have left their first love, and those who never think anything about that solemn word in Rev. 2:4. Even the thought that all their disappointments and frustrations could have anything to do with the subject never enters their heads!

When some of us first were saved we were so filled with joy to know that the Lord Jesus had loved us "unto the death of the cross", paying our debt with His precious blood, that we felt we simply couldn't help but love Him in return. It was easy, then, to sing, "All for Jesus, all my being's ransomed powers." But things, it may be, are not the same now; yet we can hardly figure out why it should be so. And the fact that they are not the same has been troubling some dear ones, making them to wonder if they really are saved. For this reason it is well that we should understand, clearly, why things have changed.

Usually, we blame our many responsibilities and cares for it, or else, neglect of reading the Word and prayer. However, if I mistake not, such neglects are *the fruit* of yet another condition, rarely recognized. Let us consider the problem for a little while.

Before conversion we were in the world, and of the world — which means that our thinking, attitudes, interests and way of life belonged in every way to a *natural* pattern — one from which we now find it most difficult to break away. All our days we have been surrounded by the demands of creature needs. In addition, there have been the needs of our spirits and souls: we have needed to know many things relating to ourselves, to people, to our environment and times. We have needed the society of friends, to love and be loved, in order that our emotional being should not be starved or warped. Also, we have needed some measure of pleasurable experiences in order to retain emotional balance. Thus we have lived, and continue to live, in the surrounds of creature needs at all times . . . and may be in danger of regarding them as the chief requirements of life. (Contra Deut. 8:3). Hence, it is in trying to strike a satisfactory balance between *what we know ourselves to be, and to desire*, and *what we ought to be, and to desire*, that CONFLICT (Gal. 5:16-18) begins to trouble us. Then, more often than not, we find we don't know how to keep up that joyous state of soul some of us knew when we first trusted in Christ. Besides, we've gotten used to being saved. The frown and cold shoulder of the world have hurt and dismayed us. There just doesn't seem to be any impulse to feel excited about our salvation any more. Then, our enthusiasm having waned, all too

often we begin to long for the flesh-pots of Egypt (Ex. 16:2-4) once more. When we turn to find our supply, or outlets in the Assembly, it is only to find, "There's nothing in the Assemblies for the young people" — even as there is nothing in them for anybody else, that is, *nothing but Christ* (Matt. 18:20, Heb. 13:13). Disappointed, counting the Heavenly Manna (John 6:48, 57) as somewhat "light bread" (Num. 21:5), and knowing only the former things to satisfy the strong desires (lusts of our creature level, we lean back in spirit toward the world and its ways — as Lot's wife did toward doomed Sodom. For we expect them to supply us with the needed satisfaction, especially if we can argue that we "can't see any harm in them".

That this is a very common picture I feel sure most of our readers will agree. It does seem to take some of us so very, very long to learn that not only have we been "spoiled for the world", but also how to go about it to enjoy — really — our portion in Christ *So, it is often for this very reason that God allows disappointments, frustrations and dismay to come into our lives.* Because, before He can get us out of "the old man's" way of living into enjoyment of "the new man's" new "life in Christ Jesus" (Rom. 6:4, 8:2; Gal. 2:20) *He has to bring us to an end of ourselves all over again!*

Now let me try to explain what lies back behind all this. The chief obstacle to our making progress in the new "life in Christ Jesus" seems to be the COLLECTION of ATTITUDES we have been building up all through the years, and to which we still cling. We believe this and feel that (Acts 26:9). We have our ideas about right and wrong; about what is important, or unimportant; what is needful for our welfare and happiness; what other people ought to be, to do — and many other such matters. Therefore, because it is the way we think and feel that makes us what we are, governing how we act and react, it is necessary that our all-wise Heavenly Father shall allow us to eat the fruit of our "old-man" habits of thinking and feeling (Cf. Isa. 55:8; Prov. 1:31) in order to pry us loose from the former Pattern and into harmony with Himself, allowing our disappointments, frustrations and dismay to become our teachers. The great need, then, is that we shall give the hindering attitudes the place of death in order that restored, Spirit-begotten ones can take their place. Only through these, renewed as when we first were saved, will the Lord be able to work in us freely "both to will and to do of His good pleasure" (Phil. 2:13), thus enabling us, really, TO LIVE UNTO HIMSELF.

Now to get to the point before space runs out, Rom. 6 tells us how to get the restoration of this Spirit-begotten attitude. It comes through KNOWING (VS. 3), RECKONING (VS. 11), then

**YIELDING** (vs. 13). In this latter verse we are commanded: “. . . yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.” This just means that we are to go to our knees and hand ourselves over — all we are and have — unto Himself. (The aorist tense, repeated in vs. 19, as also Rom. 12:1; 2 Cor. 8:5, indicates a “once-for-all”, “completed” action”, say the grammarians.)

What will happen then? Shall we have some wonderful experience, or receive a great influx of spiritual power? NO, indeed! All that will happen will be a restoration of the first-love attitude toward the One Who bought us with His own blood (1 Cor. 6:20). Yet upon this basis it will be possible for God to restore unto us, progressively, an even greater measure of loving devotion to the Lord than we knew at the first — a love which will find its expression not in mere sentimentality, but in “doing the first works” (Rev. 2:5), that is, in obedience to His Will (John 14:15). — And for all who will seek this renewal of their first love there is a blessed promise (Rev. 2:7).

#### AHAB'S FOUR HUNDRED PROPHETS

What a picture of unity! Four hundred prophets all speaking the same thing! (2 Chron. 18:5). Jehoshaphat had suggested that the mind of the Lord should be ascertained. Ahab called four hundred prophets together, and asked the question, “Shall we go to Ramoth-gilead to battle, or shall I forbear?” They answered as one man: “Go up; for God will deliver it into the king’s hand.” There was not a dissenting voice. The most perfect harmony prevailed. Surely this was unity. Yes. But *God was not in the unity*. Not one of these four hundred men was declaring the mind of God! We are prone to be pleased with unity, as if unity were everything. But the question must ever be asked: *Is it a God-made unity?* Four hundred people may be perfectly joined together in the same mind and in the same judgment. But that proves nothing. Are they of one mind *in the Lord?* Unity is desirable; yea it is precious in God’s sight; but this is only so when it is a unity that *He* has formed. Man may form a unity upon some plan devised out of his own heart; and four hundred, or, for that part of it, four hundred thousand, may manifest a wonderful oneness of mind. This looks imposing. There seems to be no argument against it. But stay — is it a unity according to the mind of God? Is it in unison with the pattern laid down in God’s word? This point must first be settled. If it is not a unity framed in accordance with that which is written in the Book it is not God’s unity at all.

(The foregoing is as true in 1958 as it was in 1886 when it was written.)

## NOTES ON NEW TESTAMENT WORDS

## 2. Election

*Hector Alves*

The scriptural meaning of this word is not given in the dictionary. There is a profundity in it that none can comprehend. The word "election" is found only six times in the New Testament. Four of these are in the Epistle to the Romans, and refer particularly to God's elect nation, Israel, concerning whom the prophet Amos wrote, "You only have I known of all the families of the earth" (Amos 3:2).

In considering the subject of election as it applies to the child of God in this dispensation, we must be prepared to accept in simple believing faith that which we will never fully understand in this life. The believer in the Lord Jesus Christ knows that he was chosen in Christ before the foundation of the world (Eph. 1:4). It is made quite plain in the Scriptures, that the doctrine of election is for the children of God and not for the unsaved... The message for the latter is found in John 3:16, and kindred portions in the New Testament. Election is from eternity, and so no one could know it but God. The Holy One Who inhabiteth eternity is the Author of election, so the creature who is limited by time cannot comprehend it.

Much has been written on this great subject, and the reader will do well to keep in mind that where Scripture is silent, speculation may be dangerous. We will give a few statements backed by the Word of God.

(1) Election took place before we had a being. Eph. 1:4, 2 Thess. 2:13-14, 2 Tim. 1:9.

(2) Election is according to God's sovereign will. Rom. 9:11, Jas. 1:18.

(3) No one can lay a charge to God's elect. Rom. 8:33.

(4) Election is of God's grace not of works. Acts 9:15, Rom. 11:5.

