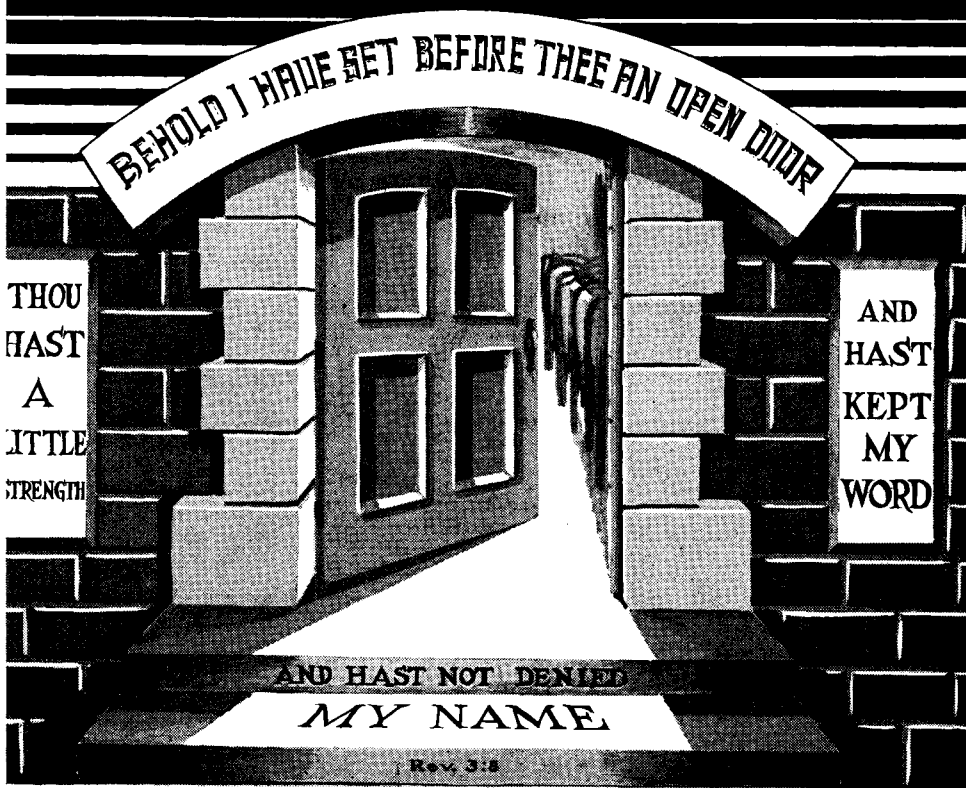


TRUTH and TIDINGS



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TO ALL OUR SUBSCRIBERS

With our last issue of the magazine, we enclosed a general year-end reminder that the subscriptions fall due at the end of the year. A few wrote to us under the impression that this was a bill for 1959, and they had already remitted for it. They had overlooked the bracketed statement on the reminder, ("Unless you have already remitted or are pre-paid"), and also the line at the close of the reminder, "If you have already renewed, please ignore this notice." We wish to thank the many who have already sent in their subscriptions. To those who have not yet renewed, we will greatly appreciate your prompt attention. Make all checks and orders payable to "Truth and Tidings, 26 Munro Blvd., Willowdale, Ont., Canada. Single copies, or up to four, to one address, \$2.00 per copy per year, in the Sterling area, 10 shillings per copy or 7 shillings for parcels sent to one address. Parcels in the Dollar area of five or more to one address, \$1.50 per copy per year.

To the many who have expressed their appreciation for help received through the magazine, we can only say "Thanks to you all"; this encourages us to go on to do this service for the Lord and His people.

BOUND VOLUMES

The requests for bound volumes in the past have increased year by year. This has encouraged us to have more of the volumes prepared than ever before. We hope there will be enough this year to supply the demand. We expect to have them ready for mailing early in the New Year. The price is the same as last year — Three Dollars post free to any address.

TIDINGS

LOUISVILLE, SASK.—The fall conference here was a time of real blessing with good attendance. A. Wilson, helped by others, preached the Word.

PINE CREEK, MAN.—J. Norris is preaching the Gospel here.

WINNIPEG, MAN.—H. McCreedy and T. Williams closed six weeks of meetings at which one woman professed, others were troubled and God's people were also helped through the faithful preaching of the Word.

SAULT STE MARIE, ONT.—The Gospel was faithfully preached by John Gray and S. Maxwell and some souls professed to be saved. It is hoped to have a baptism here shortly. Local brethren have been carrying on meetings in Echo Bay and Sylvan Valley with a few professing faith in Christ. Assembly meetings are well attended.

NEWBURY, ONT.—Four weeks' Gospel meetings by L. E. McBain with the "Two Roads" chart were well attended by saint and sinner with blessing to both.

THE MANIFOLD MERCIES OF GOD

Part 3

A. W. Joyce

In our last paper on Nehemiah 9, we looked at the DIVINE PROVISION which God made for Israel when on their wilderness journey, — the MANNA for their food and the WATER out of the Rock for their refreshment. Let us briefly notice now the divine provision for their clothing and shoes. "They lacked nothing; their clothes waxed not old, and their feet swelled not" (Neh. 9:20-21).

"Their clothes waxed not old." How different this is to the fabricated story of the Gibeonites in Joshua 9. They appeared with old shoes, old clothes and old bread, claiming that they had taken "a very long journey". The children of Israel were on a forty year journey and yet the Lord cared for their clothing. Every one of us who have trusted in Christ, have received the "garment of salvation", the "righteousness of God" which was imputed to us at conversion's day. This garment never wears out or becomes thread-bare. It is well for young Christians to realize our perfect standing before God, which even our misbehaviour does not affect, and time does not alter. Even the transfer from earth to heaven at death, still finds the believer perfectly fitted to stand in the very presence of God.

Jesus the Lord our righteousness!
Our beauty Thou — our glorious dress;
'Midst flaming worlds whilst thus arrayed,
With joy shall we lift up our head.

Till we behold Thee on Thy throne,
In Thee we boast, in THEE alone,
Our beauty this, our glorious dress,
Jesus, the Lord, our righteousness.

The perfect standing of the believer before God, properly understood, will never make the true child of God careless, because he is secure. It will rather draw out the adoring wonder and worship of the heart to the One Whose suffering and death has made this standing possible.

Of course there is certainly a practical side to the truth of the Garment of Salvation. In the Word of God, the garments also speak of habits and character. The world cannot see our "standing in Christ" but people can and do narrowly examine the Christian's state and behaviour to see if it is consistent with the high standard which Christianity demands of all who profess it. So, in this practical sense, we are exhorted to "Put off . . . the old man and . . . put on the new man, (Eph. 4:22, 24), see also Roman 13:12-14).

"Their feet swelled not." "Thy shoe is not waxen old upon thy foot" (Deut. 29:5), Moses reminded Israel at the close of the wilderness journey. Their shoes did not need to be replaced, nor did their feet become uncomfortable or inflamed through forty years of travel through the desert. How very important for a marching people! What a Divine mercy this was to them and is to us today! When the prodigal returned repentant from the far country he evidently appeared barefoot, but the father's grace soon remedied this. Not only did he cry, "Bring forth the best robe," but also "Put . . . shoes on his feet".

Part of the armour, provided by God for the Christian to meet and overcome the attacks of our spiritual foes in Ephesians 6:13-18, is the covering of the feet — "Your feet shod with the preparation of the Gospel of peace." What better prevention from the defiling effects of contact with the world, than to be happily engaged in giving to the world the Gospel of the grace of God? To the Lord the feet of the Gospeler are not only protected but they are also beautiful in His eyes. "How beautiful are the feet of them that preach the Gospel of peace" (Romans 10:15). When this protection is neglected and our feet do become defiled thank God the gracious One Who took the defiled feet of the disciples into His own hands and washed them, is still ready to cleanse us "by the washing of the water by the Word".

A Divine Inheritance

The next of the manifold mercies of God mentioned in Nehemiah was the inheritance in the land of Canaan. Away back in the land of Egypt, God had promised to give His people Israel a land "flowing with milk and honey". God did not disappoint them. "Thou gavest them kingdoms and nations . . . So the children went in and possessed the land . . . And they took strong cities, and a fat land and possessed houses full of goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance . . . and delighted themselves in Thy great goodness" (Neh. 9:22-25). The literal inheritance with its temporal blessing which Israel received, typifies and finds its fulfillment in the spiritual inheritance which the believer in this dispensation now possesses, and, we believe, should enjoy in a far greater measure than often is the case. The cost of our spiritual blessings is beyond our power to estimate. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). The value of our inheritance in Christ may be estimated by the price our Lord paid in order to purchase it for us. Ephesians 1 tells us that God "hath blessed us with *all spiritual blessings* in heavenly places in Christ." Peter tells us that we are begotten "To an inheritance in-

corruptible, undefiled, and that fadeth not away" (1 Peter 1:4). How much more contented we would be with our present lot, how much more appreciative of our blessed Lord, and how much more spiritual and unworldly would our lives be if we entered more fully into the rich inheritance and all the spiritual blessings which we have in Christ? The blessings — we can enjoy now. The inheritance — we have in prospect and shall enter into possession of at the coming of our Lord. Meantime we are exhorted, "Seek those things which are above . . . Set your affection on things above not on things on the earth . . . When Christ Who is our life shall appear, then shall ye also appear with Him in glory" (Col. 3:1-4). "All things are yours . . . and ye are Christ's and Christ is God's" (1 Cor. 3:21, 23).

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.

Divine Restoration

As we contemplate all that God has done for us and given to us, one naturally feels like exclaiming, "But what a failure I have been, after all God has done for me!" And even for this failure, God has made provision. In Nehemiah 9, after enumerating Israel's blessings we read, "Nevertheless they were disobedient, and rebelled against Thee and cast Thy law behind their backs," etc. The Lord then delivered them into the hands of their enemies, and, "in the time of their trouble, when they cried unto Thee, thou heardest them from heaven; and according to Thy manifold mercies, Thou gavest them saviours, who saved them out of the hand of their enemies." Again and again, the Lord in longsuffering and rich grace raised up deliverers for Israel and restored them to Himself. Thank God we have a Perfect Saviour at the right hand of God. He died to save us from Hell, He lives to save us day by day from the power of sin. As our ever-faithful Advocate, He meets the need of a failing sinning people, maintaining us in our standing before God on the merits of His great, propitiatory work on Calvary's Cross. Our responsibility is to "confess our sins" and then we prove the truth of His Word, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). If there is one who scans these lines who feels defeated and discouraged, if one has heard the voice of the tempter whispering in his ear, "God will not bother with you any more, you have failed Him too often", may the Lord encourage your heart. **OUR GOD IS THE GOD OF RESTORATION.**

Though I forget Him and wander away, still He doth love me
wherever I stray,
Back to His dear, loving arms do I flee, when I remember that
Jesus loves me.

THE SOUL'S DESIRES

G. G. Johnston

Those things which are sought after — the desires of the creature — are an evidence of its nature. The hen, or turkey, has no desire to swim in water, while this is the delight of the duckling, shortly after it is hatched. Men and women have their desires, which only prove their nature.

Great pleasure is shown by the parents, their friends and relatives, as they view the newborn child, and remarks are heard about the little "innocent thing", but time reveals the tendency to choose the evil and refuse the good, an evidence of a fallen nature. As time goes on there are increasing signs of enmity toward God, a wilfulness that manifests itself in rebellion in the heart, and is often expressed in words.

The life of the unconverted is spoken of in Ephesians 2:3, thus: "The children of disobedience, among whom also we all had our conversation (manner of life) in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind."

This enmity, or opposition to God, may be manifested in varying ways. The Lord Jesus' name was degraded in the ribald songs of the tavern, (Psalm 69:12), and the licentious, immoral folk mocked at the moral code set up by the Son of God, while the scribes, pharisees and religious people hated Him because He exposed their hypocrisy and sham. His claim, that all men need a "new birth" was rejected as unreasonable, and impossible as well.

But, the purpose of the preaching of the Gospel is just that. Man is declared hopelessly lost in his sins, that he may reject all human righteousness and turn, repentant and broken, to put on the righteousness of God in Christ. He sees clearly that Christ died for his sins on Calvary, and trusting Him as his Saviour, he experiences a marvellous change.

What has actually taken place? Has the old sinful nature, with its desires so opposed to God, been destroyed. He experiences new desires. Are the old ones gone forever? This is sometimes a serious problem to the newly converted person. He wishes never to sin again, but he does. And why? Has he not a new nature? He has, if truly regenerated by God's Spirit. Then, why does he still sin, though his desire is against it? In the writings of the apostle Paul to converted people, we find such words as: "The flesh lusteth (desireth) against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

The New Testament teaches clearly that a true believer has two natures, the one (called the flesh) is evil in kind, and desires what is

opposed to God, the other is only good and cannot sin, because it is of God (1 John 3:9). The Christian's daily concern, while he is in the body, should be to "put off" the old man (the Adam nature), and "put on" the new man (Christ), as in Colossians 3:8-12.

The word "conversion" means "change", and the truly converted person has changed desires. The novel, the comic strip and the obscene reading are changed for the Word of God, and such reading matter as is edifying and profitable. Before, he was obsessed with the desire to meet old friends and cronies, sometimes in questionable places, where the conversation was often coarse, or even defiling. Now he turns from that sort of company, and from such places, and finds pleasure in meeting those whose conversation centres around the Lord, and things spiritual. He once employed every device to offset the effect of the Word of God upon his conscience; now the language of his heart is: "Search me, oh God, and know my heart . . . lead me in the way everlasting" (Psalm 139:23).

In unconverted days, he desired greatly to be allowed to "please himself". Now, he experiences a burning desire to please the Lord who redeemed him with His most precious blood. His ambition to get riches and honour in this world are replaced by a deep yearning to be rich in spiritual things, to be like our Lord Jesus Christ. He is sadly conscious of failure to attain to all his desires for what is righteous and good, but it is evident to all that they have been begotten in his heart, and he daily seeks the grace of God to be rid of the evil and to possess the good. Are these evidences of conversion present in the reader? Is there proof of an inward work of grace that creates desires after holiness and purity of life? Has there been a real conversion?

KNOWLEDGE AND WISDOM

Knowledge and wisdom, far from being one, have ofttimes no connection.

Knowledge dwells in heads replete with thoughts of other men,

Wisdom in minds attentive to its own.

Knowledge, a huge, unprofitable mass, the mere material on which wisdom builds,

Till hewn and shaped and fitted to its course

Doth but encumber whom it doth possess.

Knowledge is proud, that he hath learned so much;

Wisdom is humble that he knows no more.

The valley of the shadow of death is the brightest place we shall ever find this side of heaven, for the Light of the world is there.

FOR CHRIST'S SAKE

J. Evans, Australia

As we are now on the threshold of a New Year, we may be wondering what would be the best resolution to form, or what motto to adopt, in order to make this year our best for bringing glory to our God. The Scriptures furnish us with the above title, which can be used as a resolution or as a motto, and especially as a *motive* for all our service for our Lord Jesus Christ. This will insure us to live more wholly for His glory. It was the Apostle Paul's motive for all his life-work for Him, and he bids us to be followers of him as he also followed Christ.

We have the greatest possible incentive to do this because of what Christ did FOR OUR SAKES. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). There is a divine law that, "with what measure ye mete, it shall be measured to you again," and in human life there is a natural law of reciprocation which can be motivated in two ways — by hate and by love. If an injury has been received, the natural heart wants to reciprocate. If loving, sacrificial acts are done, then we are moved to return them, if possible. Love begets love.

Christ "for our sakes" became poor; went about doing good; became the Man of Sorrows; suffered agony in Gethsemane; the anguish of the cross with the darkness and the hiding of God's face; bore the assaults and insults of a hateful mob. He died for our sins, and, finally conquering death, He arose in a triumphant resurrection. Because of all this, we are constrained to love, serve and suffer, if needs be "for Christ's sake".

As we are led to behold our Saviour's blessed Person, and as we view the scarred head, the wound-prints in His hands and feet and side, shall we not resolve for Christ's sake,

"Were the whole realm of nature mine,
That were an offering far too small.
Love, so amazing, so divine,
(Shall have) my heart, my life, my all."
For we realize He is worthy of it all.

God blessed the house of Potiphar and the house of Pharaoh for Joseph's sake. God blessed some of the kings of Judah for David's sake. David blessed Mephibosheth with the kindness of God for Jonathon's sake, so God blesses us for Christ's sake.

Paul gives us seven references to these three, and kindred, words.

Let us look at the remarks of Paul concerning them, and we shall see what a wide scope we have in our service for Him. "We preach not ourselves, but Christ Jesus the Lord; and ourselves YOUR SERVANTS FOR JESUS' SAKE" (2 Cor. 4:5).

We preach not ourselves; self does not enter into it; nor our fancies nor opinions, but Christ Jesus the Lord. All the lines of Christian doctrine centre in Him. We are but earthen vessels setting forth this treasure, that the excellency of the power may be of God, and not of us. There is excellency of power in the Gospel of Christ to enlighten the mind, to convince and convict the conscience, to convert the soul and to rejoice the heart.

"Your servants" is a remarkable expression, when we consider the state of those Corinthians whom he had served and to whom he was writing. Some of them were carnal, puffed up, licentious, held heresies, and the more Paul loved them, the less he had been loved. Still the apostle did not leave them to their deserts but said, "This is the third time I am coming to you." In 1 Cor. 9:19, he says, "I made myself servant unto all, that I might gain the more." How could Paul love and serve such an unloveable, selfish people? He could not do it naturally but he could, and did, love them "for Jesus' sake".

Many missionaries since then have gone and served among people whose habits have been filthy and nauseating. What made them put up with it all? It was for Jesus' sake. They followed the example of the One "Who came not to be ministered unto, but to minister and to give His life a ransom for many."

2 Cor. 4:11. "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." See also Rom. 6:3, 5. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." We have been crucified with Christ. We have died to all that is of carnal self.

How Is This Dying Experienced?

When we are set at naught, forgotten, slighted, insulted or assaulted and can rejoice that we are counted thus to suffer for Christ's sake — that is dying to self. When our wishes are crossed and our good is evil spoken of, our advice disregarded, our opinions ridiculed, and we take it all in a Christ-like silence, when by nature we are passionate and revengeful — that is dying to self.

When we have the ability to be highly successful in the world, yet are content in any state, exalted or abased, suffer adversity or losses, content to be a nobody that Christ may be all in all — that is dying to self.

When in the will of God, adverse circumstances cut right across our path and our plans, our hopes and our ambitions are unrealized and yet we can say in truth, "Thy will be done," — that is dying to self.

When afflictions, bereavements and loneliness come into the life and we find that He keeps us in perfect peace, with our minds stayed upon Him because we trust in Him (Isa. 26:3), — that is dying to self.

In proportion as we die to self, the life of Jesus is manifest in our mortal flesh.

Martyrs have been literally delivered unto death for Christ's sake. They have been subjected to every form of suffering that man, inspired, by the devil, could invent. Some were set alight to burn as human torches, others were thrown to the lions in the Colosseum for the entertainment of their foes, others were burnt at the stake or frozen to death.

"WE ARE FOOLS FOR CHRIST'S SAKE" (1 Cor. 4:10). If I were asked for the definition of a fool, I would say "He is one who makes choices contrary to his own best interests or welfare." King Saul, Nabal, the rich farmer of Luke 12:16-22, the man of Psalm 14:1, are some examples of this. In the eyes of the world, Paul did this, for he had education, gifts, qualifications, to enable him to have reached the pinnacle of fame or to have enjoyed the most lucrative of positions. But Paul did not act or live for the advancement of personal interests but wrote, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands: being reviled we bless; being persecuted we suffer it: being defamed we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day (verses 10-13). And in verse 9, We are "as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." This may be an allusion to the awful spectacle of the Roman amphitheatre, where men had to fight with wild beasts and gladiators fought with one another to the death. Paul and his fellows would thus suffer "FOR CHRIST'S SAKE".

(To Be Continued)

THE LOCAL ASSEMBLY AS "BODY OF CHRIST"

O. B. Wyllie

The subject is one of special importance; for this aspect of the local assembly, more than any other, unfolds its true spiritual character to the submissive heart. And it is only in the light of this teaching that other related subjects, such as reception, discipline, rule and ministry can be clearly understood.

Let us be careful at this juncture to avoid any confusion of our subject with that of "the Church which is His body", of Eph. 1:22-23. We again emphasize the fact that this latter, sometimes spoken of as the Universal Church (and some would call it the Dispensational Church), embraces every born again soul, every true believer of this present Age of Grace, irrespective of their ecclesiastical affiliation. What we are now considering is a gathering to the Name of the Lord Jesus Christ in a specific place. This, as most readers are aware, does not often include every believer of that place. It is true that it is God's desire that each of His children of the locality be gathered with it; but many of His own are still found continuing in the confusion of Christendom, still not subject to divine principles, by the power and authority of which obedient saints are gathered, and an assembly after the New Testament order formed.

It was to one such assembly, the church of God at Corinth, that the Apostle Paul wrote, "Now ye are body of Christ, and members in particular" (1 Cor. 12:27). It is to be observed that he wrote "ye" and not "we", as would have been required had the words been of general application to all believers everywhere. The late Mr. W. E. Vine points out that "the stress is on the word 'body' and what it suggests, while the 'ye' is emphatic. The proper rendering is 'ye are body of Christ' and members in particular" (1 Cor. 12:27). It is to be observed that he wrote "ye" and not "we", as would have been required had the words been of general application to all believers everywhere. The late Mr. W. E. Vine points out that "the stress is on the word 'body' and what it suggests, while the 'ye' is emphatic. The proper rendering is 'ye are body of Christ' (not ye are Christ's body, which puts emphasis on 'Christ'), that is to say 'body of Christ' is the special quality or condition of the assembly as a whole of which each individual forms a member."

As personality and character can only be expressed through a body, so it is the purpose of God that the local assembly as "body of Christ" exemplify the character of Christ. The realization of this high calling will give right value to the spiritual condition of the assembly in relation to Gospel testimony. The Spirit of God still

broods over the dense darkness of souls in the midst of whom our testimony is set, awakening some to a sense of their need of Christ, and raising the query within them, "How may I know Him?" Each one gathered to His Name would do well to ask, would it be a safe guide to such in my locality if the answer were given, "Go yonder to that assembly of Christians, hear what they teach, observe what they practise and their manner of life generally; you will thus see Christ manifested, for they are 'body of Christ'."

We do not overlook the responsibility of going forth from the assembly to bear the Gospel to those without (1 Thes. 1:8); but we would underline the fact that spiritual power in outward testimony demands a right condition within.

The first thing that was needed for the correction of the carnal and disorderly Corinthians was that they "be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). "Impossible," say some. "How can so many of varying personality and temperament be brought into such unity?" To admit the impossibility, beloved brethren, is to reject the divine pattern. A body is a perfect unity. "Ye are body of Christ".

AFFLICTION

Affliction never yields its proper fruit unless we can say, "It is good for me that I have been afflicted" (Psalm 119:71). There is certain fruit that does not ripen until it is visited by the biting winds of winter. So it is with many — perhaps with most — of the saints. After the chill winds of adversity have blown upon us — after the frost of trial has visited us — it is often only then that the spices really begin to come forth. Affliction has a wonderfully mellowing effect. But, certainly, the believer who has passed, or is passing, through that furnace has an experience all his own — provided always that he has accepted the affliction as from the Lord. Such afflicted ones are truly poor in spirit. Their faith has been put to the test, and has borne the strain. They have been tried, and they have come forth as gold (Job 23:10). They have not only proved the goodness of God in the darkest hour; but they have acquired an experience that qualifies them in a special way to cheer the distressed, and to comfort the sorrowing, with that comfort wherewith they themselves have been comforted of God. How precious is the trial of faith!

In the valley of the shadow of death we are to walk, not run. This means no fear and no defeat.

THIS YEAR ALSO

(Luke 13, 6-10)

J. James

These words are taken from a very remarkable and solemn parable uttered by the Lord Jesus Christ. Let me suggest three ways in which they can speak to us. Firstly: What will this coming year mean to the Lord of the vineyard? He has come for one, two, three, or even more years to His vineyard, but on every one of these occasions He has met with disappointment. This year also? Will this year be another year revealing the tenderness and patience of God in longsuffering toward us, or will He administer righteous rebuke and judgment? Will He bear with our barrenness for much longer, and give us space and time to amend, and bring forth fruits meet for repentance?

The whole context in which this parable is set should bring us to a solemn consideration and test of the reality of our profession. Why should we test ourselves thus? It is because the Lord God of the Vineyard is seeking fruit from our lives, and because He has authority to cut down as well as to patiently wait. What will this year mean to the Lord of the Vineyard? Secondly: "This year also" says the vinedresser; and what will this mean for Him? Listen to His words: "Let it alone this year also, till I dig about it and dung it." It is apparent from these words that the vinedresser was willing to exercise patience, love, labour and industry upon this tree. He pleads: "Give me another year and I will do my utmost to cause it to bear fruit."

In the vinedresser we are reminded of the Holy Spirit and His activity. Without the Holy Spirit digging and softening our hardened hearts, and cultivating them with His grace, we could never produce fruit. But often this Vinedresser comes and finds no response. He is grieved and quenched, and there is no fruit. However it may be in the Divine counsel He will exercise another year of ministry deep down at the roots of our spiritual being. How much we should thank God for such a Divine service in our hearts and lives as He feeds us for fruit and sweetness. This year also! This year of industry and service for the Divine Vinedresser. Thirdly: What will this year mean for the tree? There comes an end to the patience of the Lord of the Vineyard — there comes an end to the service of the Vinedresser. When these two things terminate, then comes the end of the tree, for it is cut down. This year may mean one of two things for the tree, viz. "IF IT bear fruit . . . and IF NOT, then after that thou shalt cut it down," i.e., either barrenness or fruitfulness

Will this year mean for you — for me — fruitfulness? Remember,

then, the degrees in fruit-bearing in John 15, namely, "fruit", then "more fruit", and finally, "much fruit". Shall we be tempted away from fruit-bearing? In Jotham's parable (Judges 9) the fig tree at the request of the other trees to come and reign over them said: "Should I forsake my sweetness and my good fruit . . . ?" What a wonderful condition! Or will this year mean further barrenness (2 Pet. 1:8). There is a grave danger here "for every branch in me that beareth not fruit, He taketh away."

May this coming year of grace, then, be one of fruit for God; results for the Vinedresser's toil; and real value and purpose in the tree.

THE WORK AND THE WORD

The *work* of Christ, finished once for all upon the cross, is the *means* of the sinner's salvation. The *Word* of God, which endureth forever, is the ground of his *assurance* of that salvation. The work of Christ makes safe; the Word of God makes sure.

Nothing can be added to the finished work to make it more complete. Neither prayers, nor works, nor tears are needed from the sinner. All has been *done* to God's eternal satisfaction. The proof of this is Christ raised from the dead. Had there been a single jot of the work unfinished, a single demand of God unfulfilled, the resurrection of Christ would have been impossible. His resurrection is the seal of a satisfied God upon the perfect atonement which Christ has wrought. What satisfied God should surely satisfy man. When it does, there is reconciliation, salvation, peace.

So long as the sinner wants to *do* something, to *add* some merit of his own to the perfect work of Christ, or to find some *cause* in himself for the acceptance of it, he remains afar off and in the dark. God is jealous for the honor of His Christ. He will allow nothing to be put up alongside of Him. It must be *Christ alone* for salvation, and the *Word alone* for assurance.

Not even the work of the Spirit within, nor the results of that working, are the ground of peace. The finished work of Christ, the complete and accepted atonement which He made, is the only ground for peace with God. The Word declares it, and faith receives the testimony of God. No feelings, no evidences, no experiences will God give to make His Word more sure. It is enough.

"It is finished, yes indeed,
Finished, every jot,
Sinner this is all you need,
Tell me, is it not?"

Are you satisfied with it, with the bare Word of God alone, to give the knowledge and assurance of your salvation? Accept *Christ's work*, dear soul, and believe *God's Word*. Christ alone saves; the Word alone assures. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:6).

"I seek no other argument,
I want no other plea,
It is enough that Jesus died
And rose again for me."

THE WRATH OF MAN SHALL PRAISE THEE

Wm. Williams

The first time that we read of the wrath of man is in connection with Jacob's word concerning Simeon and Levi, "They are brethren, instruments of cruelty are in their hands . . . cursed be their anger for it was fierce; and their wrath for it was cruel." Then Jacob tells how they slew a man and in self-will they digged down a wall. They were of the type we call "hot-headed". In Gen. 34:25, we read, "Two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each his sword, and came upon the city unawares (R.V.) and slew all the males." They avenged the dishonour done to their sister. God used their wrath to punish the man who dared to dishonour one of His chosen people.

Now turn to Numbers 25:5-13. Phinehas was of the tribe of Levi. Here we see him using his javelin to turn away God's wrath from the children of Israel. God can make the wrath of man to praise Him. Look also at the proud Pharaoh as he boasts at the head of his six hundred chariots: "They are entangled in the land, the wilderness hath shut them in" (Ex. 14:3). But notice how God made the boasting king's wrath to praise Him. "Then sang Moses and the children of Israel this song unto the Lord, and spake saying: I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea" (Ex. 15:1).

Let us now look at Daniel (3:19) "Then was Nebuchadnezzar full of fury . . . and commanded that they should heat the furnace one seven times more than it was wont to be heated . . . Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. . . Then Nebuchadnezzar the king was astonished . . . Did not we cast three men bound into the midst of the fire? . . . Lo, I see

four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God . . . Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego Who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god but their own God." Here is a fine example of how the Lord can make the wrath of man to praise Him.

Now let us turn to Luke 23:31 — "And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, verily I say unto thee, today shalt thou be with me in paradise." Here God turns the wrath of man to receive praise from a dying thief and in verse 47, from a Roman centurion — the one a breaker of the law and the other a protector of the law.

One more example: In Acts 9:1, "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem . . . And he said, Who art Thou, Lord? and the Lord said, I am Jesus Whom thou persecutest . . . And he trembling and astonished said, Lord, what wilt Thou have me to do? . . . And straightway he preached Christ in the synagogues, that He is the Son of God." Thus again, God made the religious wrath and bigotry of Saul to praise Him. It would seem that the greater the wrath and hatred, the greater God's power was made known with the subsequent praise.

Some Christians, before they were saved, were so spineless that one wonders how they ever came to believe, with so little conviction and anxiety. But alas! alas! they profess, get baptized before the preacher leaves, sit at the Lord's Table; but they seem to have so little discernment about the things of God. They would rather compromise than earnestly contend for the faith. Let us have some of Daniel's spirit —

"Dare to be a Daniel, Dare to stand alone,
Dare to have a purpose true, And dare to make it known."

It is the valley of the shadow of death, and a valley always has higher ground on the other side.

CLOUDS CAN HAVE TWO SIDES

Mervyn Paul

New Year's greetings to all readers of this column! — But before beginning my subject, let me make a humble apology to the numerous correspondents whose good letters I have been unable to answer. They have been cheering and encouraging, and for every one of them I would thank the writers most heartily. It just hasn't been possible to keep pace with any but those which tell of pressing problems — all of which require to be set before the Lord, with a waiting upon Him for His solutions. This takes much more time than to write notes expressing my own opinions — which could be of no value to anyone. So, dear reader, if you should be one of the neglected ones, may I ask for your forgiveness and indulgence?

Another New Year! And how much we should like to be able to peer into the months which (if the Lord be not come) may lie ahead, to see what they will bring us, especially for numbers who are out of work, or who may be ill. Will unemployed ones get their jobs back? Sick ones recover? Will there be joy and success — or sorrow and loss? Indeed, one of our hard-to-accept lessons is that a life without sorrows aplenty would be disastrous. So determined are some of us to try to make our pleasurable dreams come true that anyone who may mention sorrow's possibility suffers immediate rejection as a joy-killer — a "sad sack", as the slangsters say. Nevertheless, as Mary Dana declared:

"Clouds and darkness oft distress me;
Great and many are my foes;
Anxious cares and thoughts oppress me;
But my Father knows."

So, since many dear ones are beginning 1959 with clouds of anxiety, depression or grief hanging over them, let us consider them for a while.

There are many kinds of clouds, of course. Some are occasioned by unconfessed sin, or by disappointment, worry or resentment. Persecution, or suffering and sorrow cause others to come; and sometimes the deepest, darkest of all are those of doubt, or unbelief. But whatever their origin may be, they often shut out heaven's light, so making us easy marks for the Powers of darkness. Wise it will be, then, to seek to understand as much as may be possible about them, *especially since every cloud may become* A CLOUD OF REVELATION. In illustration of this, consider the Pillar of Cloud which went from leading Israel to stand behind them, between their camp and that of the Egyptians. For it was "a cloud and darkness" to their

enemies, but also an out-shining of blessed light during the dark hours of Israel's Red-Sea experience (Ex. 14:19-20). **THAT CLOUD WAS TWO DIFFERENT THINGS TO TWO DIFFERENT LOTS OF PEOPLE**, and at the same time. The reason was most important: *God was in that cloud!* To the God-ignoring Egyptians it meant only darkness, difficulty, confusion, and more perplexing problems. But to the God-fearing, redeemed ones of Israel *it glowed as a revelation of the over-shadowing presence and protection of the Almighty*, requiring of them only their trust and obedience for the fulfilment of its promise.

Now let me digress to outline two or three common kinds of clouds experienced by young Christians. Many years ago Elsie's girl friend, Helen, met a youth who was attracted to her and asked for a date. Fearful of confessing Christ, she made excuses for refusing him. However, he was persistent; so she compromised, accepting his date if he would promise to come to the Gospel meeting with her. He agreed. She did not enjoy her evening out, and had a bad conscience about it, but succeeded in convincing herself she had done it for his good, hoping he might get saved. Car rides and other dates followed, for Helen found it harder and harder to refuse him. Then one night he professed to get saved. Helen was overjoyed; but when, soon after, he started to get "serious" she realized she hadn't counted on that, for she was still in high school. Of course she had been faithfully warned that her path had been taken in denial of the Lordship of Christ; but young people seldom respect the counsel of their elders. They usually feel that no one can understand their affairs so well as they, themselves. Well, Elsie, convinced that Helen had done well in getting the boy-friend out to meetings, followed her example. Didn't the boy-friend profess salvation? And didn't that show that the older Christians had been all wrong? So, completely forgetting 1 Sam. 2:30, she began her own romancing. Results: Helen married the boy-friend (who promptly threw up his profession) finding out too late that she had earned herself a cloud which was destined to last until he died many years later. And fun-loving Elsie had to be "read out of the meeting", to carry her own special cloud for the rest of her days. Both of them found out that when God uttered the last half of 1 Sam. 2:30 *He meant what He said!*

Jim's story was quite different. Before conversion he had been leader of his gang; but so soon as he sought to take his stand as a Christian, the fellows began to give him a hard time. Clouds of Reproach and Persecution darkened his life for many days. But little by little (Deut. 7:17-22) they withdrew from him; for not wanting Jim's Saviour, neither did they desire the company of His child: Then one day his clouds lit up with the very light of heaven.

No longer dark and threatening, he read in them a glorious promise. Read Matt. 5:11-12, and you will see why.

Elihu, you may remember, counselled Job to take a second look at his black clouds (Job 37:21); for in spite of his youth, he had learned that *the sun never ceases its shining*. The clouds only make it appear to be so. This thought brings me to Bill's case, who was out of work — again. By nature a chronic worrier, the Lord turned his attention to Col. 3:24b: "Ye serve the Lord Christ." Taking it to himself literally, he realized he wasn't out of work at all, since his Master was still in business. *He then made it his practice to report to the Lord for work every morning*. Having prayed, he would wait quietly before Him for instruction. Sometimes his thoughts were turned to tract distribution, as his job for that day. At times they were directed to the need for help at home, or for other people. But always His heavenly Master (Matt. 23:10) had work for him to do. And quite as realistically did Bill expect Him to supply his daily needs. *And He did*, never once failing him. True it is that for three days' work he once was paid with a bag of woody turnips. Yet, since the Lord was his Master, this mattered little. It only meant the Lord would supply his needs in other ways — see what I mean? Thus Bill's dark clouds became reflectors of heavenly light when he believed, and dared to act upon, their revelation to him of Col. 3:24b.

ADDRESSING GOD

It is reported that a man who was grieved at the use of the word "you" in addressing God in prayer compiled the following facts about the use of the words "you", "thee", and "thou" in the Bible:

—In our English Bible the word "you" is found in 2,011 verses.

It is used when God addresses men and when men address one another, but never when man speaks to God.

—In the book of Psalms, "you" and "yours" occur thirty times and never in addressing God, but "thy" and "thou" occur 2,860 times. Solomon's great prayer recorded in 2 Chronicles uses "thy" 61 times, but "you" is not to be found.

—The Prayer of our Lord in John 17 lacks a single "you", but contains "thou" and "thine" 41 times.

In view of these facts, it seems only proper that we address God according to the pattern set forth in His Word. God is sovereign, eternal and infinite. As such, He deserves utmost respect from His creatures.

While "thee", "thine", and "thou" may not be familiar terms to the world in general, it is for that reason that they lend themselves aptly to addressing God in a distinctive and reverent manner.

—Selected

NOTES ON NEW TESTAMENT WORDS

Hector Alves

5. Propitiation

The word "propitiation" is found only three times in the New Testament. "Whom God hath set forth to be a propitiation through faith in His blood" (Rom. 3:25). "And He is the propitiation for our sins" (1 John 2:2). "God . . . sent His Son to be the propitiation for our sins" (1 John 4:10). It is found in other forms, viz., "God be merciful (propitious) to me a sinner" (Luke 18:13) "And over it the cherubims of glory shadowing the mercy-seat" (propitiatory) (Heb. 9:5), etc.

Reconciliation (the word which we considered last month) is the effect of the death of Christ manward, propitiation points to the effect of that same death on the Cross Godward. By the blood of Christ man was reconciled and God was propitiated. The meaning of propitiation is, that which appeases. The words of 1 John 4:10, quoted above, would tell us that it was God's love toward man that brought about propitiation. The propitiatory work of Christ on the cross did not induce God to love the sinner, but it did open up the way for God to come out and deal with the sinner in grace on righteous ground. Sin separated God and man; God's righteous claims must be met; only Christ could meet them. In His body the propitiation was made; He offered Himself as an expiatory sacrifice. "Whom God hath set forth to be a propitiation" is a declaration of divine righteousness. God's righteousness has been satisfied by the death of His sinless Son, and so He can now be merciful to the believing sinner. When the publican said, "Be merciful," or "Be propitious to me a sinner," our Lord said, "I tell you, this man went down to his house justified." So, from this we learn that propitiation is the true ground of justification. This also is clearly set forth in Romans chapter 3, "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation."

Let us look at the word in Hebrews 2:17, where there is a doubt in the minds of some as to the meaning. "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 (propitiation R.V., Newberry, Darby, etc.), for the sins of the people. There are some who believe that this refers to the present ministry of our Lord Jesus Christ. Certainly the tense of the verb would lead one to think so; but here we have brought before us the one eternal act of the Lord Jesus. "The death of Christ being the necessary opening and condition of this propitiation; the propitiation being once for all consummated by the sacrifice of His death, and sin by that sacrifice expiated . . . His priesthood was,

strictly speaking, begun, and its one chief work in substance was accomplished here 'below' (Alford). This does not contradict the fact that the High Priesthood of Christ in all its fulness was not inaugurated till He entered heaven, and sat down at the right hand of God. Quoting Alford again, "The high priest had accomplished his sacrifice before he went within the vail to sprinkle the blood; though it was that sprinkling of the blood by which the atonement was actually made, as it is by the Spirit's application of Christ's atoning blood to the heart of each individual sinner that is brought into reconciliation with God."

On Israel's Day of Atonement, two goats were presented before the Lord; the one was for Jehovah, while the other was for the people — to be led away. These are typical of the work of our Lord Jesus Christ in two parts; meeting God's righteous claims by His blood shed, and bearing away the sins of the guilty. If looked at separately, propitiation would answer to that blessed work done within the vail and before the eye of God; while we see in the scapegoat the bearing away of our sins. Propitiation is for God, although it does also concern us. Christ is now God's propitiation or Mercy Seat, as brought out in Romans 3:25, 1 John 2:2, Heb. 2:17.

QUESTIONS AND ANSWERS

Hector Alves

Question. What attainments, accomplishments, or qualifications must a brother have before he is permitted to break the bread or to pass the cup at the Lord's Day Morning Meeting?

Answer. The word "permitted" should scarcely enter into the question. It is not a matter of a permit concerning this sacred service. In the case of a young man, he would do well to leave that service in the hands of older and more mature brethren. In the ceremonial law, in connection with the Tabernacle, the Levite was not to enter in to do the service of the Tabernacle until he reached a certain age. (See Numbers 4:47 and 8:24.) The breaking of the bread is not an official act, but it is a service for an exercised, spiritual, and proved brother to perform. There should be a dignity attached to the handling of the bread and of the cup, memorials of our divine Lord. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility" (1 Pet. 5:5). Elihu of old practised this principle. He said, "I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should speak wisdom" (Job 32:6, 7).

Question. Would you please explain the 16th verse of Romans,

chapter 15? It is particularly the word "the offering up of the Gentiles" that I would like to have explained.

Answer. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15:16).

The subject here is Paul's apostleship to the Gentiles. The word "minister" used here, means "a public servant", it is found in chapter 13 verse 6, where it is applied to the civil magistrate. In Hebrews 10, verse 11, the verb form of this same word is used in connection with a priest. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." Paul, in Romans 15:16 is using figurative language. In doing the work to which the Lord Jesus had called him, he calls himself a minister; the R.V. gives in the margin, "ministering in sacrifice". Paul calls his Gentile converts a sanctified offering, and regards them as being acceptable or well pleasing to God, through the Holy Ghost. Actually Paul was no more a priest in the real sense of the word, than the Gentiles were actually an offering. The language is altogether metaphorical. Paul is simply telling the saints at Rome that God gave him grace to be a minister of Jesus Christ to the Gentiles. And also that he should offer up to Him as an acceptable and sanctified offering, those Gentiles which had been led to a saving knowledge of the truth through his labours.

Question. What do you think of godly parents allowing their young children to dress and act like the world; dressing them up beyond reason, letting their little girls wear rings and other jewellery, when they are mere youngsters?

Answer. It matters little what we think about this; but, what saith the Scriptures? Such parents should read Proverbs 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it." The Christian's home ought to be a place of training. "How shall we order the child?" (Judges 13:12) ought to be the question of every Christian father and mother. Character is formed in the child while it is in the home and tender in years. "And these words, which I command you this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." It was said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19). Christian parents ought to bring up their children in a manner that would require little need of a great change OUTWARDLY when they are converted to God through trusting Christ as their Saviour.

SARNIA, ONT.—Well attended and helpful ministry meetings were held by G. P. Taylor.

WINDSOR, ONT.—Chas. Fleming is preaching the Gospel in Windsor.

WAUBAUSHENE, ONT.—F. Pearcey and J. Sherlock preached the Gospel with blessing.

ARNSTEIN, ONT.—Once again God has come in to this highly favoured district in a remarkable way. Albert Ramsay and Bert Grainger had very well attended Gospel meetings and a very large number have professed to be saved, and the Christians have been greatly encouraged. May they go on happily for God.

TORONTO, ONT.—J. Lipke and N. Crawford had very encouraging Gospel meetings in the Pape Ave. hall and a number professed to be saved. Bren. German and Bousfield had encouragement also in the Bracondale hall with some blessing in the Gospel.

NORANDA, QUE.—Jim Clark went on from Kirkland Lake to Noranda with helpful meetings.

CHARLTON, ONT.—Arnold Adams has been ministering the Word here.

KITCHENER, ONT.—Visits by Robert Boyle for a few nights and by John Gray for a Lord's day were enjoyed. Three more have recently been added to the little assembly.

LANSING, ONT.—The Lord's people were helped and encouraged by ministry of S. Maxwell who is now preaching the Word in the West Toronto hall.

SYDNEY, N.S.—The conference was large and refreshing. Fred Holder and D. Petherick continued with ministry meeting. J. James went on to East Boston.

WEST WENTWORTH, N.S.—Douglas Howard is seeing some interest in a Community hall.

WESTVILLE, N.S.—L. K. McIlwaine and J. McCracken have seen some interest in the Gospel, using a Gospel trailer hall.

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FREETOWN, P.E.I.—Robert McIlwaine is having appreciated ministry meetings to strengthen the young believers.