There is a difference between election and foreknowledge, and also between election and predestination, although there is a similarity between each of these doctrines. It would appear that where election is spoken of in a corporate way the reference is usually either to salvation or to eternal glory. In the passages that refer to the election of an individual, service is in view. An example of the former is found in 1 Thess. 1:4, "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only." And in 2 Thess. 2:13, "God hath from the beginning chosen you to salvation . . . to the obtaining of the glory of our Lord Jesus Christ." An example of the latter is found in Acts 9:15, "He is a chosen vessel unto me, to bear my Name before the Gentiles." We do not say this is always

the case, and of course there must be a choosing of an individual before there can be a corporate body, the church.

Then there is the practical side of election. "Wherefore the rather, brethren, give diligence to make your calling and election sure" (2 Peter 1:10). No doubt this is connected with that which goes before, where we have seven things to be added to our faith. "Calling" and "Election" are set side by side here. We are "called saints" or "set apart ones" (1 Cor. 1:2). "Called to holiness" (1 Thess. 4:7). "Called according to His purpose . . . to be conformed to the image of His Son" (Rom. 8:28, 29). Then we are to "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). And we are to walk worthy of this calling (2 Thess. 1:12). The making "our calling and election sure" is not an act performed once and for all, but it is to continue throughout our lifetime here. The divine election does not mean that all is left for God to carry on; there are graces to be developed in us and by us, and our knowledge is to be enlarged, by continual growth in grace. At the beginning of his letter Peter exhorts his readers to give diligence to make their calling and election sure; and he finishes the letter with the words, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

### THE NAILS ARE GONE BUT THE MARKS ARE LEFT

As a means of punishing his boy for wrong doing, a father used to drive a nail into a piece of wood each time he transgressed, and, with a view to encouraging the boy to good behaviour, one nail was extracted for every commendable action. For some time the boy had behaved well, and at last every nail was withdrawn. The same day the father saw the boy weeping and asked why he cried. "Ah!" said he, "Father the nails are gone, but the marks are left." This illustrates greater things. The sins and wrong actions of God's people may be forgiven as in David's case, but their effects linger, and will most surely bring sorrow in their train. We do well to pray "Hold up my gongs in Thy paths, that my feet slip not."

Whenever there is trust, there is rest.

\* \* \* \*

It is almost enough to drive nature to distraction to find itself bereft of all resource but God.

\* \* \* \*

If the Lord will give green pastures and still waters to His sheep, is there any good thing He will not give to His child?

### QUESTIONS AND ANSWERS

*Question.* "I am enclosing two questions which I think will help our young people to see a little of what separation unto Him means. Is it right for a Christian to pool his money with the unsaved, in chartering a plane for the sake of getting reduced rates? Is it an unequal yoke when Christians hold a meeting on grounds owned by an unsaved man, and under his dictation as to meeting; much singing, little preaching, and with music?"

*Answer.* Many truths which were faithfully taught thirty and forty years ago, are being little heard now. The doctrine of separation is regarded by some as out of date, but it was very helpful to some of us as young believers in those days. God's commandment to His earthly people Israel, along this line, was very explicit. They were not to inter-marry with the nations (Deut. 7:3). They were not to plow with an ox and an ass together. They were not to wear a garment of woollen and linen together (Deut. 22:10, 11). To His people in this dispensation the word is, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:14, 15, 17). This is very definite, and very plain. Referring to the words, "Come out from among them," an esteemed, departed servant of the Lord used to tell us, This means: come out, stay out, and keep clean." "Come out" and "Touch not", are very conclusive statements.

When a child of God pools his money with an unconverted person for the sake of getting communal benefits, that constitutes an unequal yoke. "What communion hath light with darkness?" There would be nothing unscriptural in holding a meeting on ground owned by an unconverted man, as long as there was a businesslike arrangement, and no obligation to that man. Certainly an unsaved man should have no voice whatever in the carrying on of the meeting, much less in dictating the order of the meeting. Truly that would constitute a yoke with an unbeliever. While the passage above quoted from 2 Cor. chapter 6 prohibits all yoking with the world, the word "yoked" in verse 14 has a special reference to service, just as the word "plow" has in Deut. 22:10. No real work for the Lord can be carried on in a scriptural manner when it is in any way allied with the unconverted. God will not accept any service done in a wrong way; and no believer can be yoked together with an unbeliever without being himself contaminated.

of interested French R.C.'s coming and showing keen interest. The brethren at Valleyfield go on well and are exercised about a hall and the formation of an assembly.

**GIRARDVILLE, QUE.**—The conference was a time of encouragement to all present. About 130 were present in the afternoon and evening meetings. Just previous to the conference, N. Gratton had some meetings in Girardville.

#### U.S.A.

**TYLERTOWN, MISS.**—Floyd Balhagen writes that recently the young Christians were gathered and remembered the Lord for the first time, 7 miles south of here. They are expecting to have another baptism soon. Our brother is carrying on Gospel meetings now in a "back-woods" location.

**HICKORY, N.C.**—O. L. MacLeod returned from Nova Scotia, making calls at East Boston, Bryn Mawr and Matoaca, Va.

**HOMER CITY, PA.**—George Graham and George Baldwin are preaching in this new town with interest and some blessing in the Gospel.

**GARNAVILLO, IA.**—Bren Boyle and Neill had a few nights here and in Manchester, the latter giving reports of the work in Africa.

**CLYDE, OHIO.**—Note change of time of meetings. Lord's Day, B. of B. 9:15 a.m., Bible class and S.S. at 11 a.m., Gospel at 7.30 p.m. Tuesday 7.45 p.m.

**CAMDEN, N.J.**—J. A. Milne and family called en route from Venezuela to N. Ireland, giving appreciated ministry and reports here, Bryn Mawr, Olney, Hatboro and Midland Park.

**MANSFIELD, OHIO.**—Tent meetings by J. Lipke and N. Crawford were encouraging, with blessing in the Gospel in souls to Christ.

**SEATTLE**—Theodore Williams had two meetings here, enroute to Arlington Conference.

#### CHILE

Our brother G. G. Johnston expects to leave about Sept. 10th for an extended visit to Chile to seek to give help in the work here, being familiar with the Spanish language. We trust God will use him to the blessing of saint and sinner. His address will be: c/o Mr. Andrew Stenhouse, Casilla 2039, Santiago, Chile.

#### CONFERENCES

**CREEMORE, ONT.**—PLEASE NOTE—The brethren of Creemore and Strongville Assemblies have reconsidered their former decision and have decided to go ahead as in the past. Oct. 11, prayer meeting in the Gospel Hall, Creemore at 7.30 p.m. Oct. 12 and 13 in the Town Hall at 10.30 a.m. and 2.30 and 7.30 p.m. Corr. H. J. Clark, Box 136, New Lowell, Ont

**DETROIT, MICH**—The conference will be held as usual in the West Chicago Gospel Hall, 7345 West Chicago (Corner Prairie) on Nov. 22 and 23, with meetings at 10 a.m., 2.30 and 7.30 p.m., preceded by a prayer meeting Nov. 21 at 7.30 p.m. Corr. Alexander Stewart, 9950 Pierson, Detroit 28, Mich.

**LOUISVILLE, SASK.**—The Christians of the Louisville and Mervin Assemblies purpose to hold their Fall Conference on Nov. 1, 2, and 3. Meetings at 10.30 a.m., 2.30 p.m. and 7.30 p.m., preceded by a prayer meeting at 8.00 p.m., Oct. 31. The Lord's servants walking in the "Old Paths" are welcome to minister the Word of God. Corr. H. de Graaf, Turtleford, Sask.

**LORAIN, OHIO**—The conference will be held D.V. Nov. 28, 29, and 30. Prayer meeting Friday at 7.30 p.m. Ministry of the Word on Saturday 10.30 a.m., 2.30 p.m. and 7.30 p.m. Lord's Day 9.15 a.m. The Lord's servants walking in the "Old Paths" will be welcome. Corr. R. H. Bradford, 3506 Seneca, Lorain, Ohio.

**WATERBURY, CONN.**—Annual Conference will be held, D.V., in the Gospel Hall, 18 Spencer Avenue, commencing with Prayer Meeting,

Friday, October 24, at 8 p.m. continuing October 25 and 26. Communications to William Batterton, RFD No. 2, Greystone Road, Terryville, Conn.

#### WITH CHRIST

**VANCOUVER, B.C.**—Our beloved brother, Andrew S. Howat, went home on August 6 at the age of 85. He was born in Glasgow, Scotland, and was for many years in the Cedar Cottage assembly (now Victoria Drive). H. B. Boyd preached the Word at the funeral.

**VANCOUVER, B.C.**—Our beloved sister, Mrs. Agnes Thompson, went to be with Christ on July 13, aged 80. She was born and saved in Glasgow, Scotland, and was one of the longest in fellowship in the Cedar Cottage assembly. Hector Alves preached the Word with H. B. Boyd to a large company.