BYFIELD, MASS.—Jas. McCullough had two weeks' of ministry which was very much enjoyed by the Lord's people. The coming of the Lord, the judgment seat of Christ and other practical and prophetic truths were spoken to saint and sinner.

DETROIT, MICH.—The West Chicago Blvd. conference was considered good with varied and practical ministry. Attendance was quite large with visitors from many parts. Nineteen of the Lord's servants were present.

BAY CITY, MICH.—The monthly meeting was very well attended with saints from six or seven assemblies present for the ministry of the Word by L. E. McBain and A. W. Joyce.

JACKSON, MICH.—John Wells, whose visit has been much appreciated in Canada and the States, ministered the Word after the Detroit conference here and had other short visits going on to Cleveland and Akron. He expects to sail on Dec. 19 for Venezuela where his address will be, c/o Mr. Wm. Williams, Apartado 38, Puerto Cabello, Venezuela, S.A.

WILLIAMSTON, MICH.—John Adams, helped by local brethren, preached the Gospel and one professed.

DECKERVILLE, MICH.—Albert Klabunda and Geo. Baldwin are preaching the Gospel.

LOS ANGELES, CAL.—Hector Alves had an appreciated visit in Long Beach and in the Santa Monica hall. Several from the sects have been showing an interest in the meetings. Fisher Hunter also ministered the Word here and for two weeks in Phoenix, Ariz.

LORAIN, OHIO—We had a good conference this year with six of the Lord's servants present to minister the Word and preach the Gospel.

GARNAVILLO, IA.—Paul Elliott and George McKinley have been preaching the Gospel with some fruit in salvation.

SEATTLE, WASH.—Dale Hyde had two weeks' Gospel meetings but no visible results, then went to a new place called Kent.

WATERBURY, CONN.—We had a good conference the last week of October when a large company gathered to listen to heart-searching and Christ-exalting ministry with 12 of the Lord's servants present.

WITH CHRIST

TORONTO, ONT.—Our dear sister, Miss Marguerite Robertson, went home to be with Christ very suddenly on November 27th. She was saved 37 years ago and was gathered out in the Central hall and, for many years, has been in fellowship in the Brock Ave. assembly. In the large firm in which she worked for 39 years she had a very responsible position and bore an excellent testimony by a godly, consistent life. The funeral was attended largely by the Lord's people and over thirty from her firm with executives present from the president down. A. W. Joyce preached the Word and F. G. Watson prayed.

WINNIPEG, MAN.—On Nov. 10th, after a long illness, Mrs. R. J. Stewart passed into the presence of the Lord. She was saved in Winnipeg in 1922 and received into the West End assembly shortly after, where she has continued to the end. J. Hull and S. M. Vanstone took the service.

OSHAWA, ONT.—Our dear brother, Charles Shepherd, went to be with Christ on Nov. 11th, at the age of 74. He will be greatly missed in the Oshawa assembly, where, for many years, he sought to care for the people of God. Arnold Mattice and A. W. Joyce shared the funeral services.

CHICAGO, ILL.—On Oct. 15, Richard Biller, aged 48, a brother beloved by all, went home. He was in fellowship in 86th St. assembly for over 20 years. He was a lover of the Word and had a real care for the young of the flock. The funeral was very large with many assemblies represented. James Hyslop and Phil Clarkson (brothers-in-law) spoke the Word and Wm. Gould and A. J. Cotton at the cemetery.

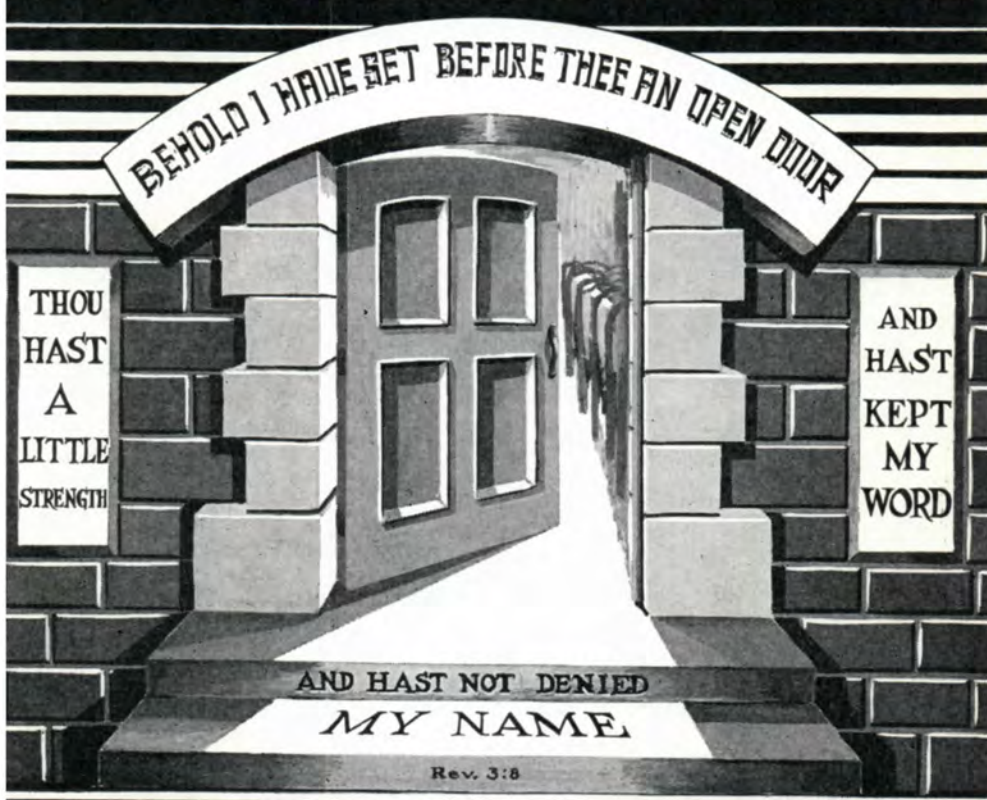
RAVENSWOOD, ONT.—Our dear brother, Lloyd Rawlings went home suddenly on Nov. 11th. He was saved in 1915 in Gospel meetings held by Hugh Walker and Alex Joyce and has gone on well for the Lord in happy fellowship in the assemblies — most of that time in the Lakeshore assembly where he will be missed. The esteem in which he was held was evidenced by the large company from far and near who gathered at the funeral which was taken by A. W. Joyce and F. G. Watson.

NORTH VANCOUVER, B.C.—Our dear brother, David Campbell, went home on Nov. 3rd aged 68. He was saved as a lad of 15 in Scotland and has resided here for many years.

TORONTO, ONT.—Our brother, W. A. McCullough, went home on Nov. 12th. He had been saved for many years and for some years served the Lord in His work in the Bahama Islands. He was in fellowship in the Bracondale and Central assemblies for many years. W. Pell preached the Word and F. G. Watson prayed.

VICTORIA ROAD, ONT.—Our dear sister, Mrs. Wm. Riley, after a long illness, died on her birthday aged 84. She was saved many years ago in Fenelon Falls and was in happy fellowship in the Victoria Rd. assembly until laid aside by illness. A. W. Joyce preached the Word, shared by F. G. Watson.

TRUTH and TIDINGS



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TIDINGS

PORTAGE LA PRAIRIE, MAN.—A. Wilson and R. Boyle expected to start Gospel meetings on Jan. 10th.

BIRCH RIVER, MAN.—Jim Ronald and Alex. Wilson had good meetings in November and December in an Orange Hall and some professed to be saved. It is hoped that there will be an opening here for further meetings. Brother Ronald expected to go to West End, Winnipeg. Previously, meetings were held in Calder, Sask., and in Togo, where some of the young in Christ are going on nicely.

DEER LAKE, ONT.—B. Widdifield and E. Pears have been preaching the Gospel. Some weeks ago a young woman professed.

HUNTSVILLE, ONT.—R. Boyle had a short but appreciated visit. He expected to call at Sudbury and Sault Ste. Marie on his way to his home in Port Arthur.

PICTON, ONT.—In spite of icy roads a good company, representing seven assemblies, were gathered New Year's day under the sound of the good Word of God.

DESERONTO, ONT.—Gospel meetings were expected to commence on Jan. 11th after a week of prayer, with G. P. Taylor and Murray McLeod preaching the Word. The latter's address is now, R.R. 3, Mountain Grove, Ont. T. Kember plans on following up the work in Flinton where there has been some interest in cottage meetings this past fall.

KITCHENER, ONT.—B. Widdifield and E. Pears had several nights appreciated meetings also we had a Lord's day visit from C. Fleming.

OSHAWA, ONT.—T. Wilkie and F. Pearcey purposed to commence Gospel meetings on Jan. 11th.

LONDON, ONT.—The new address of John Gray after March 1st will be 310 Briarhill Ave., London, Ont. George Graham was enjoyed in the ministry of the Word in Pall Mall and then went on to St. Thomas. J. Gray had brief visits at Birchcliff and Lakeshore.

TORONTO, ONT.—H. German is preaching the Gospel of the grace of God.

OXFORD, N.S.—Douglas Howard, whose address is now Oxford, N.S., is encouraged in this town of 1700. There is no assembly as yet but a good sized Sunday-school has been gathered and Gospel meetings and some ministry meetings have been held. There is exercise among the Lord's people about a Gospel effort in Springhill, N.S., — the scene of the recent mining tragedy. Sometimes sorrow softens a neighborhood and prepares for the reception of the Gospel of Peace.

LABRADOR—Bert Joyce and family have moved to Red Bay, Labrador, which is now his address. He and George Campbell were encouraged here in Gospel meetings with souls to Christ. They came from

THE MANIFOLD WISDOM OF GOD

A. W. Joyce

In past months we looked at the Manifold Mercies of God, which should surely touch our hearts. Now let us consider the Manifold Wisdom of God, which, as we shall notice, should touch the conscience as well as instruct the mind.

Notice carefully Eph. 3:10, "To the intent that now unto the principalities and powers might be made known through the church (R.V.) the MANIFOLD WISDOM OF GOD." How marvellous these words are! One of the great mysteries, hid in God from the beginning of the world (verse 9), is that to PRINCIPALITIES AND POWERS might be displayed through the church the manifold wisdom of God. Divine government in the heavenlies is by means of a hierarchy of principalities and powers. We learn from Col. 1:16 that among the things created by our Lord Jesus Christ were "Thrones, Dominions, Principalities and Powers". When the Lord descended in incarnation, "He was made for a little while lower than the angels for the suffering of death" (Heb. 2:9). When the Lord ascended, He arose "Far above all principality, and power, and might, and dominion, and every name that is named" (Eph. 1:21).

The Wisdom of God is manifested in Creation. "The Lord by wisdom hath founded the earth, by understanding hath He established the heavens" (Prov. 3:19). "The heavens declare the glory of God; and the firmament showeth His handiwork" (Psalm 19:1). Even though sin has marred the old creation, yet the handiwork of God in His wisdom may still be traced in the earth and the heavens.

The Wisdom of God is manifested in the Gospel of God. "We preach Christ crucified . . . the power of God and the wisdom of God" (1 Cor. 1:23-24).

But, returning to Eph. 3:10, it is through the church that God is making known His MANIFOLD Wisdom. To whom does He reveal it? "Unto principalities and powers" God is manifesting His Manifold Wisdom. Angelic beings are the invisible, silent onlookers of the church, and through this God is displaying to them His manifold wisdom.

It is a great blessing and privilege to be saved. It is a great privilege also to be in a scriptural church of God in testimony here on earth to the Name of the Lord Jesus Christ, where God's manifold wisdom may be displayed to wondering heavenly onlookers.

Christ "is before all things . . . and He is the head of the body, the church . . . that in all things He might have the pre-eminence" (Col. 1:17-18). It is God's eternal purpose to sum up all things in

Christ" (Col. 1:10,, R.V.). This will surely be brought about and fully manifested to Heaven and earth by and by. Meanwhile, even in this the day of His rejection, the main purpose of the church in testimony is to exalt Christ and manifest His Lordship, His Headship and His pre-eminence.

When professed churches of God are gathered, what do the invisible onlookers behold? To the carnal or uninstructed mind, it might seem to be descending "from the sublime to the ridiculous", to point out certain things which are contradictory to the great lesson of the Headship of all things to Christ. In the church, a woman with shorn hair spoils the lesson to the angels. A woman with uncovered head, or one publicly praying or preaching or usurping authority, spoils the lesson to the angels, dishonours Christ and denies His Lordship. One might exclaim, "Where do you get that?" In 1 Cor. 11, where the woman is instructed that it is a shame to be shorn or shaven (v. 6), and where she is taught to have the covering or veil upon her head, it is also said: "For this cause ought the woman to have power on her head (margin, 'a covering, in sign that she is under the power of her husband') BECAUSE OF THE ANGELS" (1 Cor. 11:10). If she disobeys, the angels are affected and the lesson is spoiled.

Do the unseen, angelic onlookers behold a clergyman, minister or pastor in the pulpit who usurps the ministry, who directs the prayers, praise and worship of the congregation, whether unwittingly or wittingly? If so he is usurping the Lordship of Christ. Certainly gift is recognized in the New Testament, but where have we mention in any one of the assemblies of God's people of such a man — not one. There *is* one exception to this that is mentioned only to be condemned — that is in 3 John verse 9, his name is Diotrephes. In the last of the apostolic days we have the seed in this presumptuous man of that great harvest of clerisy which is in full bloom in Christendom today.

In a simple gathering of believers, gathered according to the Word of the Lord, unto His precious Name alone, with all sectarian names disowned, cleaving to the New Testament pattern in separation from the world, with no one man exalted above his brethren and with the sisters content with the place the Lord has given them, the angels or other onlookers can behold Christ given His place as Lord. There may be much weakness but He is their strength. Failure or sin may come in, but there is room to correct the failure as the Lord uses His Word. If, peradventure, serious moral or doctrinal evil breaks in, by the Word of the Lord the evil is publicly dealt with and the offender put away (1 Cor. 5:4, 5, 12, 13). Even in such a sad scene, the purging out of the evil shows subjection to the Lordship of Christ.

How very, very important it is to allow nothing to be brought

into God's assembly for which we have no "Thus saith the Lord". Most assuredly the Lord would never direct His people to vote upon this or that, or have a census: "Are you in favour of, or against, the bringing in of such and such?" If it is according to the revealed mind of the Lord, why should the people's opinion be first consulted? If it is not according to the Word of the Lord how dare we bring it in.

May the Lord encourage and strengthen our hearts so that we may not faint nor tire of the path of reproach. May we turn our eyes away from the Babylonish world and fix them upon our soon returning Lord. May we bring all things to the Divine standard and test them there. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). Thus shall we please the One Whom we call Master and Lord, and the assemblies of which we form a part will not mar or spoil the lessons which God would teach to the unseen heavenly onlookers, by the church, of THE MANIFOLD WISDOM OF GOD.

GOD IS ABLE

It is well to keep before our hearts what God is able to do. When we forget the power of God and think only of the power of our mighty foes we are liable like Israel at Kadesh Barnea to "turn back" in unbelief and discouragement. From the Word of God we learn God is:

Able to save to the uttermost—Hebrews 7:25.

Able to make all grace abound toward us—2 Cor. 9:8.

Able to succour them that are tempted—Heb. 2:18.

Able to subdue all things unto Himself—Phil. 3:21.

Able to deliver—Dan. 3:17.

Able to build you up—Acts 20:32.

Able to do exceeding abundantly above all that we ask or think—Eph. 3:20.

Believe ye that I am able to do this?—Matt. 9:28.

Now unto Him that is able to keep you from falling, and to present you faultless—Jude 25.

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.

It is the moving Christian who keeps the devil moving and makes trouble for the principalities and powers of evil.

THE SOUL'S DOUBTS

G. G. Johnston

To be harassed by doubts and fears is surely a serious matter, but this is all too common in those who profess to have accepted Christ as Saviour. The careless unconverted at times make the excuse that even those who have made profession, and are evidently converted, are not really sure that all is well for eternity.

Some may imagine that it is quite the normal thing for a believer to have periods of doubt, and others may consider it a practical and healthy thing, and that a fully confident soul, as sure of being in heaven as if already there, is a presumptuous person, who does not realize his own frailty and likelihood to fall.

Shall we first of all consider two reasons for confidence and rest of soul? The reason given by one class of professed believers is that "they have felt that way about the matter since the day they first made profession. They were baptized in the way the Bible says it should be done, and they always try to live right. Why should they not feel confident?" Of such, alas, there are too many. Dear reader, if you were asked the reason for your confidence, would your answer follow this pattern?

The other class have also a day of conversion to which they make reference, but they will tell you that they first discovered from God's Word that they were lost and bound for hell. When they feared that all hope of salvation was gone, they learned from God's Word also that "Christ died for the ungodly" (Rom. 5:6). They read in the Holy Scriptures that "whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). With a feeble faith they laid hold of God's promises in the Gospel, and know that all is well, because God says so. They are not confident because they "feel" that their condition is alright, but because they "know" from God's Word that Christ and His atoning death meet all God's demands.

The one rests with confidence upon what he feels within himself, the other upon what God says about what Christ did for sinners on Calvary. The first is resting on the sand, and will come to grief, the other builds everything upon the solid rock, Christ Jesus. May all who read look well to their foundation!

Now, regarding the causes for the doubts which surge in the hearts of some, often without the knowledge of another person: These causes may be varied, and at times hard to define. One common cause is the lack of faithfulness in testimony for our Lord. When He left this world, He left His own to be His witnesses. The Spirit of God within the believer urges him to confess Christ; that is, to make

known to others that he belongs to Christ. Many opportunities arise. We are asked to drink alcoholic beverages, to go to worldly places, to do certain shady or evil things. Do we reply by merely saying we do not care for that sort of thing, or do we confess that we belong to Christ our Saviour, and therefore refrain. When we are questioned as to why we go to meetings, share in Sunday School work, etc., do we frankly confess it is because we love Christ and serve Him, or just because we have a religious inclination? The Spirit of God moves us to mention and confess Christ, and if He is grieved in us, we will lose our joy, and perhaps our assurance as well.

Another cause for getting into darkness and doubt is wilful disobedience to the known will of God. Examples of this are all too numerous everywhere, and some cases are extremely sad. Such believers were not ignorant of the will of God, yet in self-will they pursued a course of disobedience until they found it impossible to retrace their steps. They may even have concluded they were never saved, and for a time returned to worldly ways. The carcasses of the Israelites were strewn along the way of the wilderness (Num. 14:29), and the testimony of many today is wrecked, or about to be, because of rebellion against the Lord. Thank God, you may be restored, like Naomi, and fitted yet to be some testimony for your absent Lord.

The Word of God, when read and considered prayerfully, will always testify to the value of Christ and to His work on Calvary for us, to what He is doing now in intercession for us, and to His promised return. If we abide in Him, feeding upon the Word, that Word will always keep telling us that Christ is enough, thus assuring our hearts, but if we neglect the Word of God, prayer and confession of known sins, we must surely pay dearly for our mistake. Is the Word of God crowded out of our reading, while we dedicate more and more time to present events, and worldly subjects? If we allow this, is it any marvel if we should get into darkness and doubt?

These subjects may seem, and are, elementary, but, like the apostle Peter, we feel it a duty to "stir up your pure minds by way of remembrance" (2 Peter 3:1). While the superstructure is more attractive the foundation is more important.

"MINE"

"All things are yours, and ye are Christ's, and Christ is God's."

1 Cor. 3:21, 23.

The heavenly pilgrim lifts the eye of faith —
Sees those who in His Master's service shine,
Things present and things future, life and death
The world — yea all things — and with eager breath,
Still pressing onward, cries: "They all are *Mine*."

FOR CHRIST'S SAKE

Part 2

J. Evans

2 Cor. 12:10: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. "Therefore" points back to the effect and power of the grace of God. To realize and experience this in operation in our lives causes us to do things that would otherwise be impossible. Here we see Paul rising to the greatest heights of spiritual experience. If we had to go through such a catalogue of trials as that mentioned in verse 10, we might endure them, and say truly "Thy will be done" without murmuring and complaining, but how many of us could say, "*I take pleasure in them?*" To truly say so would be to show we have been partakers of His grace according to the fulness that is in Christ. Out of His fulness He gives us that which is seasonable, suitable and sufficient. He will proportion the remedy to the malady, and the back to the burden, and the strength according to the days. To glory in His sovereign grace is not an idle expression of a narrow school, but is the grandest conception of the heart of God that man can grasp.

Paul had such an insight into the grace of Christ that it affected his whole natural being. He realized that his strength was made perfect in his weakness. Thus he glories in his infirmities (not sinful ones), but those he was permitted to have, as it afforded opportunities "FOR CHRIST'S SAKE" to manifest the power and sufficiency of God's grace to strengthen him in and through it all. Thus he honoured and glorified his Lord. He is able to make all grace abound toward us; that we always having all sufficiency in all things may abound to every good work.

Rom. 15:30, "Now I beseech you brethren, for THE LORD JESUS CHRIST'S SAKE, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." The great apostle realized his need of their prayers. He had prayed much for them, now they can return this kindness. Interchange of prayers is a token of mutual loving interests. But why pray for *him*? They had not seen him. If he is what the Corinthians said of his person, — "his presence was weak and his speech contemptible," they might not like him. In any case, they might not have the prayerful interest in one whom they did not know personally, therefore, Paul said in effect, "If you don't feel like doing it for my sake, I beseech you, for the Lord Jesus Christ's sake," do pray for me. Should we not take to heart this lesson and remember to pray for labourers whom we have never met. If we desire to love, honour and glorify the Lord, then we shall feel bound to strive in our prayers for them, for they are doing His work.

Paul gives us a number of reasons why he craves their prayers. (1) For the Lord Jesus Christ's sake. (2) For the love of the Spirit. (Love is the first of the fruit of the Spirit). (3) That he might be delivered from unbelievers. (4) That his service might be accepted of the saints. (5) That he might come unto them with joy by the will of God. (6) And that he might, with them, be refreshed.

There is a spot where spirits blend,
And friend holds fellowship with friend.
Though sundered far by faith we meet,
Around one common mercy-seat.

3rd John, verse 7. "Because that for His Name's sake they went forth, taking nothing of the Gentiles." Here again we find it is no mean service we may render, **FOR HIS NAME'S SAKE**. The servant of Christ walks, not by sight, but by faith, though we are not to parade our faith by boasting of it. "Hast thou faith? have it to thyself before God" (Rom. 14:22). But we may boast in a trustworthy God. These servants of Christ knew their God, and it is written: "They that know their God shall be strong and do exploits." They knew His Name, and, though it takes all of His two hundred and one names and titles to perfectly manifest Him, yet there is one grand title which is enough for the servant, i.e., The El-Shaddai, — **THE ALL-SUFFICIENT ONE**.

Abraham knew that Name, and it produced such a perfect trust in God that, "he did not stagger at the promise of God through unbelief", consequently, he would not take anything from the King of Sodom when it was offered to him. God, Who was his shield and his exceeding great reward, was also all-sufficient for all his needs. The God of Abraham is **JUST THE SAME** today to those who trust Him.

Trust in Him, ye saints forever,
He is faithful, changing never;
Neither force nor guile can sever,
Those He loves from Him.

Have you noticed how, in Psalm 20, the psalmist revels in the Name and in the power of it?" The Lord hear thee in the day of trouble, and the Name of the God of Jacob defend thee, send thee help from the sanctuary and support (margin) thee out of Zion" verses 1 and 2. "Some trust in chariots, and some in horses: but we will remember the Name of the Lord God" (Psalm 20:7). How much better this is than trusting in man to organize various schemes for the financial support of the labourer! Also if we receive help from the world, it is tantamount to confessing that we cannot wholly trust God and thus we dishonour that worthy Name by which we are

called. "My God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. 4:19). At the same time we know that God supplies the need through human channels. Verses 6-8 of 3rd John show our responsibility in giving to those who take "nothing from the Gentiles."

Ephesians 4:32. "Be ye kind one to another, tender-hearted, forgiving one another, even as God FOR CHRIST'S SAKE hath forgiven you." We have seen in the previous references what WE may do "for Christ's sake," but here we have something THAT GOD DOES — He forgives. We are blessed because of the merits of His beloved Son and because of His substitutionary work on the cross. By the efficacy of His precious blood we have Redemption, Reconciliation, Propitiation, Justification, Peace, Nearness, Relationship and Deliverance from the wrath to come. Col. 3:13 also teaches us that Christ forgives because of His grace. Our responsibility is to confess our sins (1 John 1:9).

How Are We to Forgive One Another?

Even as God and Christ forgave us. "Forbearing one another, and forgiving one another, if any man hath a quarrel against any: even as Christ forgave you, so also do ye" (Col. 3:13). We were forgiven sincerely, heartily, perfectly, eternally. We are such debtors we can never repay what we have been forgiven — whether the debt is viewed from the Divine standpoint as ten thousand talents (Matt. 18:23-27) or from the human estimate five hundred or fifty pence, Luke 7:41-42. The poet has written of our Lord:

Thy foes may hate, despise, revile, Thy friends unfaithful prove,
Unwearied in FORGIVENESS still, Thy heart could only love.
Oh give us hearts to love like Thee, Like Thee Oh Lord to grieve,
Far more for others' sins than all, the wrongs that we receive.

Let us summarize our meditation on what we can be FOR CHRIST'S SAKE.

- (1) We can be servants to those whom we would not like naturally, 2 Cor. 4:5.
- (2) We can reckon ourselves to be always delivered unto death, 2 Cor. 4:11.
- (3) We can take pleasure in tribulation of all kinds, 2 Cor. 12:10.
- (4) We can be fools for Christ's sake, 1 Cor. 4:10.
- (5) We can have a real prayer life, Rom. 15:30.
- (6) We can trust Him for our supplies, 3rd John.
- (7) We can forgive as God has forgiven, Eph. 4:32.

May the grace of God be appropriated to do all these things. Amen.

I NEED THEE

I need Thee in the morning, to strengthen for the day,
To breathe Thy sweet refreshing, Lest soon my footsteps stray.
For though my spirit panteth to know Thee more and more,
The flesh is weak, and faileth — I grieve Thee o'er and o'er.

I need Thee when the sunshine gleams sweetly on my road;
By patient care, Lord Jesus, oh keep me near my God.
Lift up Thy light upon me, when shadows press around;
For Thou art ever watchful, though now with glory crowned.

I need Thee in the noon tide, I need Thy shadowing then;
'Tis not enough to rest on the joys that once have been.
I need Thee *now*, Lord Jesus, as never once before;
The past is gone: I know not what now may lie before.

I need Thee in the evening, lest earth to rest decoy;
I may not tread its pastures and taste Thy holy joy.
Then let me rest beside Thee, as I shall soon above
In sweet, ungrieved communion share Thine eternal love.

I need Thee in my trials; I need Thy comfort then;
In days of darkness teach me to walk by faith unseen.
Draw near me when I'm weary to whisper sweet relief,
And share in faithful friendship my every throb of grief.

I need Thee every moment, to live to please Thee well;
Thy love to me unbounded my tongue can never tell.
And soon will come the Home-call, when, Lord, Thou
 needest me;
And still I'll need Thee ever through all eternity.

C.A.

Christ looks on him — poor, outcast, and alone,
Although by birth and character divine —
Yea, watches all his steps from heaven's throne
Where unto all it is His joy to own,
"Yon heavenly stranger in the world is *Mine*."

* * * *

It is never dark where there is love and trust.

* * * *

"Yea, though I walk through." We are not going to stay there.
It is only a stage of the journey.

GOOD SCRIPTURAL ADVICE

(The following is a part of a letter, written by our late brother, D. L. Roy, to a brother now also with the Lord, shortly after we were together for meetings in the assembly here referred to.—Hector Alves)

“May God bless you as an Assembly, and preserve you all; and keep you going on with Him, and with one another. A great deal of your future blessing as an Assembly will depend on your behaviour before God, before one another, and before the world. Unity among the people of God is one of the necessary conditions of blessing. Purity of life, we always insist, is necessary, but unity is also a great source of strength as we strive together, and a fearful cause of weakness when we strive against one another. May God preserve us from this, and cause an esteeming of each other better than ourselves.

If there is a purpose to be of one heart and one mind for the glory of God, He will come in and bless; but you may be sure Satan will try to hinder that. May the saints be wise and careful to maintain good works and gracious spirits, for there can be no trouble where there is the right proportion of grace and truth. Grace and truth make us say and do the right thing at the right time in the right way, and this defeats the power of Satan.

Sincerely yours by grace,

D. L. ROY”.

STOPPING THE SUPPLIES

In time of war, one of the easiest ways to secure the fall of a fortress or country is to stop the supplies. This is one of Satan's easiest and commonest ways of getting a Christian “on the shelf”. Satan sets himself to stop the supplies — that is, he tries to keep you from reading your Bible. When he cuts off the supplies of the “sincere milk of the Word”, he has gained a greater victory than many Christians realize. Twenty-four hours pass and we have had scarcely a bite, far less a meal out of God's Book. Leanness and barrenness is the result, and we wonder what is wrong. It is simply a case of “malnutrition” — sheer weakness and spiritual exhaustion through lack of food.

Let us make sure that nothing is allowed to stop the supplies of spiritual food. Let us gather the manna daily, that the verse in 1 John 2:14 may apply to us: “I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.”

DID CHRIST REALLY DIE?

John James

Some years ago, I met with an accident which was to leave me permanently a cripple. I was taken to a hospital in the heart of the Midlands of England where I lay for nearly eight months between life and death.

One evening a newspaper was brought into the ward where I was. The headlines were to the effect that a man had been dead for four minutes and then brought back to life. A few men sat around the fire in the ward recovering from their illnesses. One man addressing the others, as he saw the headlines of the paper, said, "How does this affect Christianity?" He then went on to say that he had always thought that Christ had never died but was in a coma and revived, and that was how the Christians got the thought of the resurrection. Although I was physically in a serious condition at the time I was stirred to quote many passages from the New Testament relevant to the death of Christ until I fell back exhausted. I thought my end had come.

However, the next morning about 4 a.m., I felt a cold hand on my brow and I heard a voice say, "My boy, I am sorry for what I said last night. I have had no sleep all night because of the words from the Bible which you quoted. Could you tell me how to be saved?" I told him very simply the story of Calvary and he quoted after me, John 3:16. At 4.15 a.m. he passed from death unto life. That man was Sam Mercer, one of the leaders of the Communist cause in England. By the side of my bed he found Christ as his Saviour. I have lived to see the whole of the life of Sam Mercer changed completely for he became "a new creature in Christ Jesus". The Gospel had met his need as it can meet yours. One is reminded of the words of the apostle Paul: "I am not ashamed of the Gospel of Christ, for it is the *power of God unto salvation* to every one that believeth" (Rom. 1:16).

Reader! Have you proved in your own life and experience the transforming power of the Gospel? Have you been made a new person in Christ? If not, do not delay in fleeing to the Saviour Who is able to do for you what He has done for so many others. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). Thank God, Christ really died. "Christ died for our sins according to the Scriptures . . . He was buried . . . He rose again the third day according to the Scriptures" (1 Cor. 15:3-4).

The multitude that had no bread could not remain hungry when they had the Lord of the harvest with them.

AFRAID FOR ONE'S POPULARITY

Some believers are so afraid of losing their own popularity that they are scarcely ever known to testify against abounding evil. If they see a brother acting inconsistently, they maintain a "judicious silence". They see what is wrong, but they absolutely refuse to testify that the brother's deeds are evil. What is the reason? The reason is this: they are afraid to get "ill-will" to themselves. They must take care not to lose any of their popularity! But if we keep our eye on our own popularity, our tongue will be silent when we should be witnessing for God.

We have heard it said that some men have so little popularity, that they must take great care of it, else their little popularity would soon become none at all. Perhaps this accounts for the silence that often prevails as to worldly conformity. The true servant of Christ, on the other hand, cares not although his witness-bearing should bring him any amount of ill-will. His watchword is, "Not as *pleasing men but God.*" Let us concern ourselves about God's testimony, and leave Him to take care of our reputation. We have never known of any true witness for Christ that acted on any other principle. They that seek to preserve their own little popularity need not be surprised if they lose it altogether; and they who are willing to lose it for the Name of Christ, may assuredly reckon that He has some better thing in store for them.

The man who, by his flatteries, would fain have himself accepted, shall find sooner or later, as Absalom did of old, that Israel will become tired of the honey. Let us be delivered from that please-everybody principle which fails continually of its purpose, and, like the hypocrite, seems to be out of favour both with heaven and earth. "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue" (Prov. 28:23).

God looks on Christ — His well beloved Son,
In Whom the heavenly glories do combine;
And is so satisfied with what He's done,
That all the joys of heaven flow into one,
With this divine expression, "He is *Mine.*"

—W. B., 1887.

* * * *

As long as we hang around the wells of Elim, and keep down our perspiration by staying under the cool shades of the palm trees, everything will be as calm as a Quaker prayer-meeting.

MY NAME IS IN THE WILL

An orphan girl was beginning to earn her living at a hat factory. She took much care and interest in her work, and before long she was placed in charge of an important branch of the business.

During this time she received a letter from a lawyer. He wrote her that through the death of an aunt whom she had never known she had inherited some property and a large sum of money. The girl thought at first that there had been some mistake, and that this inheritance could not be meant for her. She spoke to her employer about it, and he advised her to go and see the lawyer. She finally agreed to do so, and presented herself at the solicitor's office armed with many excuses in case she had made a mistake.

"There is no possible mistake," said the lawyer, "for your name is plainly written in the will, and no one but you corresponds with the name and description given."

He then showed her her name written plainly by her aunt. Emilie Brown had only to put her signature to a document, and immediately she entered into an inheritance that she had never hoped for, for which she had not worked, but which was the free gift of another.

The years went by. Emilie no longer worked at the hat factory. She lived in a peaceful little village with an old lady as her companion. Emilie was well known for her kindness to the poor and needy of that district, for she gave generously of her time and money for their good. Many loved her for her gentle ways and thoughtful deeds.

But in spite of her many fine qualities, Emilie was not a Christian. She had never seen herself as a sinner before God and needing a Saviour. She did not belong to the heavenly family who are "born of God."

While on a visit some distance from her home, she came into contact with some faithful preachers of the gospel. Listening to them she was awakened to her state as a sinner, and realized her need of a Saviour. For several days she was in great distress and finally decided to go to see the preacher who had been the means of arousing her to a knowledge of her lost condition. She could not believe that so great salvation, the free gift of God, was really for her.

The preacher, who knew nothing of Emilie's history, tried to make it clear that the "good news" *was* for her. He said: "Suppose some rich person should leave you an inheritance. How could you be sure it was *for you* and for no one else?"

Emilie smiled, and suddenly grew red in the face. She well remembered the doubt that had assailed her on receiving the lawyer's letter.

"Would it not be," continued the man of God, "in seeing your name written in the will, and in proving that you are the one who fits the description given? Thus it is with Christ and the salvation which He offers. The Scripture says: 'Christ Jesus came into the world to save SINNERS'! Now *are* you a sinner?"

"Oh, yes," said Emilie. "I know that I am a sinner, and a greater one than I even thought I was. That is why I fear that salvation is not for me."

"But the Word of God which I have quoted says the contrary. Which will you believe: your feelings or God's Word?" Emilie was silent.

"The entrance of Thy words giveth light." The glorious beams began to penetrate the darkness of her soul, but she hesitated to confess it. On her way home the grand fact that *for sinners, for the lost*, Jesus came, and not for the righteous, seemed to shine in all its simplicity.

"Oh, now I understand," said she happily as she walked along. "It is for sinners *like me*; therefore *it is for me*! My name is in the will. The inheritance is for me, and I claim it." And she did; and thenceforth all her benevolences were done as unto Him who freely gave Himself that poor sinners might be saved.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

THE PERFECTION OF CHRIST

The Lord Jesus, when here on earth, was the only perfect Man this world has ever seen. In Him every moral quality met in perfect proportion and manifestation. No one feature in His character displaced another — all was in fair and comely proportion.

He could say in reference to the five thousand hungry people who followed Him in the barren desert, "Give ye them to eat." When they were filled He commanded, "Gather up the fragments that remain, that nothing be lost." The benevolence and the economy are seen to be equally perfect, and neither interferes with the other. He would not send away a hungry people unfed, nor would He suffer a fragment of God's bounty to be wasted. He would bountifully meet the need of men with a full and liberal hand, and when that was done, He saw that nothing was lost. The self-same hand that was widely opened to every form of human need, was firmly closed against all prodigality and waste. There was nothing niggardly in His measure of supply, nor was there any extravagance in His manner of providing for man's need.

What a lesson there is in all this to us!

"IT'S ALL SO CONFUSING!"*Mervyn Paul*

It was lunch time, and in a matter of seconds "Joe's Place", conveniently close to the High School, was filled with a loud-talking and generally noisy mob of teen-agers — the coke, chips, pickles, pizza-pies and juke-box crowd. Above the chatter and laughter came the "horse laughs" affected by some budding males as they "let off steam", or parried each other's wise cracks. To some of us it was quite disturbing — especially that juke box! Nevertheless, it all spelled L I F E to most of the crowd, a welcome release from being caged up, a chance to use up surplus energy.

But not to all. Not many weeks before Bob had gotten saved. He had been a leader in all such scenes as this; but now that he had "gone religious", as the fellows termed it, they only made him feel miserable. He had given himself lately to closer application to his studies; and being regarded as a "brain" in some subjects, a few of the more serious-minded students sought his company to get help with their problems. So he wasn't left out in the cold entirely. Still, everything was different, unfamiliar, and thus confusing. Automatically, he seemed to start humming the once-favoured "blues" ground out on the juke-box, especially since they seemed so often to suit his present moods; although he no longer stuffed it with his precious coins, having a new-born conscience about such things. He had heard the preachers talking about the happiness Christians were supposed to enjoy; but certainly he wasn't happy all the time. As he sat musing while his order was being filled, the juke-box fell silent; and with its short-lived silence came, not peace, but a heavy sense of deadness — nothing going on. Its money-hungry maw freshly charged, the record playing resumed. Life came back to normal then and Bob began to hum again. And all the time he had been thinking thoughts like these: "What's the matter with this kind of thing anyway? It's supposed to be worldly, but what harm is there in it? It peeps a fellow up, makes him feel as if life is worth living. This thing of not-doing-this, trying to keep out of that, avoiding embarrassment and reproach really is a rugged business.' Of course Bob was glad he was saved — wouldn't want to be on his way to hell again for the whole world. But why couldn't he be a Christian and enjoy himself like the other fellows? Why did being saved have to be like this? He was used to the old way of living and it appealed to him — perhaps more strongly now than before. Yet the few times he had tried to swing in with the gang he had ended up feeling guilty and thoroughly unhappy. Why should worldly things appeal to him at all if he truly was born again? It all was so very confusing.

Bob's experience (in a general way) has been shared by a multitude of teen-agers since they were saved. And always, I have found, the story is the same. "I thought I would be different, but I don't

seem to be. I'm all mixed up. I'm sure I'm saved — but it's all so confusing."

Well, first of all I guess I had better say that getting saved, getting born again, didn't change the you that has been you ever since you were born. Not a single particle! That may be hard to explain, but it is a fact that God never intended the old you to be born again. Spoiled by sin, alienated from the life of God, it was, like Betty's old stool, "Fit only for the fire". So it was that God by-passed the old you and me, and put inside us a tiny new nature without doing anything to change us otherwise. *This tiny new nature is the only born-again part of us there is . . .* (but to which God has given the capacity to grow).

- If we were quarrelsome before we got saved we need not to expect to become sweet-tempered at once.
- If we were given to telling lies . . . or smutty stories . . . or to using bad or rough language . . . or to cheating, or stealing . . . or to doing questionable things that make us ashamed every time we think of them . . .
- If there has been a streak in us of selfishness, greed, jealousy . . . if we have been tale-bearers, or have a personality clash with someone . . . or are un-cooperative, resenting having others tell us what to do . . . if we have been given to fighting to get our own way and secretly are proud of it!) . . . or if one of our favourite complaints is, "Why can't people let me alone, and mind their own business?"
- If we are disinclined to work, so much so that people say we are lazy . . . if fond of pleasure, sports or parties, etc. . . . or if we have smoked, or have other bad habits . . . If we like to say, "No one can do a dirty trick on me and get away with it. I'll get my own back" . . .
- If any of these, or a host of other defects, have shown up in our lives, let us not think for one moment that getting saved should have banished them. Growing out of our Attitudes and Desires, chiefly (compare "Affections and Lusts": Gal. 5:24) their development has been going on ever since babyhood, and are now attached to our personalities like barnacles to a ship. Yet so much do we think of them as being part of ourselves that we find it hard to keep from sheltering ourselves under that old lie of Satan, "You are what you are, and you can't help it." (In contrast, notice Rom. 12:2).

"But," some will say, "what about 2 Cor. 5:17? 'Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.' Doesn't that verse mean

that when one is born again he is made completely new, while all the old things about him have passed away?"

Well, first of all please notice that "if any man be IN CHRIST" doesn't just mean, "if any man is saved". Be careful about that. Instead, God is speaking of saved people *as He sees them* — IN CHRIST. As He sees us IN CHRIST all the old things are passed away; and all things are become new in very truth. But WHERE? — In Christ. In ourselves, we find the flesh still present, with the three bitter lessons of Romans 7 confronting us:

Vs. 17: No sinlessness in me.

Vs. 18: No good in me.

Vs. 19: No power in me.

And along with them comes the duty of "putting off" and "putting on" (Eph. 4:20-24).

My space has run out, but I am hopeful that enough has been said to "un-confuse" some of our teen-aged brethren and sisters. Then, maybe, in the next issue, if the Lord will, we might go on to consider:
— Can Young Christians Be Happy?

BOUND VOLUMES

We expect to be ready to mail the bound volumes for 1958 by the middle of January to all those who have ordered them. The volumes are well bound and conveniently indexed. In the past we have received many expressions of appreciation from those who have purchased them. We regret that we cannot supply any volumes previous to 1958. While we still have back numbers to 1948, in each year there are some months which have run out making it impossible to put out complete volumes. (If any have the following issues and have not further use for them, we would greatly appreciate if these could be sent to us. In 1948 — July and Sept.; 1949 — Jan., Oct., Nov., Dec.; 1950 — Jan., Feb., March; 1951 — March, Sept.; 1952 — Jan.; 1953 — Feb.). The price of the 1958 volume is Three Dollars, post free to any address.

SUBSCRIPTIONS

The majority of our subscribers have already remitted for 1959. Our thanks to all who have done so! To all who have not renewed — please send in your subscription as soon as possible. To any who do not purpose renewing, please notify us so we will be advised of your intention and save us continuing to send the 1959 issues. Some of God's dear people who are in straitened circumstances and wrote regretfully that they were unable any longer to pay for the magazine, we continue to send to them. We hope to be able to continue this service for the poor of the flock. When sending in the name and address of a new subscriber, PLEASE PRINT IN BLOCK LETTERS.

The man who steps where the Lord tells him to walk, will soon find out that he must die to live.

NOTES ON NEW TESTAMENT WORDS

Hector Alves

6. Regeneration

The meaning of the word "regeneration" is "a re-creation". The word itself occurs only twice in the Word of God, but the doctrine of it runs throughout the New Testament. The first mention of the word is in Matthew 19:28. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The other is in Titus 3:5. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." We will consider the latter one first.

Let it be stated first of all that this has absolutely nothing whatever to do with water baptism, or baptismal regeneration. Baptismal regeneration is contrary to the teaching of the Holy Scriptures. We were surprised to find from the pen of an eminent scholar, the following note: "The word 'regeneration' is not applied in Scripture to our being born again; it is a change of position in us . . . and in Titus it is the washing of baptism, as typically bringing out of the old Adam state and into the Christian." This, and similar writings have led to the confusion in the minds of some. The word "washing" here does not mean the act of bathing, but the instrument itself. The word is "loutron", which is the bath, or the laver. In our case, the "washing of regeneration" was the operation of God through the Word of God as the instrument, "being born again . . . by the Word of God". This takes place once for all and is never repeated. We find this operation beautifully typified in Israel's priesthood, in Exodus 29:4, where we read, "and shalt wash them with water". This bathing was never repeated; but the washing of their hands and feet was a continual thing (Ex. 30:19-21). The same truth is taught in John 13:10: "He that is washed (bathed, R.V., etc.) needeth not save to wash his feet, but is clean every whit." As already stated, the meaning of the word "regeneration" is "re-created"; or, it could be translated, "born again" or "again born". This is clearly brought out in 2 Cor. 5:17, "If any man be in Christ, there is a new creation." (R.V., etc.) Regeneration is not of corruptible seed, but of incorruptible, by the Word of God." (1 Peter 1:23). The Word of God being the instrument used in "the washing of regeneration"; the cleansing through the water of the Word.