**NEWBURY, ONT.**—On July 30, our dear sister, Mrs. Ernest Armstrong, passed peacefully into the Lord's presence in her sleep at the age of 70. She was a quiet, godly consistent sister, given to hospitality. She had the joy of seeing her family led to Christ and gathered to His Name. The funeral, which was large, was taken by L. E. McBain and H. Dobson.

**BRYN MAWR, PA.**—Our dear sister, Mrs. Hugh Clark, was suddenly called home. She attended the prayer meeting as was her custom on the Friday. On Lord's Day, while preparing to go to remember the Lord, she was stricken and passed away shortly after. She was saved 56 years ago in this area and went on consistently to the end. The funeral services were shared by Gordon Reager and Robert Crawford.

Brother Crawford also wrote of being called to a memorial service in Rochester, N.Y., for Colin Campbell, Jr., a young man of only 32 who was sick for six days and then was called home from his work in servicing the Lord in Puerto Rica.

**PITTSBURGH, PA.**—On May 18th, Robert McCarey, aged 75, passed into the presence of the Lord. He was saved under the preaching of Sam McEwen, thirty years ago and has been in fellowship in the assembly at Friendship Ave. since then. Remember his widow and daughter in prayer.

**PITTSBURGH, PA.**—On July 15th, Robert Ervine at the age of 78, went home. He was saved in Bambridge, N. Ireland, over 50 years ago and was in Friendship assembly for many years. He was a quiet, godly man who stood against the tide of departure. Remember his widow, daughter and unsaved son in prayer.

**ST. CATHARINES, ONT.**—Our brother, Adam Swanney, passed away on August 17 in his 82nd year. He was saved at Deer Lake in the year 1896. Wm. F. Robertson took the funeral and spoke faithfully to saved and unsaved.

**LONDON, ONT.**—Our sister, Mrs. Lillie Bailey passed peacefully into the presence of the One Whom she loved on August 25. She was saved over 50 years ago and was a lover of God's Word and His ways.

**GRIMSBY, ONT.**—Our dear brother, Norman Truman, was suddenly called home while visiting in Kirkland Lake. While on vacation he had been giving help in the meetings. On Lord's Day morning, August 10th, he took part acceptably. While preparing to share in the Gospel meeting he had a stroke and went home the following day. He will be greatly missed in the little assembly at Grimsby.

**CARBONEAR, NEWFOUNDLAND**—Our dear sister, Mrs. Jessie Snow, passed away on August 24th. She was saved in 1921 when brethren Brennan and I. McMullen came to Newfoundland and held meetings in an Orange Hall in Freshwater. She went on well for God and has been in fellowship in the Carbonear assembly since its formation. A large crowd gathered at the funeral to pay their respects and the Word of God was preached by E. Dellandrea, helped by brother Powell of Carbonear.



# TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU  
HAST  
A  
LITTLE  
STRENGTH

AND  
HAST  
KEPT  
MY  
WORD

AND HAST NOT DENIED  
MY NAME

Rev. 3:8

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DECEMBER, 1958



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### U.S.A. SUBSCRIPTIONS

To our valued subscribers in the United States we would pass on the following reminder as December is the month for sending renewals for the coming year. It is quite convenient for us if you remit by Postal Order *provided the order is marked "In Canadian funds"*. If this is not specified, the order cannot be cashed in Canada, and necessitates a special letter being sent to the subscriber, returning the Order for correction. This means a great deal of extra work for us as well as for the sender. Your attention to this will be greatly appreciated.

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### CHARLES SPURGEON SUMMERS

Another link with the past has been severed by the homecall of our esteemed brother in the Lord, Mr. C. S. Summers, of Tacoma, Washington. After a lingering illness, Brother Summers departed to be with Christ on October 7th. He was born, and born again, in Aberdeenshire, Scotland, and came to Vancouver, B.C., in 1911. He was associated with the Cedar Cottage Assembly there, and commended to the work of the Lord in 1912. For two years Brother Summers preached the gospel in British Columbia and Washington, where fruit from those labours remains to this day. In 1914 he moved to Boston, Mass., to make his home with his sister there, and until 1923 he laboured mostly in the New England states; a good deal of that time in company with our late Brethren Wm. H. Hunter, and J. F. Pearson. In 1923 Brother Summers came west again, married, and resided at Tacoma, Wash. For some years he laboured much with the late D. R. Scott; and at Blue River, Wis., along with S. Mick. During the 1930's Brother Summers and the writer laboured together in the gospel in British Columbia and Washington, in tents and rented halls.

Our brother was a real student of the Scriptures; he knew his Book well, and gave valued help in Bible Readings and at Conference Meetings. His presence and his counsel will be missed at Tacoma in the little assembly there, where his seat will be empty. Our brother continued to take an interest in the affairs of the assembly, and to attend the meetings when able, through the months of his weakness of body. May the Lord raise up others to fill the ranks left vacant through the home going of such men. Our sister, Mrs. Summers, deserves our prayers at this time.

Alex. Wilson gave a comforting and faithful message to a large company at the funeral parlours, and Joseph Thompson at the graveside.

H.A.

## THE MANIFOLD MERCIES OF GOD

### Part 2

A. W. Joyce

Last month we noticed from Nehemiah chapter 9, verses 18-20, Two Great Mercies Israel enjoyed from God — Divine Guidance and Divine Instruction. Following this we have the further Mercies of Divine Provision, Inheritance and Restoration.

#### Divine Provision

"Thou . . . withheldest not Thy manna from their mouth, and gavest them water for their thirst. Yea, forty years didst Thou sustain them in the wilderness, so that *they lacked nothing*; their clothes waxed not old, and their feet swelled not" (verses 20-21). Here we have complete provision for all their need:

1. Manna for their food to sustain them.
2. Water out of the rock for their thirst and refreshment.
3. Clothing for their bodies.
4. Shoes for the feet for their long wilderness journey.

#### "So That They Lacked Nothing"

All of this, typically, speaks of what our Lord Jesus Christ has become to us since we found that this world could never satisfy and we came to Him, the Only Source of true satisfaction. The Manna speaks of Christ as the wilderness food of a pilgrim people.

In Exodus 16, we find the people of Israel as a Redeemed People. They had just experienced the joy of a two-fold deliverance, — Deliverance from death by the blood of the lamb sprinkled upon the doors of their houses, and also deliverance from the power and slavery of their old masters, Pharaoh and the Egyptians, by the overwhelming victory at the Red Sea. They start their journey into the wilderness toward the Promised Land as a Redeemed and Pilgrim people. But it is not long before their own resources are exhausted and they are hungry. Murmuring breaks out among the people against their leaders, Moses and Aaron, as they see death by hunger staring them in the face. God had foreseen this and is teaching Israel to look away from every earthly source to the God Who is both abundantly able and perfectly willing to meet all their need. God gave them the promise, "In the morning ye shall be *filled with bread*; and ye shall know that I am the Lord your God" (Ex. 16:12). "And when the dew that lay was gone up, behold, upon the wilderness there lay a small, round thing, . . . they said one to another, 'It is manna.'" In verse 31 we read, "It was like coriander seed, white; and the taste of it was like wafers made with honey."

In John 6, when the Jews referred to the giving of the manna, the Lord replied, "It was not Moses that gave you the bread out of heaven; but My Father giveth you the true bread out of heaven" (verse 32, R.V.). Then the Lord reveals Himself as the great Anti-type — the Bread of Life Who came down from heaven to give life and satisfaction to a perishing world.

How wonderfully the manna pre-figures the Lord Jesus Christ, Who came down to this wilderness world. It was small. The mighty God, the great Creator humbled Himself and became so small. He became man and took upon Him the form of a bondservant. He was born in a stable, raised among the poor, laboured among the poor and had "nowhere to lay His head". The manna was round. In this we are reminded of the Deity of the One Who had no beginning and will have no end. It is well ever to remember that He did not cease to be God when He became man. The round manna would also remind us that in His life among men there was, ever and always, perfect consistency of life and conduct, from His birth to Calvary. The taste was as wafers made with honey. It was white, reminding us of the absolute purity and sinlessness of the Person and life of our Lord while here below.