"The washing of regeneration, and renewing of the Holy Ghost" should not be separated although they are two different things. The former is once for all, the latter began when spiritual life was first

imparted, and it ought to be going on continuously. This is clearly brought out in 2 Cor. 4:16, "the inward man is renewed day by day." Also Rom. 12:2, "be ye transformed by the renewing of your mind;" and in Eph. 4:23, "be renewed in the spirit of your mind."

In Matt. 19:28 the word "regeneration" is used in another way altogether. The Lord tells us here that the time of this regeneration will be "when the Son of man shall sit on the throne of His glory." That will be when he returns to earth again, and "all the holy angels with Him" (Matt. 25:31). This rebirth cannot take place until the Son of man occupies the throne of His glory. As the Lord regenerates the sinner, so will He regenerate the world; He is yet going to work a great change on the earth. There will be the rebirth of Israel as a nation. Isaiah tells us of this in glowing language; "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). On that great day the apostles shall also be seated on twelve thrones, and from this we learn that there will be rewards at that time. Our Lord will sit on the throne of His glory; the apostles will sit on twelve thrones, judging the twelve tribes of Israel. It will be a time of regeneration, all things will be made over and the groaning creation delivered. This is what is called the millenium, because it will last for one thousand years, see Rev. 20:4 last clause.

MY SHEPHERD

Psalm 23

The Lord He is my Shepherd, to govern, guide and feed;
Through fertile pastures ever new, He gently doth me lead.

Beside the quiet waters, my Shepherd makes me go,
And causes, in His boundless love, my cup to overflow.

And though death's gloomy valley, my weary feet may tread,
His presence shall be with me there; no evil shall I dread.

His rod and staff shall comfort me, and He shall lead the way;
The cheerless vale He'll make to shine, E'en brighter than the day.

And in the Father's house above my dwelling place shall be;
Then from all sorrow, sin and fear, my spirit shall be free.

No laws have to be passed to keep grown-up men and women from riding sticks and making mud pies. The theatre and the dance and the card table and the saloon have no attraction for the soul that is in communion with God.

QUESTIONS AND ANSWERS

Question. I would appreciate your thoughts on 1 Corinthians chapter 7, verse 15. "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace." Particularly the word "bondage". In this case, is the Christian free to remarry?

Answer: In 1 Corinthians 7:15 the apostle Paul is not discussing the matter of divorce or remarriage. He does not say here, or anywhere else in his writings, that a Christian who is deserted by a heathen husband or wife, is free to marry someone else. All that is said in this verse is that if the unbelieving partner depart, let him depart. The believing husband or wife is not bound to remain with the one who has left, but there is no word about remarriage. In verse 11 of this chapter, we read, "But and if she depart, let her remain unmarried, or be reconciled to her husband." The words, "is not under bondage" mean that the believing brother or sister from whom the unbelieving partner has separated is not bound to insist on remaining with that one but is free to remain separate. That advice does not infer that another marriage may be arranged but rather the opposite. The word "bondage" in this verse is from the Greek word "doulou", which in other places in Paul's writings (Rom. 6:18, 22, 1 Cor. 9:19, etc.) is translated "servant". The meaning of the word is "to enslave".

Question. I would like to ask your opinion on Psalm 116, verse 15. Is there any authority or warrant to change these words? I have been told that this verse should read, "Precious in the sight of the Lord is the death for His saints." Our Bibles give, "Precious in the sight of the Lord is the death of His saints."

Answer. In Young's Literal Translation, this verse reads, "Precious in the eyes of Jehovah is the death for His saints."

Rotherham's Translation reads, "Costly in the eyes of Jehovah is death for His men of lovingkindness."

The changing of the word "of" to "for" would apply the death spoken of here, to that of the Lord Jesus on the cross. Certainly that death was both "precious" and "costly" in the eyes of Jehovah. Some scholars tell us that the Hebrew does not permit such a translation. The meaning of this verse may be gathered from its preceding context, verses 3 to 8. Because of his deliverance from death, the Psalmist declares that the death of the saints is precious, or costly in the sight of the Lord. It is no trivial thing with God when one of His own dies, and especially so in the case of a martyr. In Psalm 72:14, we read, "Precious shall their blood be in His sight." The death of a saint is no small matter with God.

—H.A.

Labrador on the last boat to pick up the plane from Sydney, N.S., for use this winter in and around Red Bay. Herb Harris has been in Corner Brook, Nfld., and may return to Labrador for a while.

TORONTO, OHIO—S. Hamilton and S. Mick had a few meetings in Bryn Mawr after their conference and then visited Camden, Everett, Frostburg, Lonaconing and Cumberland before commencing in the Gospel at Toronto. O. Bert Dobson was expected in Steubenville, O. Brother Hamilton's wife is quite unwell and has had to go to the hospital.

HICKORY, N. CAR.—John James went with O. L. MacLeod for ministry meetings which were appreciated. The former expected to return to England on Jan. 6th.

EAST BOSTON, MASS.—The conference was the largest yet held with a happy spirit of harmony prevailing. Sixteen of the Lord's servants were present, the most of whom shared in the ministry which was most helpful.

MARION, IOWA.—H. G. Dobson had seven weeks' Gospel meetings and was joined the last two weeks by Oliver Smith, with good interest to the end, and three professed to be saved. This is a new neighborhood outside of Cedar Rapids, forty miles from an assembly.

BROOKLYN, N.Y.—H. Fletcher enjoyed ministering the Word to the Puerto Rican assembly, speaking in Spanish, and renewing acquaintance with some whom he saw saved during his labours in Puerto Rica.

WESTBROOK, MAINE—Jas. McCullough had appreciated and helpful meetings here, Augusta and Madison in spite of very cold sub-zero temperatures day after day.

ALBUQUERQUE, N.M.—A. Douglas and S. J. Saword had meetings here. The latter then went on to minister the word and tell of God's work in Venezuela among the assemblies of southern California. While in Sunnyslope, Ariz., brother Saword preached the Gospel in Spanish to the Mexicans on three occasions.

STEUBENVILLE, O.—A. Klabunda had short visits here and in Toronto, O. in December.

ELLSWORTH, MICH.—Please note the new address of F. W. Mehl: Gospel Center, Route 1, Ellsworth, Mich. Our brother has put in a great deal of faithful labour and time in this neighborhood on the shores of Lake Michigan.

BRISTOL, CONN.—F. Pizzulli had meetings here and in East Boston, Mass.

SPRINGFIELD, MASS.—R. Capiello had short visits here, Philadelphia and Hoboken.

BYRN MAWR, PA.—L. E. McBain and H. McCready expected to start a series of Gospel meetings on Jan. 11th.

JACKSON, MICH.—Norman Crawford had two weeks' children's meetings which were excellently attended and resulted in an increase in the Sunday School.

GARNAVILLO, IOWA.—P. Elliott and G. McKinley had a series of Gospel meetings with some blessing resulting, and a good interest in the Word.

CHILE, S. AMERICA.—G. G. Johnston held nightly meetings in Constitucion. He had a visit with the McBrides in Talca and brother McBride accompanied him to Constitucion. The Hannas expect soon to return on furlough, leaving only the McBrides, Stenhouses and two Chilean labourers. Mrs. Stenhouse is in poor health since an operation last March. Brother Johnston has been able to obtain an extension of time in Chile.

CUBA—Remember in special prayer the labourers, their families and the Lord's people in these difficult times. Things, we hope, have quietened down considerably but in the east end of the Island our

brother Vern Markle and family must have had a trying time. In a recent letter we were told of almost starvation conditions in Holguin, with essential services in the city cut off for weeks.

CONFERENCES

NORTH VANCOUVER, B.C.—Conference meetings will be held as usual in the will of the Lord, March 27-29. Further details next month.

WITH CHRIST

TULLYROAN, N. IRELAND—Our beloved brother, Jack McDonald, was unexpectedly called home on Nov. 25th, aged 49. He was saved in 1926 through Gal. 2:20, and received in Armagh and of later years was in fellowship in Tullyroan. He was a godly brother and will be much missed. The funeral services were shared by E. Allen, A. McShane, R. Hull and J. Thompson. Prayer is requested for the family.

BYFIELD, MASS.—Our dear sister, Mrs. Thurlow of the Byfield assembly was called home. Brother J. McCullough received a phone call on Dec. 30th to take the funeral. She was a faithful soul and steadfast in assembly principles.

EAST AURORA, N.Y.—Our beloved sister, Mrs. Jessie Pettit, went home to be with the Lord Whom she loved, on Jan. 2nd. She was saved eight years ago in meetings held by A. Klabunda and shortly after was received into fellowship. She lived a godly life and bore patiently much suffering. A. Klabunda preached the Word at the funeral.

DECKERVILLE, MICH.—On Dec. 17th, our brother, A. H. Chester, went to be with the Lord aged 81. The large number who attended the funeral attested the esteem in which he was held for a quiet, consistent and godly life in the assembly and the neighborhood. N. Crawford preached the Word at the funeral.

CHICO, CAL.—Our sister Mrs. Oscar Larsen departed to be with Christ on Dec. 29th, aged 86, after a long illness. She was born again in Brandon, Man., aged 10, and in fellowship in Seattle, Honolulu and Chico. Hector Alves preached the Word at the funeral.

LANSING, ONT.—Our dear brother, Mr. David Knapp went home aged 72 on Dec. 13th. He was saved 48 years ago in Minesing through the testimony of our aged brother Mr. Coles of Minesing. He was in fellowship in the Central and then for years was in Lansing. He left a good testimony both in life and in his last illness. A. W. Joyce spoke the word at Lansing and Barrie.

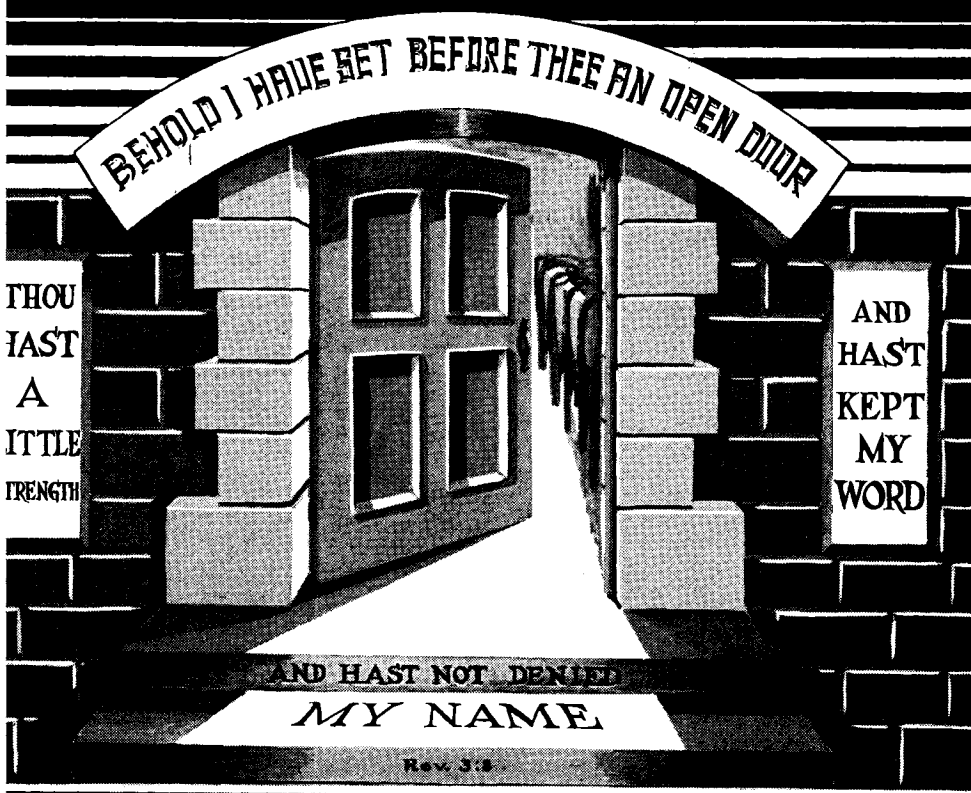
STOUT, IOWA.—Our beloved sister, Belle Neeman went home on Dec. 15th, aged 75. She was saved in 1924, in fellowship at Stout from 1925, and bore a consistent testimony. Oliver Smith spoke at the funeral parlors and Paul Elliott and L. De Buhr at the hall.

WEST UNION, IOWA.—Our brother, Mr. Clint Crooks, passed away to be with the Lord on Nov. 4th, aged 57. He was saved in meetings in a school-house near Elgin, Ia., held by Wm. Warke and L. Brandt in 1947 and has taken an active part in the assembly. L. Brandt and S. Hamilton preached the Word and P. Elliott at the graveside.

LORAIN, OHIO—Our dear sister, Mrs. Rachel McGill, went home aged 64, on Dec. 10th. She was in fellowship in assemblies in Scotland before coming to Lorain. She was a faithful sister.

DUBLIN, IRELAND—Our dear brother, Thomas Matthews, was suddenly called home Oct. 27th, aged 68. He was saved in 1918 in Co. Down and later received in Merrion Hall, Dublin, and latterly in Ranelagh Hall. He was a brother who bore a good testimony and sought to walk in the "old paths". He was much loved and is much missed. He was buried in the Lurgan cemetery, brethren E. Dover, W. Mullan, A. McShane and E. Allen shared at the funeral.

TRUTH and TIDINGS



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SUBSCRIPTIONS

We wish to take this opportunity of thanking our many subscribers who have already sent in their renewals for 1959. There are a few still who have failed to do so. Please attend to this matter as soon as possible so as to be assured that you will not miss any copies. Although we increased the number of magazines at the beginning of the year, the increase of new subscribers greatly exceeded our expectations and our supply of the January and February numbers is exhausted. We regret, therefore, that we cannot supply these two months. To those who may still be ordering for 1959, we will be glad to make up by sending three or four of the back numbers of 1958.

BOUND VOLUMES

Although we sent the material for binding the 1958 volumes sooner than usual, the company that binds them took much longer to do the work than in past years. However, we have now received them and they are being mailed to all who ordered them. We still have a few extra which we will continue to send as ordered to any part of the world, post paid for Three Dollars.

TIDINGS

VANCOUVER, B.C.—We have just had some very good and profitable ministry meetings in the Fairview Hall by Hector Alves on the local church, which were well attended.

ENGLEHART, ONT.—J. Clark has been ministering the Word with a good interest.

DEER LAKE, ONT.—B. Widdifield and Earl Pears have been preaching the Gospel with a good interest and some blessing among the unsaved. They are having seven meetings weekly. (Later — a number have professed to be saved).

ARNSTEIN, ONT.—A. W. Joyce is having ministry meetings especially for young believers, nightly including Saturday, with large attendance in spite of extreme weather and deep snow, one professed to be saved.

TORONTO, ONT.—Wm. Warke and C. Fleming have been preaching the Gospel but finding it hard to get the people out. G. Reager and E. Sprunt were encouraged the first night by two Roman Catholics coming in soul trouble and professing to be saved. Others since have been reached by the Gospel.

MONTREAL, QUE.—N. Gratton is able to attend regular meetings but is under doctor's care. Remember him in prayer.

FARNHAM AND VALLEYFIELD, QUE.—B. Grainger reports several French R.C.'s coming to cottage meetings in both places regularly. One of our isolated sisters in St. Jean has had the joy of seeing a neighbour saved.

THE MANIFOLD TRIALS OF THE WAY

A. W. Joyce

In past months we have noticed the MANIFOLD MERCIES OF GOD to His people in granting Divine Guidance, Provision, Inheritance and Restoration. Last month we looked at the MANIFOLD WISDOM OF GOD which is displayed through the church. Before leaving the Manifold things of Scripture, let us consider the Manifold Trials of the Christian Pathway.

"Wherein ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations (trials, R.V.M.)" (1 Peter 1:6). Like the children of Israel on the banks of the Red Sea in Ex. 15, when we were first saved by God's grace and commenced our heavenward journey, we joyfully sang redemption's song. We saw not a cloud in the sky and thought that trouble and sorrow were gone from us as completely as our sins were. But Israel soon found, as we also have found, that the Christian's path is often beset by "MANIFOLD TRIALS". This oftentimes comes as an unexpected and unwelcome shock to the Christian. To instruct the suffering Christian and to prevent his being overcome with trials, God has given to us the first epistle of Peter.

Peter is the "wilderness epistle". In it the Christians are addressed as "pilgrims and strangers", and the keynote of it is "suffering". The words "suffer" and "suffering" occur about sixteen times. To prepare us for the path of suffering, Christ is brought before us as The Suffering One.

1 Peter 1:11, "The sufferings of Christ and the glory that should follow."

Chapter 2, "Christ also suffered for us leaving us an example, that we should follow His steps."

Chapter 3, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."

Chapter 4, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy."

"His path was much rougher and darker than mine,
Did Jesus thus suffer and shall I repine?"

Some of the sufferings of the early Christians: the loss of property (Heb. 10:34), the loss of liberty (Acts 20:23), the loss of life (Acts 8:59-60), is largely unknown today, at least in the favoured lands of liberty. However, suffering is a legacy that goes with salvation and, sooner or later, in one form or another, suffering will be experienced. "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29). There

are various kinds of suffering, and if one knows nothing of this as time goes on, that person may well wonder if they are saved at all.

The Necessity of Trial

Returning to 1 Peter 1:6, we learn that if we are to receive an eternal reward, there *must* be the suffering first and then the glory afterwards. The cross must precede the crown, the trial must precede the triumph, the suffering time prepares for the reigning time.

No trial that God sends or permits is meaningless. In our verse we also read, "If need be." There is always a needs be for the trials of the way, for "a Father's hand will never cause His child a need-less tear". Each trial that God lays upon His people is first weighed in the scales of His infinite wisdom. "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 to escape, that ye may be able to bear it" (1 Cor. 10:13). Not only does God weigh the trial and suit the burden to the back, but He also supports the tried one in the trial. Only One was left to bear a tremendous burden all alone and that was God's own Son Who bore our sins and the wrath of God because of them. He bore that burden all alone. But to us, as to Paul, the Lord says, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). There was "a needs be" for Paul's trial lest he should be lifted up in pride because of the abundance of the revelations which were given to him. Trials are a necessary part of our training, whether it is Preventive trial to keep us from sinning, whether Corrective to restore us when we have wandered, or Educative that we may thereby learn the will of God.

The Reward for Trial

The verse that follows the "manifold temptations" of 1 Peter 1:6 tells us, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." The incident has been told of a king many years ago, who, because of a rebellion in his country was chased from his throne and a usurper took his place. One of his lords, because of loyalty and devotion to the rightful ruler was cast into prison and was loaded with fetters and chains. One day he was heard by his jailers to murmur "Oh, if these chains were only not so heavy." After some time, the king was able to gather strength, retook his kingdom and once again ascended the throne. The king immediately sent for his faithful servant, had him released from prison and brought in before him, laden with the iron fetters. He commanded that the chains be removed, called for a balance and had the chains put on one side of the scale. Now, commanded the king, fill up the other side with gold, pound for pound, and then presented the treasure to his faithful follower.

As he left the presence of the king he was heard to say, "I wish the chains had been heavier."

Surely at the judgment seat of Christ when eternal rewards will be distributed to all those who have glorified God in the trials of earth, we will wish that we had endured more for Him, we will wish that we had been more devoted and loyal to the Lord and to His Word. The Apostle Paul, who endured such privations, trials, persecutions, imprisonments, for the sake of the Lord, His Gospel and His truth wrote: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

When Peter said, "Lo, we have left all, and followed Thee," the Lord assured him: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive MANIFOLD MORE in this present time, and in the world to come life everlasting" (Luke 18:30). In the parallel portion in Matt. 19, the Lord adds to this, "Ye also shall sit upon twelve thrones." What a manifold reward that is promised both in this life and in the life to come. While this was spoken to the twelve apostles, the principle is true for all, THERE IS A MANIFOLD REWARD for all that is sacrificed and endured through love to the Lord Jesus Christ and obedience to His blessed Word. There will be an abundant and eternal recompense for THE MANIFOLD TRIALS OF THE WAY.

NOTHING IS LOST

To talk with God — no breath is lost; talk on, talk on.

To walk with God — no strength is lost; walk on, walk on.

To wait on God — no time is lost; wait on, wait on.

The work is quicker, better done, not needing *half* the strength laid on;

Work on, work on.

Martha *stood* but Mary *sat*; Martha murmured much at that;

Martha *cared*, but Mary *heard*, listening to the Master's Word;

And the Lord her choice *preferred*; sit on, hear on.

Work without God is labour lost; work on, work on.

Full soon you'll learn it to your cost;

Toil on, Toil on!

Little is much when God is in it; man's busiest day's not worth God's minute.

Much is little everywhere, if God the labour do not share;

In work with God, there's nothing lost, who works *with Him* does best and most;

Work on. work on.

THE SOUL'S TRIUMPHS

G. G. Johnston

The triumphs of the ungodly person are usually centred in himself. If the individual gets his own way, if he sees his plans fulfilled, if his fellow is made to bow to his authority, these things are counted as triumph. Others may acclaim his victory, carried away with his seeming superiority, or he alone may sing his glories.

Our blessed Lord said to His disciples: "It shall not be so among you" (Matt. 20:26). Our triumphs shall surely be of another character. Time was when earthly gain and earthly honour were our ambition, but the grace of God has made a vast change — or, has it? We live now for better and more lasting things — or, do we?

Faith

"This is the victory that overcometh the world, even our faith" (1 John 5:4). In the past, we were "dead in trespasses and sins", and faith and its workings were unknown to us. Now, in newness of life, we by faith grasp the invisible and joy in that which is unseen. This is indeed a real triumph. While the natural man is exerting every effort to obtain the visible thing, which to him is very real, the man of faith turns his back upon such tinsel to grasp the true gold of spiritual things. They may even wonder, and ask: "How can you do it? How can you withstand its law of attraction?" It is the triumph of faith. To faith in the unerring Word of God, those unseen things become the real and important, while the present, with all that is comprehensible to our natural senses, is vain and passing.

Praise

Men of God have always been men of praise. When the heart is inditing (bubbling up with) a good matter (Psalm 45:1), there will be praise and thanksgiving to God, and men also will bear His praises from our lips. How little communion some professing Christians seem to have, judging from the measure of praise that falls from their lips! The unconverted cannot praise God in any form, but those who have the Holy Spirit dwelling within should surely be marked by this grace. The opposite is at times true of us, and whereas our mouths should speak forth His praise, we are found murmuring against His ways. Israel sang His praise: "they later murmured in their tents, and hearkened not unto the voice of the Lord" (Psa. 106:25). We shall certainly do likewise, if we are not enjoying fellowship with God, and like them are idle.

Devotion

Devotion is the fruit of love. "We love Him because He first loved us" (1 John 4:19). An increasing appreciation of that love will

result in an increase of our devotion. And devotion is more than a word. It finds expression in those things we do, and in those which we refuse to do. Joseph manifested this, when tempted in Potiphar's house to sin against the Lord. Dorcas gave proof of her devotedness to the Lord in making garments for the poor. Timothy is an example of devotion to the Lord when he cared for the spiritual state of the believers (Phil. 2:20). The natural tendency for all three of these would have been to have done otherwise, but the grace of God triumphed in making them different from other people.

Peace

The peace of soul that some godly Christians manifest is not so much a natural quality, as some might imagine, but a triumph of God's grace. Some, even Christians, may covet the evident restful disposition of other's, not knowing that these dear souls find it necessary to drink constantly at the fountain of God's promises in order to keep their minds saturated with the truth and their hearts stayed upon Jehovah. Reslessness and unbelief are common to us all. Nature can never learn to confide in the Lord. We shall only experience the peace of God in our souls, and the triumph it brings, by abiding in Him, breathing the air of heaven, and drinking at its perennial springs.

Hope

When hope fails in the human breast, despair fills the vacuum. The unconverted are always hoping for better days on earth, when they shall be satisfied to the full with what earth has to offer. Satan lures them on from one ambition to another, from one diversion to the next, until, like Solomon, they exclaim: "Vanity of vanities: all is vanity." Nothing under the sun can fill the heart of man, who, having been created in the image of God, can never be satisfied without God.

Some, upon reaching the point of disillusionment regarding material things, are filled with despair, and the devil who has been deluding them so long now suggests suicide to "end it all". Not a few have been stopped from such a wicked act by some word of hope in the Gospel, and they have found salvation in Christ. Once more, hope has filled their breasts. If earth has little or nothing to offer, heaven has plenty. They find cleansing from their sins in the blood of the Saviour, and their hearts overflow in hope of the glory of God. Reader, are you sure of a "home beyond the skies"?

Not only does the Word of God give us hope of a place with our Lord, but it assures us that we shall be in a condition to enjoy it. Those who have gone to be "with Christ" are far better, yet they are in an unclothed state (2 Cor. 5:4); that is, they are without glorified

bodies. But, the day is coming when from those bodies which have decayed in the grave the Lord will give to each redeemed soul a body like unto His. We which are alive shall likewise be changed and together with them shall rise to meet Him in the air. In that condition we shall not only be with Him, but we shall be in a state to fully enjoy that glorious transition and to company with our glorious Lord. What a hope! What a triumph! And it shall be everlasting.

GOD MOVES IN A MYSTERIOUS WAY

(The following is an extract from a letter recently received by the editor, from a sister in Christ, telling of the conversion of her relatives. These relatives lived some 500 miles from the writer.)

"Our cousins were brought up as strict Roman Catholics. Their mother was extremely devout, their father (Dad's brother) didn't have any use for religion. They had six of a family. One of the girls, at that time twelve or thirteen years of age, began to hate the 'Confessional'. One Sunday she slipped away by herself to find a Sunday-school, and, as one of her school chums went to a 'fundamental' denomination, she thought she would try that. What she saw there delighted her. She told her brothers and sisters about her find and said they should all go the following Sunday. The others were very fearful, especially the older ones. However, she was a little organizer and promised to be responsible and do all the talking for the others.

"Next Lord's Day, when their mother sent them to the R.C. church their pew was empty and they were all enjoying themselves in their new meeting place. The priest visited the home the following day and the mother was horrified to learn that they were all missing. When the children came home they were all lined up on the kitchen floor. Winnie had to tell where she had been and confessed that she had taken the others with her, and then announced that they were going again the next Sunday. Her mother tried in every way to change her mind but her daughter was adamant. Then the priest took over and tried his best but to no avail.

"Finally the mother was openly rebuked in the church and her children were cursed, but the Lord took them up. First Winnie was saved, then two of her sisters, her brother and her mother. Then the father was saved at 78 years of age and went home, happy in the Lord."

"God moves in a mysterious way,
His wonders to perform,
He plants His footsteps in the sea
And rides upon the storm."

THE FAILURE OF MOSES

(Num. 20:2-13)

A. McShane

Amongst the sad happenings of Israel's wilderness journeys, recorded for us in the Book of Numbers, there is perhaps none more tragic than that of the sin of Moses. It was no doubt a painful task for him to write the story of his own failure, and we are compelled to admire the grace that enabled him to pen it so fully, for he neither minimizes his error nor hides its consequences. No doubt, like all other matters of a similar kind in the Scriptures, it was written for our learning and admonition.

Contrary to our expectations, there was nothing extraordinary about the circumstances which led to the disaster. As often before, the children of Israel came to Moses demanding water. Their words on this occasion, however, were so vexatious to him and to his brother, that both of them fell on their faces before the Lord. The Glory appeared, they were instructed to take the rod, speak to the rock, and water would be abundantly supplied. Instead of carrying out these simple orders, he assembled the congregation before the rock, lost his temper, spoke unadvisedly with his lips and struck the rock twice with his rod. This in brief is the sad story of the fall of one of God's greatest servants. When we consider that it took place almost at the end of his life and in the last year of the wilderness march, we are all the more impressed with its warning import to ourselves. It is a solemn fact that many a ship has sunk in sight of port and likewise many a saint has faltered when his course was all but finished. Neither experience nor past success guarantees that we shall be immune from failure.

There need be no doubt in our minds as to why Moses fell on this occasion. The words he used and the spirit in which they were spoken clearly manifest that the constant nagging of the congregation had begun to tell upon him. Having listened to the same murmuring for almost forty years, his patience must have been well nigh exhausted. Furthermore, the new generation, who should have known better, were re-iterating the same unreasonable complaints as their forefathers. Indeed, this outburst of rebellion was almost sufficient to kill in him all hope of an early entrance into the land of Canaan. Constant strain is the supreme test in all our lives, for unless fresh supplies of grace are obtained we are sure to become the victims of irritation with all its disastrous results. Even though we try to excuse ourselves and others for intolerance under pressure, the present story reveals how different are God's thoughts of such behaviour.

It is important to note that Moses fell at Kadesh, the very place where, some thirty-seven years earlier, the nation had rebelled against God. It had proved a danger spot for both people and leader, and no doubt both alike looked back to it as the place where all prospect of entering the Promised Land had been forfeited. Total depravity is far more universal than we are prone to think. Who would have thought that a man so wise as Moses, after seeing the sad consequences of rebellion for almost forty years, would allow the same evil to be manifested in his own life! The lesson for us is obvious, although we may be loath to learn it. The most failing of God's people have no worse nature within them than the most honoured servant of God. Often it requires but the necessary circumstances to prove the stern reality of this truth.

The sin of Moses, like others of a similar kind, had in it a combination of evils. Only by considering the various references to it are we made aware of the extent of the error committed. First, in our chapter, the Lord speaks of it as unbelief, "Because ye believed me not" (v. 12). The faith of the aged servant had become weak. He seemed to doubt, for the moment, that God would give water to such a complaining people, and to question whether water would flow from the rock by merely speaking to it. "Whatsoever is not of faith is sin." It was, therefore, sin for him to act on this occasion without due dependence upon God. Further down the chapter the Lord speaks of it as "rebellion" (v. 24). Strong as this word may appear to us, the self-will and disobedience of Moses could be described by Him in no milder terms. Is it not passing strange to see a man of God calling the people "rebels", and, while doing so, being guilty of the same evil himself? Poor Moses could see the sin of the people, but failed to detect the plague of his own heart. In this hasty and unbecoming action he not only grieved the Lord, but, for the first time in his life, lowered himself in the estimation of the congregation, for until then no finger of accusation could have been justly pointed at him. It would appear also that there was an element of pride in his action and words. The expression "must we bring" implies self-exaltation. Even though the "we" be not in the Hebrew text, indeed, what follows suggests that God was not then given the glory He expected to receive. We need to be constantly reminded that He hath said, "My glory will I not give to another." It was also a public display of bad temper. "His spirit," we are told, "was provoked" (Ps. 106:33). "Be ye angry and sin not" is much needed counsel, for most of us realize that it is much easier being angry, than abstaining from sin when agitated. There were occasions when Moses himself was righteously angry and did not sin. But, alas, this was not one of them. Lastly, this same verse shows it to have been

an act of thoughtless rashness. "He spake unadvisedly with his lips," are words which imply that he had not given due consideration to his utterances at this time, but once they were expressed he had no power to recall them.

"Boys flying kites haul in their white-winged birds,

You can't do this, when you are flying words.

Thoughts unexpressed may sometimes fall back dead,

But God Himself cannot recall them when they're said."

We have only to reflect upon this combination of evil in the failure of Moses to become convinced that in most of our own stumblings there may be more than appears on the surface.

Viewed from the human standpoint the sin of Moses was quite understandable, for he just acted as any man would have done in the same circumstances. But considered with regard to the grace and character of the man who did it, there is a number of surprising features about it that are worthy of our attention. For instance, is it not strange that one with such long experience in the service of God, should be tripped up in the last days of his life? A solemn reminder surely, that neither age nor experience exempt from sin, and that the best of men are only men at the best. Furthermore, are we not amazed to see the "meekest man in all the earth" lose his temper and give a public display of passion? His strong point was more vulnerable than either he, or anyone else, would have suspected. Herein is another lesson we need to learn, namely, that most fail where they appear to be most mighty. Again, are we not surprised to find a man sinning against God immediately after he has risen from his face in humble prayer? How quickly our souls can get out of touch with God! Poor man, one moment he was supplicating on behalf of the people, and the next he was slandering them and striking the rock twice before their eyes. Again, is it not difficult to believe that Moses, the man who earlier was willing to have his name blotted out, rather than see the people destroyed, could change so much as to call them "rebels"? Equally strange, is it not, that one who once said, "Who am I?" should later claim the ability to fetch water from the flint. A solemn reminder to us all that, though the weed of pride be nipped again and again, it may, nevertheless, spring up in our hearts much faster than Jonah's gourd. Lastly, do we not find it difficult to explain why the man, who had more than once turned away the wrath of God from the Nation, is now utterly helpless to alter the judgment in his own case? The solution of these and other problems that naturally arise in our minds while reading a story like this, is to be found no doubt, in a fuller apprehension of the total depravity of man and the awful holiness of God.

Our consideration of this passage would not be complete without attempting to trace the outcome of this tragic failure on the part of Moses. This, as we might expect, was far reaching. To begin with, it virtually brought to an end his leadership of the Children of Israel, for although he continued at their head and retained their respect until his death, yet his sin had cost him the coveted honour of leading them into Canaan. He had rebelled and must, therefore, share the same fate as the other rebels in the Nation, who likewise were debarred from passing over Jordan. Even though grace allowed him to appear on the Holy Mount with Christ, yet he was not there as the captain of God's people. The standard for leaders in both Testaments is very high, so those who go before the saints have special need to pray, "Preserve me, oh God" for it is neither difficult nor impossible to lose the approval of the Lord and the confidence of the saints. Secondly, his own brother was affected by his error. Aaron, being party to what transpired, filled an early grave in consequence. What the thoughts of Moses were, while stripping Israel's High Priest of his official garments on the mountain side, garments, which he had with the same hands put on some thirty-eight years before, and while he watched his lifeless body fall upon the sod, is not easily imagined. Amongst them, we may be sure, was the painful recollection of this sin, that had brought about such an untimely end. "No man liveth to himself." Seldom do we sin without others being involved in some way, and while this does not exempt them from blame, yet it should make us dread being an influence for ill. Thirdly, a further outcome of this failure was the effect it had upon Moses' prayers. We have referred to this already but in a different connection. Our hearts are touched as we try to visualize an old man pleading with God for permission to pass over Jordan, but his request was not granted because of his earlier failure. Perhaps we are little aware how sin in our lives robs us of power in prayer. "The effectual fervent prayer of a righteous man availeth much."

Our consideration of this lapse in the life of Moses, no doubt, makes us appreciate Paul's admonition, "Let him that thinketh he standeth, take heed lest he fall." Our own journey through the wilderness is not yet ended, so we would be foolhardy not to take warning from the sad experiences of others. We must not despair, however, for God's grace and power are sufficient for us. May we ever feel our need of these, until we reach our promised rest, for only then will we be beyond the reach of sin forever.

The paths of righteousness lead right into the will of God, and no Christian is ever where he ought to be until he gets there.

BACKSLIDING AND RESTORATION*Harold Paisley*

The evil days in which we are living have caused many who once ran well to be hindered in their spiritual progress and backsliding is prevalent everywhere. When we speak of backsliding we have in mind any departure of the child of God from God and His ways. In Hosea 4:16, the word is used to describe the departure of God's people by the figure of a backsliding heifer, which, under the yoke, refuses to hearken and pulls away the shoulder, thus so hurting itself as to require healing (Hosea 14:4). How tender are God's words, "I will heal their backsliding, I will love them freely."

There are two kinds of backsliding revealed in the Scriptures.

Backsliding in Heart (Prov. 14:14)

We read, "The backslider in heart shall be filled with his own ways." Earlier in this inspired book of Proverbs we read: "Keep thy heart with all diligence, for out of it are the issues of life." The assembly at Ephesus (Rev. 2:4) had reached the stage in backsliding in heart where it had left its first love. This condition is a deceitful one. A backslider *in ways* can be easily detected, but it is possible to be away from the Lord *in heart* and still the outward form of godliness may be carefully maintained. The Corinthian saints were away in heart even as they sat at the Lord's Supper. How solemn to be sitting in God's house when the affections are in the world; to be amongst the saints when "Thy heart is not right in the sight of God" (Acts 8:21). The words spoken to Samuel are wholesome ones for our consideration, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

There are preventatives to heart backsliding. Fixing our heart upon God as the Psalmist did when he sang, "My heart is fixed, O God, my heart is fixed" (Psalm 57:7), will prevent departure from the living God. Barnabus exhorted the young saints at Antioch, "that with purpose of heart they should cleave unto the Lord." This will keep the heart right with God. If the heart is thus fixed, the Word of God will have its rightful place, judging the intents of the heart and will produce a tender conscience toward God.

We must now consider where backsliding in heart will eventually lead and may the Spirit cause searching of heart in this matter.

Backsliding in Ways (2 Tim. 4:10)

Demas is an outstanding example of one getting away in practice from the right ways of the Lord. Once in happy fellowship with Paul and the assemblies, now he is openly away from all this. Was there not a cause? The Holy Spirit gives it briefly, "having loved this present world". Some fall into sin of such a nature that they drift away from assembly life. Others have even to be put away from

the assembly, because of having dishonoured that Worthy Name. Not many, however, go as far as that (thank God), though many drift into more common forms of backsliding. The unequal yoke in business and marriage, the following after the world's religious movements, the denying of Heavenly citizenship by partaking in the world's politics, and the introducing of practices not found written in the Book into God's assemblies, are a few of the many evidences of departure from the Lord.

In view of all this, how humbly we should walk with God, ever asking for the old paths which lead us "outside the camp".

The subject of RESTORATION has many aspects also in the Scriptures.

Daily Restoration (2 Cor. 4:16)

In this sense, we need continually to be rescued. David sang of this in Psalm 23:3. "He restoreth my soul." This is not restoration after an open departure in walk or ways but the restoration of spiritual freshness by the ministry of the Shepherd, Who leads daily to fresh pastures and still waters, and "Who tends with sweet unwearied care, the flock for which He bled." Paul expresses it in the language of 2 Cor. 4:16 "Though our outward man perish, yet the inward man is renewed day by day." Every saint has had experience of this, and will until the home of the Lord is reached where departure is unknown.

Restoration after Sin (Psalm 51:12)

"Restore unto me the joy of Thy salvation." There is "the joy of God's salvation." There is joy in the past being forgiven, the future prospect of glory and the present possession of divine life. This joy is the strength of the Lord's people (Neh. 8:10). This joy (not the salvation) may be lost. When sin is trifled with and practised, the joy of the Lord departs from the soul and power for service is gone. This joy can be restored by exercise of soul, honest confession, contrition of spirit, and a humble and whole-hearted turning to God. "Take with you words, and turn unto the Lord; say unto Him, take away all iniquity and receive us graciously" (Hosea 14:2). The soul that comes thus will be fully restored to the joy of salvation and the results will be, other backsliders also will be restored, sinners converted to God and there will be a building up again of the walls which have been broken down.

Restoration of One Overtaken in a Fault (Gal. 6:1)

Here we have the case of one who, in an unwatchful moment, has been overtaken. There has been no pre-meditation of evil, though no doubt the Scriptures have been neglected and also the daily renewing, which has resulted in weakness. In this condition one is easily overtaken in a fault. A soul that is abiding in Him will not thus be

overtaken (1 John 3:6). This one's restoration is to be encouraged by spiritual brethren, lest he may drift into grosser evil. More shepherd service of this nature would save many from openly dishonouring the testimony before the world. Those who engage in this work of restoration must do so in the spirit of meekness, ever considering themselves lest they also be tempted. In order to wash another's feet (John 13:14), the washer must know how to get down in spirit to the lowly place.

GOD'S LARDER (Luke 11:5-10)

John James

The Lord Jesus was a wonderful story-teller, and here He gives us a story of **THREE FRIENDS**.

1. The friend who gives.
2. The friend who pleads.
3. The friend who receives.

The story concerns a man on a long journey, who, passing through a town at midnight, remembered that he had a friend there. He decided therefore, though the hour was late, to make a call upon him. He found his friend willing to receive him, though he had nothing to set before him to eat. Such a circumstance, spiritually, indicates a sad state of things. Have we anything to set before *our* friends; the children or youths of our Sunday School class or Bible Class, or is our spiritual condition one of emptiness?

In the parable, the host then went to another friend and said: "Give me three loaves." After much pleading, his friend got out of bed and gave him "as many as he needed". We also have a Friend (John 15:15) to Whom we can go with all our needs, Who is

"... Oh such a Friend! He loved me ere I knew Him,

He drew me with the cords of love and thus He bound me to Him."

This Friend is enthroned in heaven above, and in Him all the resources of God are found (Col. 1:19), Fulness of grace (John 1:6), Fulness of power (Eph. 1:19). All that we need we shall find in Christ, for in Him all the resources of God are at our disposal. We have a mighty Friend to Whom we can go and say: "Give me three loaves."

"Friend, give me!" Is it not true that God has deigned to reach men through me? Yet many times we lament that our spiritual larder is empty. Oh, let us go to the Heavenly Friend, with all the fervency of our heart, and say, "Friend, give me."

"Oh feed me, Lord, that I may feed

Thine hungry ones with manna sweet."

The Lord is here teaching that God is not to be begged that we might obtain, but He is to be approached with the prayer of faith and importunity, for the saint who knocks and runs away will receive nothing from God.

REFUSED TO BE RESCUED

A.W.J.

The Vancouver "Province" in the issue of October 18, 1958, had the following striking headlines, printed in large letters: "22 SAILORS DIE IN STORM — REFUSED TO BE RESCUED." Then the account of the tragedy followed.

"**LERWICK, SCOTLAND**—At least twenty-two Russian seamen were drowned Friday when their fishing trawler sank off Northern Scotland during a north sea gale, after they had refused a rescue offer of a British ship.

"The Soviet fishing vessel STR 442 broke up on the rocks in a storm near this small fishing village in the Shetland Islands. Officials said that all of the Russians probably would have been saved if they had been willing to accept an offer of help from a British trawler.

"A powerful lifeboat from Lerwick rescued three Russian survivors Friday morning despite repeated radio demands from other Soviet vessels that the survivors should not be put ashore on British territory."

How sad to think of so many seamen being drowned! It seems sadder still when, according to the account, a British trawler offered to rescue the endangered crew, and their kind offer was refused. Why was the offer of help refused? It would seem very clear that the sailors were prejudiced against their rescuers. They may also have been influenced by the advice received or by commands sent to them at the time by radio. Whatever the reasons the fact remains, they were lost, when they might have been saved.

Every unsaved man and woman is in danger of perishing on the rocks of unbelief and having to meet the wrath of God forever because of their sins against Him. People often question the justice of God in punishing sin and scoff at the solemn truth of eternal punishment, but the truth remains in the Word of God as a beacon of warning. How unspeakably sad to reflect that those who die in their sins and go to Hell do so not because they are sinners, but because, just like the Russian seamen, they refuse to accept the deliverance that is offered to them.

When the Lord Jesus Christ died upon the Cross of Calvary to put away sin, He made provision for all. He rose again from the dead (proof that His work was complete and God was satisfied with it) and as a Living Saviour offers salvation to WHOSOEVER WILL. The Devil, the god of this world has so blinded the sinner and prejudiced him against the God who loves him and desires only his blessing and salvation, that man counts the Lord to be his enemy. Those who manned the lifeboat in the foregoing incident were willing to risk their lives on the stormy seas to rescue those who showed no apprecia-

tion for their sacrifice. Oh! the ingratitude of man to the One Who not only risked but gave His life a ransom for all.

Unsaved one, will you not discard your prejudice, humble your pride, and as a perishing soul in need of a rescue, step into the life-boat by receiving the Lord Jesus Christ as your personal Saviour? "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31), for "None perish that Him trust". What remorse will be yours for eternity if you, like the Russian sailors, refuse to be rescued, to wail forevermore,

"I might have been in heaven above,
But I despised God's wondrous love."

CONFERENCES

TORONTO, ONT.—The 72nd annual conference will be held, D.V., Friday, Saturday and Sunday, March 27, 28 and 29, at Central High School of Commerce (West side), also at Eastern High School of Commerce (East side).

Thursday, March 26, prayer meeting at Brock Ave. (West side) and Pape Ave. (East side) at 7.30 p.m. The meetings will be held as formerly in both schools at the same hours, (see circular). Communications to John Robertson, 50 Hannaford St., Toronto 13, Ont. Sam Moore, 882 Palmerston Ave., Toronto 5, Ont.