Space would not permit going into detail but in this wonderful chapter, Ex. 16, we have the ORIGIN of the manna, v. 15; the DESCRIPTION vs. 14 and 31; the QUANTITY, "every man according to his eating," v. 16; the DAILY SUPPLY, v. 19 (there could be "no hoarding"); The TIME OF GATHERING, in the morning before the sun was up, v. 21. Provision was made for the Sabbath day by a double supply on the sixth day. All of this is full of instruction for us. If we are to be healthy, happy pilgrims on our way to our eternal home, this world must be to us as a wilderness wide and Christ must be everything to us. Our blessed Lord in His life of humiliation here below must be our daily food and meditation. Do we gather the manna DAILY? Do we feed daily upon Christ? When the Lord pressed this truth upon His hearers in John 6:48-69, "From that time many of His disciples went back, and walked no more with Him, while Peter (verse 68), seemed only to cling the closer to Him and brought joy to His heart. Which trend are we following? Are we cleaving more closely to Him day by day or are we finding the path too hard on the flesh and are we edging toward the world?"

"Thou . . . gavest them water for their thirst." We have noticed the manna in Ex. 16, answering to the Bread of Life in John 6. In Ex. 17, we have the Smitten Rock and the flowing waters, answering to John 7:37-39. In the rock which Moses was commanded by God to strike, we have a clear type of the death of Christ on Calvary. We are left in no doubt whatever as to the meaning of the Old Testa-

ment type by the New Testament revelation: "They drank of that spiritual Rock that followed them and that Rock was Christ" (1 Cor. 10:4). Before the living waters could flow, the rock had to be smitten. Before the Holy Spirit could come down to earth as He did on the day of Pentecost, the Lord Jesus had to die and ascend up to heaven. This all perfectly agrees with John 7, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Not only did we receive life in Christ when we believed, but as now indwelt by the Spirit of God, we have POWER to live for Christ and to bring blessing to others around us. Life, Satisfaction, and Power, all come to us from Christ by the Spirit. If we are not so thoroughly satisfied with Christ that we do not need the world, there is something wrong. The world will be able to see a distinct difference in the behaviour, language and dress of the satisfied Christian and the poor worldling. Long ago, Secker wrote: "It is dangerous, dressing for another world by the looking-glass of this world." When the world looks at us, is it possible that all they see is a reflection of themselves? On the woman, the shorts, slacks, outlandish garb, "gold, pearls, costly array", bobbed hair, immodest apparel and painted face and lips are a complete contradiction to the thorn-crowned Man of Calvary. But one may say, He is not now on the cross but on the Throne, to which the Apostle would reply, "The *CROSS* of our Lord Jesus Christ by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). To take His Name upon our lips, to profess to bear His Name before the world and then to display all the marks of a godless world, is to dishonour that worthy Name and to publicly declare, "THE SAVIOUR DOES NOT SATISFY ME." But the Spirit of Christ, unless grieved and quenched, will give power to expel all these things. May the Lord enable us to sing from the heart and with the understanding:

I thirst but not as once I did, the vain delights of earth to share;  
Thy wounds, Emmanuel, all forbid that I should seek my pleasure there.

It was the sight of Thy dear cross first weaned my soul from earthly things,

And taught me to esteem as dross the mirth of fools and pomp of kings.

Great Fountain of delight unknown! no longer sink below the brim;  
But overflow and pour me down, a living and life-giving stream.

## THE SOUL'S POWER

Isaiah 40:31

*G. G. Johnston*

No one is saved for long until he senses that a very real struggle has begun. There are forces of evil against him, that only consult to cast him down. He is soon locked with them in deadly combat. They seem to co-operate against him, seeking his moral and spiritual overthrow. In many cases, this has not been expected; in fact, some have mistakenly supposed that all warfare had ended at conversion to God.

For days, or weeks, or months, there had been a vain struggle to obtain salvation by giving up sinful habits and trying to do what seemed good, only to find that peace could not be found thus. All trying had been fruitless. He only seemed to get worse. When all hope was gone, and that person gave himself up as lost, then the glorious message of the Gospel brought peace to his soul, saying: "Christ died for the ungodly" (Romans 5:6). He discovered that it was not what he could do to atone for his sins, but what Christ had done on Calvary to atone for them that mattered. He leaps for joy to know that Christ paid all his debt in precious blood, thus satisfying God's righteous claims. He has peace, as he learns from the Word of God that "there is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

With the burden of sin gone, and all question about salvation settled by the Word of God, that person sets out to run the Christian race. He has not counted upon meeting with opposing forces. Surely everyone will be happy to know that he has started to live for Christ. He tells his acquaintances of his newly found joy, and confesses Christ as his Saviour. But his story meets with a sneer, and burning words of scorn are the only answer: "Oh, so you think you are better than we are." "We shall give you a week to throw overboard that trash." While the more religiously inclined will only say: "It would be wiser to go easily, and just say you hope to be saved."

Then, desires from within begin to assert themselves, one of which might be labelled "pride", another "deceit", and still another "lust". And an underworld voice is heard to whisper: "You are not a Christian at all, but a hypocrite." The world, the flesh and the devil have united their forces to overthrow that young Christian. Will he be able to withstand them? What can he do but fight with all his might?

But, in spite of a valiant struggle he goes down, and hurries to his knees to confess to God that he has failed, and is about ready to



give up. He never counted upon such concerted opposition: his strength is gone.

It is at such a moment of anguish and discouragement that he turns to God and to His Word. The Word gave him help about his sins, and taught him that salvation was not in himself, but in Christ. Where will it direct him now, as a struggling saint? Will it tell him that there is no source of power, and that he must always be defeated? Will it tell him to fight harder?

No, it is then that he hears the words of the risen Christ: "MY GRACE is sufficient for thee: for MY STRENGTH is made perfect in weakness" (2 Cor. 12:9). He learns at length that he can no more keep himself than he could save himself. God must have all the glory, through our Lord Jesus Christ, for our daily salvation, as for our eternal salvation. Is it not possible that some may have continued for years in a ceaseless and fruitless effort to fight their own daily battles, instead of putting themselves in the keeping of their Great Advocate? Are we trying to live a life of independence of our God, while professing to be His? Or, have we learned to put our hand daily into His, humbly acknowledging that we cannot stand alone? If we attempt this sort of independent life, will He not leave us to stumble and fall, until by bitter experience we have learned that "in the Lord have I righteousness and strength" (Isa. 45:24).

Nor is it partly by the Lord's help and partly by our own that we shall stand in battle. "Providence only helps those who help themselves" is not in the Bible, nor is it in accordance with Scriptural principle. "To them that have NO might He increaseth strength" (Isa. 40:29), is the promise of God. He gave His Son to suffer on Calvary that we might be saved by grace alone, and not by works. God has made Him our Advocate now, at His right hand, that we may be saved daily by His life (Romans 5:10).

Israel overcame the Amalekites while Moses' hands were lifted up in intercession for them. Our Intercessor never grows weary, nor can He fail us, if we put our trust in Him. But, if we are foolish enough (Proverbs 28:26) to trust in ourselves, He will be compelled to allow us to taste the bitterness of defeat. Surely all of us can trace our defeats, not to the failure of the Lord, but to our self-confidence and lack of seeking the Lord and His strength. "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of thine only" (Psalm 71:16).

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He who would increase his riches may do so by moderating his desires. "Godliness with contentment is great gain."

## GLEANINGS FROM PSALM TWENTY-THREE

*John Gray*

While Psalm 23 is not new ground for the student of Holy Scripture, it is the place from whence fresh water can be drawn and solid food gleaned. It is always a good principle, when approaching the Word of God, not to look for something new, but rather, something fresh and wholesome. With this before us, let us see the beauty of some nuggets which lie on the surface of God's Word.

**1. The Sheep and the Shepherd**

The psalmist, who was a shepherd, views himself as a sheep and the Lord as Shepherd. This beautiful truth is further developed in John 10 and referred to in Luke 15. Two things are prominent in this first verse of the psalm.

a. *Knowledge.* The psalmist knew the Lord as his Shepherd. This is where we all began the Christian life. Knowledge of Christ as Saviour and Shepherd is very essential.

b. *Confidence.* The outcome of this knowledge was confidence. The psalmist was confident that all his needs would be supplied and he would not want. This confidence will come in the experience of us all, if we learn our own weakness and His greatness. There is the danger at times that our wants are greater than our needs. God promises to meet our need, and Paul, in Phil. 4:19, confirms the fact that He is able. Simple faith accepts the promise of God and says like the psalmist, "I shall not want".

**2. The Green Pastures and Still Waters**

When the leadership of the Lord is recognized, He leads the flock to the pastures of tender grass. Note two things about the pastures.

a. *Freshness.* Green would suggest fresh food.

b. *Fulness.* Not pasture, but pastures, inferring fulness of provision. How sweet it is at times, when the Shepherd leads the sheep from the pasture of Romans to that of Galatians, Ephesians, Philipians, Colossians, etc., there is no need to feed in one pasture when we can have many pastures full and fresh. Not only do we have pastures to nourish, but waters to refresh. These still waters convey two thoughts to the mind.

a. *Quietness.* God loves to give His children times of quietness and a place where they can rest.

b. *Abundance.* Plenty to drink; see John 4 for this beautiful truth. There is living water to refresh the heart and soul of the saint. The sheep are here viewed as eating, drinking and resting — blessed experience of those who recognize the leadership of Christ.

### 3. The Paths of Righteousness

God's paths of righteousness are chosen by Himself, for His children. We need to read God's Word to know them. The writer here refers to his restoration to these paths, telling us he had departed from them and required to be restored. Psalm 51 is instructive, bringing before us what the soul passes through before restoration. The truth taught in verses 2 and 3 of Psalm 23, reveals the present work of Christ:

a. *As Priest.* The blessings of verse 2, which are rest and peace, are the outcome of our Lord's present ministry as Priest.

b. *As Advocate.* The restoration of the backslider is the result of our Lord's advocacy. Read 1 John 2:1, 2; and see Luke 22:31, 32, for example.

### 4. The Rod and Staff

The psalmist now considers the valley of the shadow of death. Many believe this is the actual experience of death. No doubt it can be applied in this way, but the Psalmist is really giving a picture of this dangerous world, which is like a valley, with wild beasts on every side, ready to devour the flock. The psalmist fears no evil and could sing like the poet:

Jesus is our Shepherd: guarded by His arm,  
Though the wolves may be raving, none can do us harm;  
If we tread death's valley, dark with fearful gloom,  
We will fear no evil, victors o'er the tomb.

He felt the nearness of God's presence and was able to say, "Thy rod and Thy staff they comfort me." The *rod* was possibly a club, used by the shepherd to club the enemies of the sheep. As the sheep looks at the club he sees the symbol of power, and realizes that the Lord, with His powerful club will protect. It is good when the young Christian sees that Christ is the *All Powerful Shepherd*, Who is able to keep from every evil. The *staff* was to lean on. God gives to His people the staff of His Word to lean on. Young Christian, when you are discouraged, go to God's book, and there the Lord will give you a verse that will act as a staff. Think of the many promises in the Bible. Why not use them as a staff as you go through the valley of this world with its shadow of death?

### 5. The Table in the Presence of Mine Enemies

Read through the scriptures, find all the tables mentioned, note their location, and you will get much spiritual instruction. This table of the psalmist was set up in the presence of his enemies. The table would speak of communion and fellowship, reminding us of sweet fellowship that can be enjoyed with the Lord as we pass through the enemies' land.

### 6. The Anointed Head and Full Cup

While at the table, the head is anointed with oil. This was the experience of an honoured guest. Beloved, as children of God, we are honoured as guests at His table, and have been anointed with the oil of the Holy Spirit (1 John 2:27). No doubt the ingredient of the cup would be the wine of blessing to cheer. It was full and running over. Consider how full God gives His cups of wine. Here is oil and wine ministry when at the table, enjoying communion and fellowship with Himself.

### 7. Goodness and Mercy

Here are two great essentials along life's pathway. *Goodness*: grace always bestows what we do not deserve. This is a storehouse which will never be exhausted and a well that will never run dry. *Mercy*: this attribute of God withholds what we do deserve. When we think of our faults and failures in this life we can rejoice that God has been merciful. These two blessings can be had daily by drawing near to the Throne of Grace. There we find mercy and obtain grace to help in time of need (Heb. 4:16). Note two things about goodness and mercy;

(a) *Shall follow me*. As a dog follows his master, so goodness and mercy follow the Christian and are there to meet his need. It is significant that they do not go before him. In simple words we do not get them until we need them.

(b) *All the days of my life*. The little word "all" assures us that not one day will be left out.

### 8. The House of the Lord

This is suggestive of the end of life's journey. The house of the Lord was the place where

(a) The glory of the Lord was seen;

(b) God was worshipped;

(c) Praise ascended to God.

What a moment it will be for earth's pilgrims, when at the end of life's journey, they pass into the place of glory. Note, *I will dwell*; resting in His presence is the thought here and would suggest, the blessed experience of those who rest from their labours, never to take up earth's pilgrimage again. *Forever*; heaven's duration is implied here. May the Lord help us to enter into the bliss and blessedness of this psalm and rejoice in the words of the poet:

"Forever with the Lord"

Amen so let it be;

Life from the dead is in that word,

'Tis immortality.

## SO HE DROVE OUT THE MAN

*William Williams*

This expression struck us the other day as we read again Genesis chapter 3: "So He drove out the man." Chapter One ends with God pronouncing "very good" all that He had made. Chapter Two ends with the divine institution of marriage and the perfect happiness of the two newlyweds. Chapter three starts with the moral test of Adam and Eve.

We must not think of the serpent then being as it is to-day, under the curse — a loathesome writhing reptile. It was subtle and well-suited to be the devil's tool. Remember that the devil chooses his instruments with Satanic skill. So, dear child of God, beware of his servants when they come with deceit and guile. Notice the first thing that Satan did was to cast doubt on the revealed Word of God. Shun with horror anyone who would do this.

It is a good axiom to keep repeating these days that God's Word is written to be understood, and it is to be understood as it is written. Then his next step was to address himself to the woman — the weaker vessel. It is significant that so many of the present day heresies were begun by the devil appealing to women. He used Mary Baker Eddy to invent that strange anomaly called "Christian Science", which one has well said is like the guinea pig, which is neither guinea nor pig. There is absolutely nothing Christian about her teaching. Science is a very elastic word which really means "knowledge", but it suited her to use the word "science" to appeal to the so-called upper strata of society.

Mrs. White was the propagator of "adventism" which has caused such havoc among the ignorant and unlearned. Then, here in Venezuela, it is nearly always "virgins" who appear to innocent children or obtuse old men. The fallen woman has still the power of appeal to the religious fanaticism of the Romish church. The patron saint of Venezuela is "La Virgen de Coromoto" — a virgin who appeared to an Indian Chief away in the bush in Guanare, so that girls are called "Coromoto". Bars are called "Coromoto" and business places are called "Coromoto".

Eve fell when she answered the Devil. Never answer his insinuations unless, like Christ, you can say, "Get thee hence Satan." Adam was her head and husband. Why then did she speak? Then we may ask why Adam was silent? We do not know; but this we do know that because Eve usurped his place and spoke to Satan, she has been discredited and prohibited to be a leader in the things of the Lord.

Then, to God, Adam blames "the woman Thou gavest me"! The

happy honeymoon now ended in toil, sweat and tears. So God "drove out the man"; and he has been outside ever since.

But God has devised a means whereby His banished may return unto Him. There was One who came out from God's presence — not driven out — who vindicated God's moral claims on His creatures, so that we can say, "Not a mite was left unpaid when He my judgment bore."

This One has gone in to God and we are waiting for Him to take us all in as His lovely blood-bought Bride.

### A LIFE SPENT ONLY FOR SELF

A.W.J

William G. McDermott, a columnist, wrote a column recently about the late George Jean Nathan's works and influence as a drama critic. Then he added another column about his life and personal philosophy. It is hard to imagine one so completely selfish as this article reveals Nathan to be, or one so honest as to admit it.

"For many years he quite frankly devoted himself to the pursuit of pleasure. Beauty and sensuous satisfactions of all sorts were his gods and he acknowledged no other.

"He once wrote, 'Pleasure, whatever its species, is the drink in the desert. It is the beautiful, transient reward of travail and pain. There is no other reward except for those sufficiently aboriginal to believe in a hereafter.'

"He had long been philosophically hostile to all religion based on a belief in the hereafter . . . What interested him was the surface and colour of life, its music, its gayety, its loveliness. He wanted no truck with its harsher realities, its cankers of poverty, suffering and despair. He said, 'The great problems of the world, — social, political, economic and theological — do not interest me at all. What concerns me alone is myself and the interests of a few chosen friends. For all I care, the rest of the world may go to hell at today's sunset.'