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

MANCHESTER, CONN.—The conference will be March 27, 28 and 29 in the Masonic Temple at the Center, preceded by a prayer meeting in the Gospel Hall, 415 Center St. at 7.30 p.m. on the 26th. Corr. Wm. G. McBride, 2 Notch Rd. Ext., R. F. D. 2, Manchester, Conn.

NORTH VANCOUVER, B.C.—The conference will be D.V. at North Vancouver on March 27, 28 and 29, preceded by a prayer meeting at Gospel Hall, 133 E. 4th St. N. Van. at 8 p.m. on March 26th. All other meetings in the Lonsdale Hall, 22nd and Lonsdale, N. Van. Corr. J. H. Turvey, 1131 Cloverley St., North Vancouver, B.C.

MONCTON, N.B.—D.V. the conference will be March 27 to 29, with a prayer meeting March 26th. Corr. Norman L. MacNeil, Moncton, N.B.

McKEESPORT, PA.—The annual conference will be held, D.V., April 18 and 19. Prayer meeting April 17 at 7.30 p.m. All meetings will be held in the main Pavilion at the City (Renzie) Park. The Lord's servants walking in the old paths are welcome in ministry. Visitors freely entertained but please advise beforehand of your coming. Corr. Wm. H. Moore, 2629 Hill St., McKeesport, Pa. Phone Orchard 27575.

WITH CHRIST

DETROIT, MICH.—"Our beloved mother went home on February 3rd in her 93rd year. She was saved in Ireland in her 16th year, baptized and received into the old Victoria Rd. Hall, and was in happy fellowship with those "gathered to His Name" all through the years — a worthy help-meet to our departed father. Until recent years, when confined to the home, she was faithful in attendance in the old Central Hall assembly. Four daughters and two sons survive her.

Wm. H. Ferguson."

CAN YOUNG CHRISTIANS BE HAPPY?

Mervyn Paul

Let me answer this question right away — and discuss the matter later. The answer is, “Yes, young Christians can be happy . . . in one of two ways — BUT NOT IN BOTH.” They can be happy in the way that worldlings enjoy themselves, so far as they may be able to ignore the love and claims of the Lord who bought them. Or, if they are loyal to Him, they can be happy — very happy — in pleasing Him. But remember, as I have said, they can’t be happy in both ways because they are contrary the one to the other.

(Junior and middle teen-agers generally feel they must have what is called “recreation”, that is, time to enjoy themselves, have fun — the more the better. To whatever extent this may be true, it must be counted merely as a creature need, applying principally to the before-adulthood periods of our development. The play of children is recognized by Scripture (Zech. 8:8), but when the Apostle “*became a man*” he “brought to an end” such interests and activities (1 Cor. 13:11). Thus, *in the eyes of the God Who made us*, the desire to cling to them spells I M M A T U R I T Y . . . a fact that is proved, and emphasized whenever arguments and disputings about it arise!)

This often is a hard thing for young Christians to take in; hence the questions, “Why am I not different? If old things really have passed away and all things have become new (see 2 Cor. 5:17 and explanation given in last issue), then why do I still long to be happy in the ways the unsaved enjoy? What harm is there in some of them? Why is it wrong to enjoy ourselves as they do?”

Well, it’s like this: the new life in Christ Jesus is a new kind of life altogether. It is a spiritual life, with spiritual Interests, Desires, Attitudes, Occupations and Enjoyments. So, in order to become happy on this spiritual level, we need to drop the flesh-muddled, low-down, Earth-bound ways of having fun and excitement, and reach up for these vastly better, heavenly, and most satisfying enjoyments, possible only to the twice-born.

“But who knows anything much about them? Aren’t they only for old people who are tired of life any way? I don’t know any young Christians who seem to know much about them. Maybe you do; but we don’t. So what?”

Well, that’s a reasonable “come-back”; and if I can’t answer it I have no business trying to write this article. So, praying that the Lord will steer my pen, here’s the reply:

A boy and girl stood watching a ferris wheel in the carnival grounds. They had been given money to pay for a ride but were in some doubt. The boy assured his sister that likely it was safe enough,

but he couldn't see how they ever would get down if it got stuck while they were up in the air. His sister said that what troubled her was the fear that she might get dizzy. Both of them noticed that only grown-ups were riding in it at the time. They could see no children their sizes on it at all; so they boarded the merry-go-round instead. And they never did find out what a ferris-wheel ride was like — BECAUSE THEY NEVER GOT ON.

Yet another couple were allowed to sit in a seat while other customers were arriving. When these came, they got off. They, also, didn't find out what a ride in the great wheel would be like — BECAUSE THEY DIDN'T GO FAR ENOUGH.

And that's the way it still is with many children of God, both young and old. The Lord told Peter to "launch out into the deep" (Luke 5:4) — which we also must do if the deeps of the new life in Christ Jesus are to yield us their store. So long as we insist on keeping our little soul-boats tied to the worldlings' shore we shall "see" no farther than the worldlings' way of things. BUT HOW CAN WE CUT THAT BINDING ROPE? To do it we shall need courage and strength of spirit; hence the first thing required will be the spending of time on our knees in the presence of the Living God. Of course we shall pray for strength; but it will not do just to say "Amen" when finished, then get up and go away. Instead, as per Isa. 40:31, we shall *wait* a while before Him *in silence* to allow Him to speak to us. Usually the Holy Spirit brings to mind, *in power*, something we have read from His Word. This is what "Communion" means and in this way He imparts strength and courage for the day (Deut. 33:25). The Spirit may do the same thing while we are reading, or meditating on His Word. However, in my own experience, waiting on the Lord (as noted above with reference to Isa. 40:31) has resulted in much more communion and resulting blessing than in the dutiful, but often casual reading of the Word — which is the common practice. (Not that I would underrate even the most perfunctory kind of Bible reading. The storing of the mind with it permits the Holy Spirit to recall it when we are in communion with the Lord; while any degree of familiarity with it, no matter how small, is of inestimable value.)

Next, this renewing of our strength makes it possible for us fearful, self-conscious souls to witness for our Lord. This strengthening of our spirit will be God-given, hence we shall *believe that it is given to us*, and then *act upon it by faith* (2 Cor. 5:7). We may be quaking in our shoes when we begin to give an answer concerning the hope that is in us (1 Pet. 3:15); but afterwards will surely be surprised to see with what strength and courage we were enabled to speak a word for Himself. Such witnessing helps to cut the cords

that have bound us to our former ways of living and so to set us free from them. Little by little (Deut. 7:22), through reading His Word, prayer and communion, and then testifying for our Master, the old life and its Interests, Desires, Attitudes, and Enjoyments will lose their hold on us, and we shall have begun to "grow up into Christ" (Eph. 4:15) — to "grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). So let us not be content to be mere watching children in these better things, nor timid strangers to the joys that be "in Christ". Of the Californian gold-seekers of '48 it was said, "Only the strong got through; the weak ones perished by the way. But . . .

the cowards never started!"

WOULD NOT OBEY THE HELM

One stormy day a ship was wrecked off the coast of Scotland quite near to the harbour. One who was familiar with the sea explained the reason: "She had taken in so much water that she would not obey the helm." The result was she was at the mercy of stormy wind and wave. Instead of responding to the touch of the helmsman, they drifted on to destruction. The danger did not lie in the fact that she was in the sea; but that *the sea was in her*. Our danger does not lie in the fact that we are in the world, but it is an evil day when *the world gets into us*. When such is the case, the "man at the helm" — perhaps some teacher sent from God — may lay down the truth to us as clearly as the sun at noon-day. But we "cannot see it", we say. We are like the water-logged ship: the helm of the Word has no effect upon us. We either kick against the truth, or complacently find refuge in saying, "The Lord has never revealed it to me!" But what is the cause of the blindness? It is simply this, that the world has taken possession of our hearts, or sin and self-pleasing has dulled our ears. The Word which once made us tremble has no longer power to mould our lives. "He that willeth to do His will, shall know of the doctrine."

NOTES ON NEW TESTAMENT WORDS

Hector Alves

7. Justification

Although the word "justification" is found only three times in the New Testament, in the Epistle to the Romans, yet the Scriptures have much to say about the subject of justification.

To be justified means to be cleared from every charge. This is plainly indicated in Acts 13:39, "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." "It is God that justifieth" (Rom. 8:33) and only

He can justify the sinner. And we are "justified freely by His grace" (Rom. 8:24), no matter who we are or what the sin has been. Sin must be put away, so we are "justified by His blood". "Much more then, being now justified by His blood, we shall be saved from wrath through Him." The resurrection of Christ is the witness that His death met the full demands of divine justice, so He was "raised again for our justification" (Rom. 4:25). Only the believer stands before God freed from every charge, for it is also stated we are "justified by faith" (Rom. 5:1).

Then James tells us, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). This neither conflicts with, nor contradicts, what is taught in the Epistle to the Romans, for James states in the previous verse that this is the fulfilling of the Scriptures. Justification by faith is the Godward side, and justification by works is the manward side. Men cannot see our faith, but they do see the fruits of it.

A further understanding of justification is presented to us in Romans 5:18. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one (through one act of righteousness, R.V.) the free gift came upon (unto R.V.) all men unto justification of life." In most other passages justification is spoken of in relation to our sins, as in verse 16 of this chapter; "the free gift is of many offences unto justification." In verse 18 we have an altogether different view of the subject; it is *sin* the root, rather than *sins* the fruit that is connected with justification here. To understand the phrase "the free gift came unto all men unto justification", the whole context from verse 12 to the end of the chapter must be considered. By nature "all men" stand in relation to Adam. But through "the free gift" all believers stand related to Christ. Through His death all are judicially cleared from all that passed upon them by the "one man" Adam. So justification as presented to us in the Epistle to the Romans not only means a complete clearance of all offences, but a complete clearance of our condemnation in Adam. Through the one act of one man, many were constituted sinners. Through the obedience of one Man, many shall be made righteous.

Our justification is guaranteed by our Lord's resurrection. This great and marvellous justification is produced by God, comes to us by His grace, is procured for us by the death of His Son, is guaranteed by His resurrection, and it becomes ours by faith alone. Then it is manifested by our works. When James writes, "Ye see then how that by works a man is justified, and not by faith only," he is not referring to justification before God, but before men. The former is procured by faith; the latter is manifested by works. Men may disregard our standing, but they cannot avoid seeing our state.

QUESTION AND ANSWERS

Hector Alves

Question. It is frequently stated that the coming again of the Lord Jesus will be in two distinct stages. Can this be shown plainly from the Scriptures?

Answer. We know of no verse of Scripture which plainly states that the coming of the Lord will be in two stages, but by comparing one passage with another and looking at each in the light of its context, it is made quite clear that the Lord will come first *for* His people, then later He will come to the earth *with* His people. The one coming might be called a prelude to the other, and they are linked together in Titus 2:13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The "blessed hope" is the coming of the Lord for His saints, as described in 1 Thess. 4:16-17, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," etc. "The glorious appearing," or, as the R.V. gives it, "The appearing of the glory of our great God and Saviour Jesus Christ," refers to His coming to earth with His saints. Between these two events there will be an interval of great importance.

Our Lord's coming again for His saints will be a private appearing; His coming with His saints will be a public appearing. The former is never mentioned in the Old Testament, the latter frequently is. On our Lord's last evening with His own in the upper room, He told them in simple language that He was going to His Father's house, and that He would come again and receive them to Himself (John 14:1-3). However, just before He revealed this to them in the guest-chamber, He had described to them in vivid language, when seated on the mount of Olives, His coming back again to earth. "They shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

Perhaps one reason why some have not seen too clearly the distinction in these two events is because the same Greek word "*parousia*", which means "presence", has been used in connection with both aspects of the second coming of our Lord Jesus Christ. Its use in 1 Cor. 15:23; 1 Thess. 2:19; 4:15; 5:23, refers to our Lord's private coming for His own. In Matt. 24:3, 27, 37 and 39; 2 Thess. 2:1, 8 and 2 Peter 3:4, this same word has reference to His public coming again in glory. In each one of these passages the Authorized Version gives the word "coming", while in the Revised Version we find in each case the word is translated "presence". So, "the blessed hope" and "the glorious appearing" are linked together, but there is a period of time between them.

SHAWINIGAN FALLS, QUE.—There is a fresh stir among the unsaved. J. Darling and V. Davy have been to Pied-du-Lac visiting saved and unsaved.

GIRARDVILLE, QUE.—J. Smith is helping out here in the assembly meetings and seeking to reach the young in the school.

MONCTON, N.B.—"We have just had an appreciated week-end visit by our brethren Bert Joyce and George Campbell from Labrador."

SARNIA, ONT.—A. Klabunda and G. Baldwin are preaching the Gospel.

WINDSOR, ONT.—J. Blackwood is having good ministry meetings with interest. He expects to go on to Merlin for meetings.

SPRINGFIELD, P.E.I.—Robert McIlwaine and G. Albert Ramsay are being encouraged by the attendance and interest. The little hall is packed nightly and a number have professed to be saved.

SYDNEY MINES, N.S.—Fred Holder is having a good interest in Bible-readings with encouraging attendance.

PORTAGE LA PRAIRIE, MAN.—A. Wilson and R. Boyle are preaching the Gospel with good interest.

BYFIELD, MASS.—L. K. McIlwaine and J. McCracken are preaching the Gospel; some are coming regularly and are troubled. Brother McIlwaine is not well, remember him.

BRYN MAWR, PA.—L. E. McBain and H. McCready are preaching the Gospel with help from the Lord and good attendance.

MANSFIELD, OHIO.—J. Lipke and N. Crawford have seen blessing in the Gospel here during the past year. On January 18th, a new assembly was formed in the south-west section of this city of 60,000. They seek to go on in "the right ways of the Lord" and will appreciate a visit from ministering brethren who will encourage them in this path. D. Calderhead lives here and has encouraged the work from its beginning. Correspondent, Paul Hoffman, 60 Brentwood, Mansfield, Ohio. The Clyde, Ohio assembly goes on well.

STEUBENVILLE, OHIO—B. Dobson expected to start Gospel meetings on Jan. 18th.

TORONTO, OHIO—S. Mick and S. Hamilton had some good Gospel meetings.

AKRON, OHIO—George Graham is preaching the Gospel with some unsaved attending.

PHILADELPHIA, PA.—Before sailing for England, J. James had meetings with O. L. MacLeod in Olney, Hathoro and Bryn Mawr.

SANTA MONICA, CAL.—The first conference held here, Dec. 25 and 26 was well attended with ministry by H. Alves, S. Saword and A. Ferguson. Brother Saword later had well attended and appreciated meetings in Seattle. He has joined Hector Alves in Gospel meetings in Forest Grove, Ore.

STOUT, IA.—Oliver Smith and C. Yost are having a good hearing in Gospel meetings.

HITESVILLE, IA.—Paul Elliott and E. McCullough are having a good attendance, one professed. **BEETOWN, WIS.**—L. De Buhr is having good meetings in Beetown. In **PRAIRIE DU CHIEN, WIS.**—Louis Brandt and Henry Wahls are getting strangers out to hear the Word.

CAMDEN, N.J.—The New Year conference was a time of real profit and blessing with fourteen of the Lord's servants present to minister the Word.

McKEESPORT, PA.—S. Rea and W. Gustafson are in their second week of Gospel meetings with a fair interest.

NORTH IRELAND

Brother H. Baillie has had two weeks' very helpful Bible readings in Ahoghill. T. Wallace and R. Beattie have commenced meetings in Dromore. T. Campbell and H. Paisley had seven weeks with some conversions in Ballymena. H. Paisley is now in Clonkeen. A. McShane and A. Lyttle saw souls saved in Ebenezer Hall, Belfast and are going to Edenberry. (Brother A. McShane is expected for a visit in Canada in March). John Thompson and Dr. Hagen have had conversions in a portable hall in Ballyshiel. Wm. Nesbitt and E. Allen have been in Teague. Conferences at Christmas time were larger than usual and

ministry very good at Ahoghill, Buckna, Armagh, Cookstown, Mulla-fernanaghan, Gransha and Derry.

CHILE

G. G. Johnston writes that Dick Hanna and family expect to return to Toronto for Easter. A Chilean couple expected to come to Lota to continue the work. He and brother Hanna expected to take a trip south, distributing tracts, etc., though at time of writing brother Johnston was not feeling well. Brother McBride's throat is not strong yet and the dry weather seems to bother it; possibly the dust.

WITH CHRIST

SPRINGFIELD, MASS.—Our beloved brother, Frederick Wadge, went home Dec. 13 aged 89. He was saved over 60 years ago and gathered out at the commencement of the assembly in Westfield in 1898. He was a godly, consistent brother who saw all his family saved. C. Fite spoke words of comfort and warning at the funeral.

LANCASTER, WIS.—Brother Sam Dixon, who was in fellowship in Beetown from the beginning, went to be with the Lord on Jan. 1. He was saved in 1925 when S. Hamilton and S. Mick first went to Beetown and stood for the right ways of the Lord. He died at 76, leaving a fine testimony behind. Bren. Warke and Jamison preached the Word at the funeral.

WILLMAR, MINN.—Our dear sister, Mrs. Dick Oftedahl, went to be with the Lord on Dec. 28 aged 69. She was saved 1½ years ago and bore a bright testimony, having been baptized and received under extremely difficult circumstances due to partial paralysis. L. DeBuhr preached the Word at the funeral.

CLAYTON, IOWA—Mrs. Edward Osthoff departed at the age of 71. She and her husband who preceded her about 5 years ago were saved in the first meetings held by Oliver Smith in Feb. 1918 and was in the assembly from the beginning. Brother Smith conducted her funeral in Garnaville.

LONGPORT, N.J.—Our dear brother, John B. Trimble went to be with Christ on Jan. 7th in his 90th year. He was saved over 70 years ago in N. Ireland and was well known in Canada and for 33 years was in the 73rd St. Assembly, New York. He was tenderly cared for in the Longport home for the last three years. He was a brother beloved for his godly, consistent life. L. Wineberg and H. Marshall spoke the Word of God at the funeral.

TORONTO, ONT.—Our brother, Harry Buckner went home suddenly on Oct. 23rd aged 62. He was saved in the year 1924 and was in fellowship in the Lansing assembly and, for the past 29 years in Central. Frank Pearcey and J. Irwin preached the Word to a large company at the funeral. (We regret the delay in this insertion).

HAMILTON, ONT.—On Nov. 23rd, our dear sister, Mrs. Robert McCrory, went to be with the Lord at the age of 84 years. She was saved in N. Ireland almost 60 years ago and came to Hamilton 44 years ago with her husband and servant of the Lord. W. Pell and R. Crawford spoke the Word of God. Remember our brother McCrory in prayer.

MAIDSTONE, SASK.—On Jan. 21st our dear sister, Mrs. Margaret Higgins, went home aged 78. She and her husband came many years ago from Glasgow, Scotland. H. de Graaf preached the Word at the funeral. She will be missed.

PICTON, ONT.—Our dear brother, Harold Boyce, was called home on Jan. 15th aged 83. He was gathered unto the Lord when the assembly was planted in Picton a few years ago. He was keenly interested in the things of God and the large funeral attested to the esteem in which he was held. G. P. Taylor and T. Kember conducted the services.

NEWTONARDS, N.I.—Our brother, F. C. Glasgow, went to be with the Lord on Nov. 29 at the age of 87. He was saved 76 years ago and taught a Bible class in Newtonards and Scrabo for over 50 years. He read the 103rd Psalm with the family, went upstairs to go to bed, collapsed and was with the Lord. Brethren Bailey, Buick and McKelvey spoke the Word at the funeral which was about the largest ever held in Newtonards (200 cars).

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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TIDINGS

WESTBANK, B.C.—Don Moffat has been preaching the Gospel, helped at first by George Campbell. Quite a number of young people have professed to be saved.

TAYLORSIDE, SASK.—John Norris is preaching the Word to saint and sinner.

FLINTON, ONT.—T. Kember has been plodding on in this district, sowing the seed of the Word and helped by a young brother. (This is a good way for an exercised local brother who has the time at his disposal to help in the spread of the Gospel).

SPRINGFIELD, P.E.I.—Albert Ramsay and Robert McIlwaine continue with sustained interest in the meetings and more souls to Christ. This will be a great encouragement to the local brethren who have carried on faithfully since the assembly was formed twenty years ago.

NEW ADDRESSES

The new correspondent of the Frostburg assembly is Mr. Bill Knieriem, 80 Walnut St., Frostburg, Maryland, U.S.A.

James McCullough, 190 Mt. Pleasant Ave., Stratford, Conn., U.S.A.

Oliver G. Smith, 2420 Hammond Ave., Waterloo, Iowa, U.S.A.

HARTFORD, CONN.—J. McCullough writes of a number of unsaved coming out to hear the Gospel in the Italian hall. He had also two weeks of excellent meetings in Longport, N.J., with help and blessing.

DECKERVILLE, MICH.—Received word, too late for insertion last month, of meetings by A. T. Stewart hindered somewhat by weather and roads.

MANCHESTER, CONN.—J. Govan finished three weeks of very helpful ministry meetings on "Egypt to Canaan"; the Word was practical, helpful and restorative. He purposed visiting Waterbury, Bridgeport and Springfield.

STOUT, IA.—O. Smith and C. Yost continue with some blessing and some in soul trouble.

EAST BOSTON, MASS.—R. Capiello expected to visit here for a week.

DETROIT, MICH.—James Lipke and Norman Crawford had six weeks' good meetings. Some have professed to be saved and others are troubled whom we pray may yet be saved.

BAY CITY, MICH.—"The saints in Bay City have enjoyed the visit of John Gray at their monthly meeting in February and of A. W. Joyce in March, when a good number of the Lord's people gathered from nearby assemblies. Ministry was searching and edifying."

HAMPTON, IA.—Wm. Warke and L. DeBuhr commenced meetings on March 7th.

IN A MOMENT

A. W. Joyce

One great cause of the downfall of saints before their enemies: the world, the flesh, the devil, is because, at least for the time being, the saints lose the sense of the extreme brevity of this life, and the limitless ages of eternity which are to come. If we may so speak of it, we lose sight of the TIME ELEMENT. Because of this we lose also the sense of spiritual and eternal values and temporal things assume an importance out of all proportion to their true worth.