The article then goes on to praise "his irresistible charm, his handsome face, his quick intelligence," etc. — Poor compensations indeed for such heartless selfishness and Godless sinfulness! But now let us travel on to the end of his 76 years of life. Did his philosophy support and satisfy him when the days of sickness and death drew nigh? The columnist goes on to say:

"Obviously, his creed did not serve him at the end. It was not enough. His comfort was a seeming, and an illusion. It was based upon physical joys and satisfactions which wither with age and are made meaningless by illness. In the ripeness of his years and with

death not far off, the hedonist and the skeptic found his philosophy a fragile staff."

Poor Nathan! Had he turned to the despised Bible 60 years before he could have learned early in life what he discovered by sad experience at the end of it, that, "All is vanity and vexation of spirit."

But perhaps the saddest part of all in connection with this wasted life is, he only turned from one broken reed to lean upon another, just as unable to meet his need as the fragile staff he at last discarded.

"HE TURNED FOR SUPPORT TO RELIGION," and was baptized at 76 into the Roman Catholic church. Oh that he had only turned in simple, child-like faith to Christ, instead of to "the church". If, instead of turning to "religion", he had repented of his sinful, selfish life, before his God and received the forgiveness of sin and the salvation of his soul, through faith alone in the finished work exchanged his fragile, failing staff for a satisfying, unshakeable of the Lord Jesus Christ upon the cross of Calvary, he would have foundation.

Said our Lord, "Whosoever heareth these sayings of *Mine*, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matt. 7:24.) "Come unto ME, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "Trust ye in the Lord forever; for in the Lord Jehovah is the ROCK OF AGES" (Isa. 26:4).

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### WHEN IT IS ON THE RAILS

Two men were watching an engine pulling a large train. One remarked, "That is a very powerful machine, that engine." The other replied "Yes, when it is on the rails, but off the rails it is the weakest thing in the world." That is like a Christian. Howsoever gifted and able a man may be, if he is not in fellowship with God he is OFF THE RAILS and can be of no use to God or His people until he is restored. Indeed he can be only a hindrance and lead others astray.

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A great artist made it a rule never to look at a badly done picture, as he had found by experience, that, whenever he did so, his pencil had a tendency to reproduce the bad work. Apply this to bad books and bad company.

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It is only those who can bear to be told of their faults, who can be trusted to hear of their virtues.

## CHRISTMAS

*J. R. Caldwell*

This world is in the sight of God the unjudged scene of the rejection and murder of His beloved Son. That there are many who have "kissed the Son", many who have owned their guilt and put their trust in Him, does not alter the fact that the world is under doom, or change its onward course to quickly coming judgment.

Yet, in its ignorance and folly and presumption, a godless world can pretend to celebrate the birth of the One whose death stands charged against it! The guilty lips of unregenerate men and women, those whose eyes have never shed a tear of broken-hearted penitence, can dare take up again the chorus that angels long ago have dropped, and sing of earth as though it were the sphere in which peace from God were to be found and enjoyed. Greetings and gifts are interchanged by those who are all the while rejecting the gift of God and refusing to credit His Word. A short musical and fashionable religious service, to act as a salve to the conscience, and then a plunge into utter godlessness and gaiety; such is the ordinary celebration of "Christmas".

The Scriptures authorize the memorial supper that symbolizes the death of Christ, and connect it with the day that celebrates His RESURRECTION; but in vain do we search the Scriptures for any indication of its being either the will of God or the practice of the early disciples to recognize a day in commemoration of His BIRTH. As a matter of history it dates from about the third century. Rome availed herself of it as a high way on which to celebrate "the sacrifices of the Mass", and to worship the Virgin mother.

Such are the associations of the day which are patent and familiar, and one would suppose that little argument would be needed to show all who desire to be guided by the Word of God alone that the only path well pleasing to God is that of separation from such religious dissipation and mockery. Yet such is the current and power of fleshly and fashionable religion, that saints of God, who in other matters seek to go by the teaching of the Word and the leading of the Spirit, are being drawn into conformity with the world in these ignorant, superstitious, and unscriptural practices.

A New-year greeting, or a recognition of a birthday, pertaining as they do to the ordinary course of nature, may intelligently and fittingly be utilized by the Christian; such may be occasions of encouragement and exhortation not to be lightly passed over. But to emphasize the landmarks of worldly religion, to celebrate by cards and gifts, by festivity and frivolity, Easter and Christmas and other



such days, is surely building again that which we destroyed, a going back to that which is carnal, and a practical denying of the calling of the Christian as risen with Christ and separated unto a heavenly hope.

The earth-rejected Saviour is coming again! "Yet a little while, and He that shall come will come, and will not tarry." O! ye who profess to celebrate with rejoicing His birth, what think ye if, in the midst of feasting and drinking, and music and dancing, the Lord should come again, His mighty trump be heard, His own be caught away to meet Him in the air, and you be left to weep and wail and knock at the closed door of mercy, spurned; to knock in vain, and hear the words, "Depart; I never knew you"?

Yet this is that for which we wait and look and hope — to go in with Him to the marriage. Blessed are they who know their sins forgiven, who, through faith, have peace with God, and in love are serving, whilst in hope they are waiting for the Lord.

Human systems of religion would be destroyed if the Word of God were to be allowed to govern. That is why the Word of God is neglected and human rule is acknowledged.

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#### WITH CHRIST

**CLEVELAND, OHIO**—Our dear brother and servant of the Lord, Mr. David L. Roy, went to be with the One Whom he loved and served for many years. He was a real lover of the Word of God, the truth of God, the assemblies of God and of the Gospel. He was a great help to smaller assemblies which he visited, because of his clear understanding of the Scriptures. The editor has happy memories of a year spent together about 25 years ago when we held meetings in Owen Sound, Shallow Lake, Sault Ste Marie and Lakeshore. The funeral services were taken by brother W. F. Ferguson, on October 27th. So another laborer has been called from the harvest field to the glory.

**VANCOUVER, B.C.**—On October 29th, our dear brother, Clarence W. Copp, went suddenly to be with Christ after only a few hours of serious illness. Shortly before his death he asked his brother to sing, "There is a fountain filled with blood," and got great comfort from Deut. 31:7. He was saved in 1912 as a result of a visit to his uncle and aunt, the late Mr. and Mrs. Wm. Matthews. Mr. Matthews, a much esteemed servant of the Lord, had many talks with him about God's salvation and his need of it. The purposed two-day visit extended to two weeks, and, through Isa. 53:5, brother Copp was led to the Saviour. His chief interest for years has been the furtherance of the Gospel. He supported missionary and pioneer efforts in many parts of the world. The funeral was one of the largest we have had in Vancouver, attended by many business men. George Campbell and Steve Biggs from the South Main assembly (where brother Copp was in fellowship for many years), preached the Gospel and spoke words of comfort to the sorrowing.

## GARRISONED BY HIS PEACE

*Mervyn Paul*

"A mind at perfect peace *with God*,  
O, what a word is this!  
A sinner reconciled through blood —  
This, this indeed is peace."

Thank God, every true believer has peace WITH God (Rom. 5:1); but the peace OF GOD is something different. It is the peace, the eternal calm, unruffled by any circumstances which may arise in His inconceivably vast and complex realms, enjoyed by Himself. It surpasses all human understanding; yet the Lord would have it to "keep as with a garrison" our hearts and minds through Christ Jesus. (Phil. 4:7) . . . something sadly needed by a host of His children, whose peace of mind is being disturbed, daily, by many things — older folk as well as young ones. For while verse 6 gives us the divine recipe for release from it, and Psalms 55:22 reinforces it, yet, as one dear one explained, "I do cast my burdens on the Lord, but they always seem to come back with me." Well, before discussing another approach (but not actually different) to the problem, perhaps it will be well to outline what goes on in our minds, first.

● Those whose business it is to treat so-called "nervous" reactions frankly admit that present-day "progress" is largely responsible for the great increase, since the times of our grand-parents, in nervous tensions. ("Scientific advancement" — so wondrous in the eyes of youth as to be almost worshipped as a false god — always forces us to pay an increasingly high price for its acceptance (Eccl. 7:29). There can be no escape from it by ordinary means). Hence, *it isn't our nerves that bring about these conditions*; but rather, *the way we feel about things* that lies at the bottom of the troubles which we suppose to be of nervous origin. Feeling unwilling, or inadequate to the demands which may be made of us, we begin to feel fearful, or resentful. Feelings of anxiety, or depression, or irritability, or worry, maybe with outbursts of anger, stimulate certain glands which then pour certain poisonous substances into the blood-stream, reacting at once on the nervous system. Thus, in this roundabout way, we may become nervous, "jittery", high-tensioned . . . and all because of the way we feel about things — which the authorities call "emotional disturbances".

Clearly, then, what will be needed will be a new outlook on all these troublous matters — that new outlook which is possible only when our hearts and minds are garrisoned by God's own peace. For the above picture is, in a general way, an outline of numerous situations that keep coming before me concerning both young people and

older ones as well. Let me ask the reader to apply it to his own case if he considers himself to be of "the nervous type", subject to "nervous tension" . . . whether going to school, or living under trying circumstances at home, at work, or elsewhere.

The "Be careful (anxious) for nothing" formula of Phil. 4:6 seems to fail in some people's cases because their way of praying, and supplicating about everything, with thanksgiving, is incomplete. But there are three other passages of Scripture which have been a great help to me — even if they do "add up" to the same thing. I call them "The Big Three". If you are inclined to be "nervous" about things, to be depressed, or to worry, perhaps you may find the way to His peace through them. They are: Commitment, Acceptance, and Relaxation.

1. Commitment: in which we practice: (Psa. 37:5) committing (handing over) to the Lord the way we are about to take; and — (Prov. 16:3) the works (the things said, or done) we already have done, whether good or bad, including failures or blunders.

2. The grace of acceptance (Matt. 11:26) (Luke 22:42) (Job 1:21) in which we practise the acceptance of all that may come our way as *having been allowed* of God. Job did not say, as a brother beloved pointed out recently, "The Lord gave, and the devil hath taken away." Even though Satan was the actual offender, Job recognized that "not a shaft can hit unless the God of Love sees fit" (Amos 3:6b).

3. Relaxation: "Be still, and know that I am God" (Psa. 46:10). This command (as it is in Hebrew) can be well understood by our modern expression, "Relax". Relaxation of the Soul (the seat of the emotions) can be assisted greatly, as many have found, by practising relaxation of the Body as well. These be the Big Three, in so far as I have been able to learn the mind of the Spirit, as it is revealed in His Word. Add "thanksgiving", then you will have your guidance into His peace. You have fulfilled the conditions of Phil. 4:6.

Now, by way of illustration, let us say that Jack has trouble with mathematics. When exams come around his fears result in a highly nervous state, which only serves to render him more liable to failure. His sister, Jean, isn't up to the mark in some of her subjects, either. Besides, as a conscientious Christian, she has to take a lot of scoffing because she is "a square". Also, one of the teachers has the habit of "jumping on her" — all of which "gets on her nerves". Both of them pray earnestly for God's help in these trials, YET NEITHER OF THEM PRACTISE TRUE COMMITMENT — the very thing we are counselled to do by Psa. 37:5 and Prov. 16:3. Were they to humble themselves before the Lord, and instead of asking His help,

were to hand over to Him their problems for solution, trusting also in Him for His over-control of *themselves*, as His children (NOT the exams., or the scholars, or the teacher) they would make it possible for God to fulfil His Word, and so to relieve them of anxious care. A literal translation reads: "Roll on the Lord thy way; and trust upon Him, and He worketh".

Space runs out; and further comments on Commitment of our works, and on the grace of acceptance perhaps will not be needed — unless it be to remind ourselves that grace can be prayed down from heaven (Heb. 4:16).

Relaxation ("Be still") in Psa. 46:10 just means stop fussing, fidgeting and fretting. You are dealing with THE LIVING GOD! and if you have committed everything to Him, your only need is to relax in confidence in His all-sufficiency to over-rule where necessary, but particularly to *manage you, yourself*, in the fulfilment of His will. The results often are surprising! You will need to study, or to work, of course, as a matter of duty (Luke 17:10), doing it, also, *as unto the Lord* (Col. 3:23-24) . . . Make it your daily habit to follow the Big Three plus Thanksgiving, wherever you are, whoever you may be; then I can guarantee you will find your anxious care will disappear before the garrisoning peace of God.

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### CONTINUALLY

*"In those is continuance"*—Isa. 64:5.

SEEKING—"Seek His face continually"—1 Chron. 16:11.

WAITING—"Wait on thy God continually"—Hosea 12:6.

WALKING—"Nevertheless, I am continually with Thee"

—Psalm 73:23.

WITNESSING—"I stand continually upon the watchtower"

—Isa. 21:8.

SERVING—"Thy God, Whom thou servest continually"—Dan. 6:20.

PRAISING—"Offer the sacrifice of praise . . . continually"

—Heb. 13:15.

PRAISING AND BLESSING—"And they worshipped Him, and returned with great joy; and were continually in the temple, praising and blessing God. Amen."—Luke 24:53.

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An aimless life is a fruitless life. Let the energies of the soul be concentrated on one point. "This one thing I do." One thing done well brings more satisfaction than a score of projects merely dreamed about.

## NOTES ON NEW TESTAMENT WORDS

*Hector Alves*

## 4. Reconciliation

This word is found only three times in the King James Version of the New Testament. Reconciliation is a work of God in the heart of man. The Scriptures never speak of God being reconciled. No change requires to be wrought in the heart of God; "I am the Lord, I change not" (Mal. 3:6). But while no change requires to be wrought in the heart of God as far as His love to man is concerned, yet man requires to be reconciled to God. The verb form of the word "reconcile", means "to change thoroughly from". In Romans 5:10, 11, this is clearly brought out. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." The word "atonement" here, should be "reconciliation". See the Revised Version, Newberry Bible, Darby Translation, etc. "Atonement" is an Old Testament word; "reconciliation" is a New Testament word. Through the death of the Son of God the believing sinner has been brought into a peaceful relationship with God; reconciled to Him. Then we also learn from this portion that reconciliation is something that we have received from God. And not only that, but being restored to God's favour through the death of Christ, "we shall be saved by His life." More than that, "We joy in God" through the One "by whom we have received the reconciliation". We do not wait until a coming day to have this reconciliation as our own; we received it the day we trusted Christ.

In 2 Cor. 5:18 we learn that God "hath given to us the word of reconciliation". This is a ministry which God has given to His servants, to urge others to be reconciled to God. It is our privilege, yea, our duty to tell others that God is reconciling sinners to Himself, by the blood of Christ. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death" (Col. 1:21, 22). Not only is God now reconciling men and women to Himself, but He is yet going to "reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven" (Col. 1:20). But there will be no reconciling of "things under the earth", concerning which we read in Philippians 2:10, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

In Matthew 5:23, 24, we have reconciliation of a different sort. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before

the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." A different word is used here for "reconciled", in the Greek. The reason for that is because in this case it denotes a mutual hostility between two. The one brother has something against the other brother. Knowing this, the guilt is then upon both, and the one should be glad when the other comes to effect a reconciliation. If he is unreasonable and refuses to be reconciled, the guilt then rests upon him alone. It is well to keep in mind that though these verses are clearly Jewish, yet they are applicable to the church. They present a different case to that which we find in Mathew 18, verses 15 to 17; what a great deal of grief we might be spared if these injunctions were scripturally carried out.

### QUESTIONS AND ANSWERS

*Hector Alves*

#### *Questions.*

1. Is it right for a child of God in the fellowship of the Assembly, to buy shares in a "co-operative" and share its dividends? or to invest money in a project with the ungodly?

2. If, in the light of 2 Corinthians chapter 6, it is the unequal yoke, what should our attitude be toward those who insist it is just a straight business deal, or business venture, and not the unequal yoke?

3. It has been suggested that Luke 19:23, along with Matt. 25:27, give the Christian licence to put their money to usury, as in question 1; is this correct?

4. Is it right for one in an assembly to make a practice of buying mortgages at a discount, in order to make large profits from them.

#### *Answers.*

1. The meaning of a Co-operative, as given in the Oxford Dictionary, is, "A society for production or distribution of goods, profits being shared by its members." In the light of this definition, when a child buys shares in such a society, where the members are not all Christians, an unequal yoke is definitely entered into. 2 Corinthians 6:14 makes the path clear. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" etc.

Also, to invest money in a project with the ungodly would certainly constitute an unequal yoke. A good example is found in 1 Kings 22:49. "Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat **WOULD NOT.**" He had learned his lesson in regard to the unequal yoke business.

2. In "the light of this", when one "insists that such is just a straight business deal or business venture", after having been shown from the Word of God that it constitutes an unequal yoke, then 2 Thess. 3:6 would apply. A spiritually minded child of God would not be happy in the company of one who is walking in the disorderly path of the unequal yoke.

3. Neither Luke 19:23 nor Matt. 25:27 have any bearing on this subject. These words, spoken by our Lord to His disciples, in Matt. 25:27, were for the purpose of setting forth the unprofitable servant. In Luke 19 we have a different occasion, and a different audience, but the lesson to be learned is similar in some respects. That lesson is, that the one who is in earnest makes it his business to serve the Lord faithfully. He trades for God with his pound, and is rewarded for it. Certainly our Lord would not sanction a wrong principle.

4. "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? . . ." "He that putteth not out his money to usury, nor taketh reward against the innocent" (Psa. 15:1, 5). A brother may lend money without taking advantage, just as he might rent a house at a normal rental. An extortionate rate of interest, or taking advantage by discounting the principal, is wrong. A child of God should not make a practice of such a business. One would question the spirituality, and the personal, practical godliness of a brother who goes in for that sort of thing. Proverbs 10:9 immediately came to mind when reading this question: "He that walketh uprightly walketh surely; but he that perverteth his ways shall be known." "The brother who goes in for this sort of business is not walking "uprightly" nor "surely"; but his feet are set "in slippery places".

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### LOOKING AT CIRCUMSTANCES

We must not judge God's truth or steer our course by the light of circumstances. God's truth, like Himself, is unchangeable. We must beware of doing the wrong thing on the plea that circumstances are not favourable for our doing the right thing. It was through looking at circumstances that Jacob had recourse to duplicity in order to over-reach Esau. It was through looking at circumstances that Israel turned back in heart of Egypt. Circumstances are liable to great and rapid changes. Therefore we must not steer our course by that uncertain compass, but by the Word that is forever settled in heaven and changes not.

Christ had adversaries and slanderers; and wilt thou have all men thy friends and benefactors?

ness at home brother Lipke had to be away for a week, and John Wells of N. Ireland and Venezuela gave help. The latter is now preaching the Word in Collingwood. In the Bracondale hall Brethren Bousfield and Germain are preaching the Gospel.

**LONDON, ONT.**—J. Govan sought to help the saints with the ministry of the Word in Pall Mall. We understand that John Gray has moved here from Port Arthur, Ont.

**NEWBURY, ONT.**—L. E. McBain is preaching the Gospel, using the "Two Roads" chart.

**ST. THOMAS, ONT.**—The conference was a little larger than in the past, the Lord gave help to 8 of His servants who spoke the Word. An encouraging feature was the presence of many young believers. C. Fite went to Lakeshore and then returned here.

**MIMICO, ONT.**—A. Douglas has been ministering the Word from "the Tabernacle".

**MONTREAL, QUE.**—J. James has been giving helpful ministry in the Ogilvy hall and has now gone on to Sydney, N.S.

**CAMBRIDGE, N.S.**—L. K. McIlwaine went here for Gospel meetings and expected to be joined by John McCracken.

**ST. JOHN, N.B.**—F. Holder and G. Heidman were having Gospel meetings in this city.

**LANSE AU LOUP, LABRADOR**—The first assembly in Labrador gathered to remember the Lord on October 12, with 28 around His Table.

**EAST BOSTON, MASS.**—F. Pizzulli had well attended Gospel meetings and is now preaching the Gospel in Mechanicville, N.Y., with strangers attending.

**BLUE RIVER, WIS.**—The conference was one of the largest and 9 brethren shared in the ministry and the Gospel. The Word ministered was practical, searching and encouraging.

**WILLMAR, MINN.**—O. Smith and L. Debuhr are preaching the Gospel.

**GARNAVILLO, IA.**—P. Elliott and G. McKinley commenced Gospel meetings.

**MARION, IA.**—B. Dobson is telling out the Good News here.

**BLACK EARTH, WIS.**—S. Mick is encouraged with the interest.

**WEST UNION, IA.**—S. Hamilton has been having a long spell of helpful meetings with some interest among the unsaved.

**TACOMA, WASH.**—For the assembly correspondence—Joseph Thompson, 3706 W. Soundview Drive, Tacoma 66, Wash.

**CHICO, CAL.**—Hector Alves had ministry meetings for the Lord's people here, and later in Fresno and Long Beach.

**PHILADELPHIA, PA.**—C. Patrizio writes of his safe arrival home, after an absence of 5 months in Italy. He found many doors open for the Gospel and also a great need of sound teaching among the many assemblies of which he was able to visit 41. He found an open ear for the truth of God, and, had he had youth and strength to do so, would have been glad to have remained much longer.

**VENEZUELA**—Brother Williams writes of being in Caracas, where, in spite of the political unrest, the work of the Lord goes on. He and Sr. Naranjo are having meetings in La Lomaone where some souls already have professed.

**CUBA**—Please remember in prayer the workers in Cuba. The political situation is still quite unsettled. Because of this condition mail has been interrupted. We understand that brother Vern Markle has received no mail for some time except "Air Mail". Those writing to Cuba would be well to use the Air Mail service.



## CONFERENCES

**MONTREAL, QUE.**—We purpose, D.V., having our annual conference at the New Year season, commencing with a prayer meeting Jan. 1, in the Gospel Hall, 821 Ogilvy Ave., Jan. 2, 3 and 4 in the Town Hall, Mount Royal. Communications to W. E. Reid, 1610 Poncet, Montreal 12, Que.

**CAMDEN, N.J.**—The annual conference of the assembly here will be held this year in the Pennsauken Junior High School, U.S. Highway No. 130 and Merchantville Ave., Pennsauken, (next to Pennsauken Municipal Bldg.) on Jan. 3 and 4 — usual order of meetings. Prayer meeting will be in the Gospel Hall, 915 N. Front St. on Jan. 2 at 8 p.m. The Lord's servants walking in the "Old Paths" and teaching the same are welcome to minister the Word. Corr. A. W. Wilson, 5038 Clayton Ave., Pennsauken, N.J.

**WINDSOR, ONT.**—The annual New Year conference will be held, D.V., in the Gospel Hall, 644 Partington Ave. Prayer meeting will be at 8 p.m. Dec. 31st, and on New Year's Day at 10 a.m., 2.30 p.m. and 7 p.m. Visitors are welcome. Psalm 95:2. Correspondent, William Lever.

## WITH CHRIST

**YORK, N.Y.**—On Oct. 23rd, Joseph Ferris went home in his 89th year. He was in fellowship in the assemblies for over 60 years in Pittsburgh, Rochester and later in York, and was steadfast to the end. The funeral was taken by L. E. McBain.

**WINNIPEG, MAN.**—Mrs. Frank Hull passed into the presence of the Lord on Oct. 13 aged 32. The funeral, from the West End Hall, was very large. Her husband and two small children mourn her loss.

**HUNTSVILLE, ONT.**—Our dear sister, Mrs. Chas. Johnson, went to be with the Lord on Oct. 28 in her 89th year. She was saved over 70 years ago in Sweden and came to this country 66 years ago. She has been in assembly fellowship here for many years and was a faithful sister. B. Widdifield and G. Shivas shared the funeral.

**DETROIT, MICH.**—Our brother, Robert Bernard (brother of the late Mr. John Bernard, servant of the Lord) passed peacefully into the presence of the Lord on Oct. 10th. He was in fellowship in the Ferndale assembly for years but later in West Chicago Blvd. Prayer is asked for a married son, daughter and their families. The services were taken by J. Govan.

**AKRON, OHIO**—On Oct. 7th, while preparing to return to work after a period of illness, our brother, Wm. Cochrane, was suddenly called into rest. He was saved for 42 years and went on quietly and consistently with the assembly here. Prayer is requested for his widow and daughter who are in fellowship and for three married sons and their families. Brother J. Govan preached the Word at the funeral.

**SEATTLE, WASH.**—Our beloved sister in the Lord, Mrs. George Morrison, departed to be with Christ on Oct. 6th. She was born in Glasgow, Scotland, and born again there in 1902. She came to Seattle in 1911 and was in happy fellowship until the end. For 37 years, servants of the Lord were entertained in the Morrison home. Hector Alves spoke to a large company of saved and unsaved with words of comfort and Gospel. Prayer is requested for her husband.

**CLEVELAND, OHIO.**—On October 5th, Mrs. W. P. Douglas, passed away peacefully at the age of 93. She was the widow of the late beloved servant of the Lord, Mr. W. P. Douglas, who served the Lord for many years in the U.S.A. and in Canada. The funeral was taken by two sons of former fellow-labourers of brother Douglas — John Smith and Joseph Oliver.

**CLEVELAND, OHIO**—Our dear sister, Mrs. Ellen Stevenson, the sister of the late Harry McKee, went home in September. She had been in fellowship for forty years but had been ill for some time.