Meditation upon the Word of God and upon the Person and example of Christ will correct this distorted view. Anointing our eyes with heavenly "eyesalve" (Rev. 3:18), will bring things again into their true perspective. Let us look then at the Word of God that we may see things from God's viewpoint — which is the only true one.

Psalm 73:19—Destruction of the wicked, IN A MOMENT.

Luke 4:5—Display of all the glory of the world, IN A MOMENT.

1 Cor. 15:52—Departure of the saint to heavenly and eternal glory, IN A MOMENT.

Destruction of the Wicked

In Psalm 73, we have the downfall of a saint — ALMOST. The Psalmist confesses. "My feet were *almost* gone; my steps had well nigh slipped" (verse 2). What brought the Psalmist to the verge of a downfall? He tells us in verse 3, "I was envious at the foolish." What a contradiction! A saint envying a sinner! An heir of glory envying those who are bound for hell! A child of God envying a child of wrath! But before we condemn the Psalmist too strongly, let us ask ourselves, "Have there not been times when we have done just that, ourselves?"

The writer of this Psalm began to look at things like the natural man: "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). "I saw the prosperity of the wicked." But there were two things that overwhelmed him. (1) The sinners' prosperity. (2) The sinners' complete exemption from trouble. The wicked "prospered in the world; they increased in riches" (verse 12). Beholding their wickedness the Psalmist thought, "God will punish them for that." To his amazement, when troubles and plagues came, it was the righteous who suffered and the sinner escaped altogether. Ah! thought the observer, but wait till they have to face death! But when they came to die, they quietly slipped away, "There are no pangs (R.V.) in their death" (verse 4).

He thought of his own life. He had tried to live godly, but it was all in vain, "For all the day long have I been plagued, and chastened every morning." Does this reasoning not "ring a bell" in our memories, have we not at times reasoned similarly?

The restoration of the Psalmist hinged on verse 17. Up to this point all is dark, discouraging and perplexing. From verse 17 all is clear as crystal. The Writer now sees things from the Divine standpoint and NOW he *understands*. "Until I went into the sanctuary of God; THEN UNDERSTOOD I their end." The poorest, most discouraged, most deeply tried child of God in the world would not change places with the wealthiest, most prosperous sinner in the world, *now*. The sinner breathes his last on earth and IN A MOMENT is cast down to hell, and he is "utterly consumed with terrors" (verse 19).

In humiliation and confession the Psalmist says, "So foolish was I and ignorant; I was as a beast before Thee." The beast of the field does not think of tomorrow. If it is well fed and well stabled today, it is content. Are we, with all our spiritual intelligence, content to reason only like the beast?

The heavenly eyesalve removes the dust of the world from the eye, the vision is cleared and the saint looks upward to the Lord Himself.

"I have the PRESENCE of the Lord," he cries. "I am continually with Thee."

"I have the PROTECTION of the Lord" for "Thou hast holden me by Thy right hand."

"I have the GUIDANCE of the Lord" for "Thou shalt guide me with Thy counsel."

"I have the GLORY of the Lord before me" for Thou shalt "afterward receive me to glory."

So the worldling, who has had everything in this life has to leave it all behind "IN A MOMENT". The believer can say with the Psalmist, "God is my portion forever" (verse 26). Instead of a Downfall, Psalm 73 ends in a Deliverance and an Uplift.

Display of the Glory of the World

The temptation of our Lord by the devil as recorded in Luke 4 is a subject in itself. Let us look only at verses 5 and 6. "And the devil, taking Him up into an high mountain shewed unto Him all the kingdoms of the world in a MOMENT OF TIME . . . All this power will I give Thee, and the glory of them," etc. Of course the Lord Jesus triumphed over this and the other temptations of the devil by the use of the Sword of the Spirit, the Word of God.

Without minimizing the power of the devil, the fact remains that the kingdoms of this world, with all their power and glory, can be displayed "In a moment of time". In John 17:24, our Lord prayed, Father I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory." And truly,

"The Lamb is all the glory,
Of Immanuel's land."

But it will take all eternity to fully unfold to our wondering gaze the infinite glories of our blessed Lord and Redeemer.

When the devil dangles before our eyes some of the allurements of this world and we find ourselves becoming dazzled and attracted by them, let us remember that these things are only "FOR A MOMENT". Let us meet the devil's attacks as our Divine Example did—with the Word of God. Let us remember that it is idolatry to let the world into our hearts and lives, and it may cause us, "for a moment" of worldliness to lose a crown of reward for the ages of eternity.

What a wonderful spiritual perspective the apostle Paul had when he wrote: "For our light affliction, which is *but for a moment*, worketh for us a *far more exceeding and eternal weight of glory*; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17-18).

Departure of the Saint

"Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, IN A MOMENT, in the twinkling of an eye . . . and we shall be changed" (1 Cor. 15:51-52). As uncertainty, darkness and gloom increasingly descends upon this poor world, as it views the future, what a wonderful contrast is the bright and happy prospect of the believer. *Jesus shall come*, and, in a moment, we shall be changed. What a complete transition from mortality to immortality, from dense darkness to glorious sunshine, from earth to heaven, from weakness and humiliation to strength and perfect likeness to the Lord Jesus Christ, see Phil. 3:20-21. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

The event will take place in a moment, but the results of resurrection will be eternal. And so, brethren, how can we better close this article than by quoting the closing verse of the Apostle's great treatise on resurrection: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE SOUL'S COMFORTS

G. G. Johnston

This is an age of material comforts. It would be well for us if we were more appreciative of them, and recognized that our Heavenly Father is the Giver of every good and perfect gift; that He who gave His unspeakable gift — His only Son — gives us richly all things to enjoy. Do we sincerely thank Him for the many mercies received daily, remembering that we are not worthy of the least of them?

Do we ever count our blessings, contrasting our circumstances with those of our forebears, some of whom battled stoutly with primitive conditions, while the country was sparsely settled, and towns and other centres of supply were few? The history of courageous spirits of bygone days seems a saga of struggle for survival.

Those days are past for many, yet man is still in need of comfort. "Man is born unto trouble, as the sparks fly upward" (Job 5:7). In no stage of his existence has he been able to live an absolutely care-free life. The unconverted man, or woman, has no one to go to in the hour of special trouble. Thank God, the Christian has.

Our first and greatest distress has to do more with unseen things than with material needs. Like Peter, we ask: "Lord, to whom shall we go?" (John 6:68). In Christ we find the Saviour we need, and from Him we obtain comfort and strength for the way. One of the gracious names given to the Holy Spirit of God is "the Comforter". The word is derived from the Latin "con" (with) and "forter" (to give strength). It has been illustrated by one who walks by the side of a feeble person to strengthen and uphold him. Thank God, all who have truly been converted to God have the Holy Spirit dwelling within them, guiding and strengthening them, whispering peace and comfort to their souls. This helps them over the rough spots of their pilgrimage. They are never alone, whatever their earthly position. They might be in prison for Christ's sake, as was Paul, yet they can rejoice in the Lord.

The believing soul has "the comfort of the Scriptures" (Romans 15:4). How many burdened Christians have found comfort in the Scriptures? Those precious promises have revived them as a cordial, when about to faint. They have thanked God and taken courage. Brother, sister, are you in affliction of spirit? Go to your Bible, and ask God to speak to your soul through His Word.

Our God is "the God of all Comfort" (2 Cor. 1:3). He draws near to His own children in their affliction, and ministers grace according to the need. When He sees the pilgrim's feet faltering on the stoney road, He gives fresh visions of the Land of Promise to

spur him on. He reminds him of the cross and the price paid for his redemption. How could the soul longer doubt His love? He calls upon him to measure the length and breadth, the height and depth of His eternal love, until musing upon this his trials seem as nothing.

Another source of comfort is our fellow-believer. Our God has His own ways of ministering comfort and strength to the souls of His children. He allows trial to come to one of His own, then comforts that soul in the trial, teaching him by the experience what he could not otherwise learn about His God. The trial may seem bitter as Marah and difficult to understand, but by it his soul is fitted to comfort others by the comfort he has himself experienced (2 Cor. 1:4).

Am I a source of comfort to other believers? Are you? Have our experiences with our God profited us spiritually to that extent? Do we chafe and fret under the trials sent by God to fit us for this, learning nothing to real profit? When we find ourselves in the company of afflicted fellow-saints, we are utterly unable to comfort them. Why should that be so, after years of experience as a Christian? Is it not because we have failed to go to God with our trial, asking Him to show us what we may learn by it? Can we sing truthfully:

“Every trial brings Him nearer;

Peace, peace, is mine”?

One common reason for the lack of comfort in the hearts of the children of God is disobedience to the Word of God. If we know His will in regard to a certain matter, yet take our own way, little marvel if we lose the comfort of the Holy Spirit. He is grieved within us, and instead of acting as a Comforter, He becomes a Reprover. Whereas one believer may be happy, through the comfort of the Holy Spirit, in whatever earthly surroundings, another, because of a guilty conscience, will lack that blessing though surrounded with every degree of earthly favour. Confession of sin to God, and His certain forgiveness, alone will recover the soul to its normal comfort.

CHRIST'S FAITHFULNESS

From the manger to the Throne He never swerved from the path of absolute obedience to the Father's will. He passed on and on in His devoted and solitary path, uncheered by human smile or commendation. Like Him, never lower the flag, never compromise, never adapt the testimony of God to altered times and changing circumstances. Hold on! Hold fast! Press on! Truth is eternal as the years of God.

OLD PATHS FOR SAINTS' FEET

T. D. W. Muir

It is something for which to be devoutly thankful, that God has not only made it plain in His Word how a sinner may be saved, but he has marked out a straight path for our feet, now that He has saved us. In these paths we may walk to the glory of God, and to the blessing of ourselves and others.

Said a servant of Christ at one time to a believer: "You are saved by the grace of God and you are happy in the Lord, and Satan knows too much of God's Word to believe that He may yet rob you of your eternal life, and get you down to Hell. But don't forget that he will be on your track, night and day, to trip you up, or lead you out of God's path into his own. Your only safe course, then, is to walk with God and go by the Book in everything." Weighty and important words! Words, no doubt, proved true in the history of those who have been long in Christ. Who of us have not proved it true, that the paths of God are peace, whereas the paths of the enemy are those of the "destroyer".

"Concerning the works of men, by the Word of Thy lips, I have kept me from the paths of the destroyer." Then, in the next verse, the Psalmist prays, "Hold up my goings in *Thy* paths, that my footsteps slip not" (Psalm 17:4, 5). Alas, many of God's dear people, because they know not the "Word of His lips", fall into the paths of the destroyer. And as the result, their growth is hindered, their testimony marred, and in many cases it is hard to distinguish them from the unconverted worldlings around them.

May we, then, give heed to the prophet's call of old: "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 to your souls" (Jere. 6:16). But they "would not walk therein", and hence wandered farther into the paths of the destroyer, until there was no remedy. God grant that the writer and the reader, be not like them. May we the rather "stand still", if needs be, and ask for these paths — the "good way" — and walk therein. The paths of the Lord still "drop fatness", and His ways are still "ways of pleasantness". and "all His paths are peace".

Turning to the Word

We find there is no uncertain sound, either as to precept or practice, here. In the New Testament we find teaching that embraces every path of life. How we should walk before God — personally, in the family, in the business, toward the world, and toward the church of God.

Two things that strike one in reading the Acts of the Apostles are, the simplicity and quick obedience of the young converts then.

They seemed to say with the Psalmist, "I made *haste* and *delayed not*, to keep Thy commandments" (Psalm 119:60). They "gladly received His Word and were baptized" is the simple statement of the Spirit, in narrating the wonderful results of Peter's preaching on the day of Pentecost. And in almost every instance throughout the Acts, it is the same. The Gospel was preached, the people heard it, some of them believed, and then they were baptized. God had spoken and that was sufficient. They promptly obeyed the Word of the Lord.

Dear children of God, let us not forget that it is "the Word of the Lord" still, and will be, as long as any child of God, who has not been baptized since he believed, is either ignorantly, or wilfully walking in disobedience to a plain truth of the Word of God.

Continuing Stedfastly

But these converts on the day of Pentecost, did not stop with *receiving* the Word and being *baptized*. We are told that "they *continued stedfastly* in the apostles' doctrine (or teaching) and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

There is something simple, yet definite about all this. God had brought them *into* something, and they simply "continued" going on from that basis. No doubt they were saved as individuals, but they soon found that God's purpose was to unite them together in one common fellowship, sharing what God had given them in Christ. God, Who is faithful, had "called them into the fellowship of His Son Jesus Christ" (1 Cor. 1:9). The Apostles' teaching, would, in measure, unfold to them all that was connected with that fellowship into which they had been called. And as they continued stedfastly in the teaching, they would be able more and more to enter into all the wealth they had together as partners *with Christ* and with one another. So we read, "they continued stedfastly in the apostles' teaching."

"And fellowship" — or, as Mr. Newberry, drawing attention to the article renders the statement, "and THE fellowship." That is, there was something definite in the way of fellowship, that they went on with. Not only was there the partnership or fellowship of life, in which all saved ones have a share, but there was a circle of fellowship, where they shared in certain things ordained by God. And in these "they continued stedfastly", and there was no other doctrine then (1 Tim. 1:3).

As we read on through the Acts and the epistles, we get further unfoldings of the practices of the saints and the teachings of the Apostles. But in none of them is the simplicity of this the first chapter in church history changed. The children of God walked in obedience to the Word of the Lord, whether it came through a Peter or a Paul, and were baptized in the Name of the Lord, and gathered

in the Name of the Lord Jesus only, in fellowship with one another. The fullest expression of that fellowship is seen in the "breaking of bread", in which they remembered Him Who died for them, and waited for His return according to His Word. "As often as ye eat this bread and drink this cup, he do show the Lord's death, till He come" (1 Cor. 11:26). May *we* then, in this and in all other matters, seek these "old paths", and walk in this "good way", and so find "rest to our souls".

(Note — The above article was written by our late brother, T. D. W. Muir, and published in January 1925 in the "Believer's Magazine". So "The old paths" is not a modern slogan, but is a precious truth enjoyed and practised by God's people through the years who have walked in "the right ways of the Lord".)

THE TEACHER AND HIS (HER) REGISTER

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

—Dan. 12:2.

Seated tonight by the warm fireside, with my "Register" on my knee,
I scan the names of the little band that my Lord has given to me
To point the way to the blood-stained Cross, and to guide by a tender
hand,

In the way that leads to the golden gate, and the joys of the heavenly
land.

It seems but a very humble trust, and a work of low degree,
But it may be all that the Lord sees fit to commit or entrust to me.
He must know that my strength is very small, and appoint the burden
so "low".

He may see that my pride of heart is so great, that I need to be kept
"low".

And yet, what a joy it would be to see, the names I have here tonight,
In the "Book of Life" all shining fair, in letters of heavenly light;
And to hear them answer, "Present" all, when the "Register's" called
above;

None "Absent" there, in that circle fair, in the Father's home of love.

O Master, before Thy throne I kneel, and I do most humbly pray,
As I spread these names before Thy face — That in Thine own time
and way

Thou wilt cause Thy Gospel's quickening power to reach their every
heart;

That saved and sealed, they may live with Thee, forever where
Thou art.

—J. R.

GOD'S HABITATIONS

A Spirit Begotten Desire

J. C. Russell, Australia

"He is become my salvation. He is my God, and I will prepare Him an habitation" (Exodus 15:2). In the joy of powerful deliverance, God's people proclaimed this truth. God's purpose in salvation was not complete — victory over their enemies, even the promise of the inheritance was not enough, unless they made a place for their God to dwell amongst them.

David also desired to build a house suitable to His God and he committed the pattern to Solomon who built the house (2 Sam. 7). In days of departure God raised up a Cyrus who opened the way for exercised hearts to return to Jerusalem and build again the house (Ezra 1). When the building was hindered by God's enemies and the work languished, God sent forth a Haggai to remonstrate and exhort (Hag. 1), and a Zechariah to prophecy and encourage (Zech. 4), and the house was finished (Ezra 6:14).

Coming now to the New Testament, God raised up a Paul, who is called a wise master-builder, to build His house (1 Cor. 3).

A Divinely Given Pattern (Heb. 9:5)

Moses was called up to the mount with God and there he was given the pattern of the tabernacle. He was admonished (the word means "Divinely warned") of God, "See that thou make all things according to the pattern." So Paul the wise master-builder says, "Let every man take heed how he buildeth" (1 Cor. 3). He taught the same in all churches, 1 Cor. 4:17 and uttered a solemn warning to all who claim to be God's servants, "If any man defile the temple of God, him shall God destroy" (1 Cor. 3:17). Moreover, he accounts all who serve as being stewards, that is, those who are handling the things of a master, who should be found faithful (1 Cor. 4). We should follow none but those who give us the Word of God and the issue of whose life is a guide to the saints (Heb. 13:7).

The Object of the House

God said, "That I may dwell therein." Different truths are expressed by the words "for", "with" and "in". God FOR us gives courage against our foes (Rom. 8:31). God WITH us is the comfort of our souls, but God IN us is connected with testimony to all the truth (1 Cor. 14:25).

"Gather my saints together unto Me" (Psalm 50:5) is another object of God's house. There must be a divinely appointed gathering centre so that God's people may enjoy fellowship and learn God's

ways. All were required at stated times to come to the Divine centre (compare Deut. 16:16, Ezek. 12:47, Num. 9:13). They were a testimony to the Divine order to those around. There God was given His place, and His truth governed His people, (see Numbers 24:5, 6; Num. 2:2).

These three things are brought over into the New Testament for the people of God today. They are to be God's habitation (Eph. 2:22). He is to be their gathering Centre (Matt. 18:20, 2 Thess. 2:1). Here notice it was God in the midst of Old Testament saints and the Lord Jesus Christ in the midst in the New Testament. Thus He is indeed "Jehovah Shammah" — The Lord is there (Ezek. 48:35). He is the "I am", Ex. 3, John 8:58, the "I" in the midst, the Divine attribute of omnipresence. Then thirdly it is for a testimony to Divine order (1 Cor. 14:40, Titus 1:5).

The Functioning of the House

There was a divinely ordained priesthood and levitical service, each one with his part and portion. There were six holy vessels used in the service of God and each one sets forth a characteristic truth of the testimony of the house.

(1) The brazen altar meets the eye as the first vessel of testimony. It was a vessel of judgment and typically sets forth the blood and fire of atonement. A united Gospel testimony should make known the precious blood of Christ and the judgment of God.

(2) The brazen laver is another vessel of judgment, but it does not set forth the judgment of God on Christ as a substitute but the judgment of God upon His people. The priest had to wash both his hands and feet "that he die not" as he went in and out. So the house of God should proclaim judgment on the erring believer, whether in service (the hands) or in walk (the feet). "If any man defile the temple of God, him shall God destroy" (1 Cor. 3:17). "If we would judge ourselves, we should not be judged" (1 Cor. 11:31).

(3) The golden table speaks of fellowship. The bread upon it is first for God, then for the priests who could eat thereof, provided they were clean. So the house of God proclaims conditional fellowship.

(4) The golden lampstand speaks of testimony to the truth. The ornate vessel proclaimed a glorified Christ and His church. God's habitation is to be the place where the lamp of testimony is to burn brightly. No false teaching regarding Christ and His people can be tolerated. As the pillar and stay of the truth the church is to proclaim the mystery of godliness — God manifest in flesh, and identified

with His own body (the church) until it also is caught up into glory. (1 Tim. 3:15-16).

(5) The golden altar, where the burning incense ascends, speaks of that which goes up — the worship and prayers of saints. God “dwelleth not in temples made with hands, neither is worshipped with men’s hands” (Acts 17:24-25). The spiritual house is the only place where true worship and thanksgiving in a public way is acceptable. No one would deny the privilege of an impromptu gathering (Acts 12:12) where sudden need arises. But the privilege of the Lord’s presence in His house cannot be claimed for indiscriminate meetings. Matt. 18:20 is an assembly gathering, not a meeting of convenience.

(6) The golden ark and mercy seat. Here the very holiest of all announces the very supreme object — the glory of God, resting on the mercy seat. Not until Moses had completed and erected all according to the pattern did the glory of God fill the place. Thus it was conditional upon obedience, and, though God is long-suffering, when departure and defilement is unjudged, the God of the house departs from it (1 Sam. 4:21). The same solemn warning is given to Ephesus — “I will remove thy lampstand except thou repent” (Rev. 2:5).

Distinctions Between the Old and New Testament House

(a) One central place gives place to many centres. There was only one house of God, but every assembly of God wherever it is, has the character of a house of God (Eph. 2:22, 1 Tim 3:15).

(b) One central government gives place to many centres of government, for each assembly of God is autonomous (Matt. 18:18). In every local assembly there should be a Spirit made oversight (Acts 20:28), which should guide the assembly in its governmental decisions, and this should be recognized by other “churches of the saints”.

(c) An elect priesthood, chosen out of the congregation and garbed with a distinctive dress was a feature of the “old covenant”. A holy and royal priesthood composed of all the living stones in the present spiritual house is the norm, and all distinctive dress has passed away (1 Pet. 2:5).

(d) Tithes and free-will offerings provided for the maintenance of the divine habitation and sustained it in the old economy. Freewill offerings alone are to be laid by in store each first day of the week in this dispensation (1 Cor. 16:2). Each believer, as God prospers him is to contribute towards the collection for the saints (1 Cor. 16:1), to be administered by the leaders (Acts 4:35-37). In addition, each believer also has the privilege of privately and personally communicating to those who handle spiritual things (Gal. 6:6, 1 Cor. 9:1-14).

Great claims are made by many kinds of people who profess what they call "Christianity". They are astray, not only fundamentally as to God's house, but in numerous other ways. Many claim to be "the holy Catholic church", the church of a country, a union of churches, "gathering on the ground of the one body", or a few assemblies claim exclusively to be THE house of God, but they are built upon an outdated system. They are the cause of division, display arrogance, and should be withdrawn from when one learns the true principles of the house of God.

OVERCOME — OR BE OVERCOME!

Mervyn Paul

The more people tell me about their trials and troubles the more I realize how necessary it is for us believers to overcome — or we shall be overcome. And the more I can sympathize with the spies, Caleb and Joshua, who saw all the problems of the occupation of Canaan seen by the other ten men, yet sought to still Israel's fears and to encourage them, saying, "Let us go up at once and possess it: for WE ARE WELL ABLE TO OVERCOME IT" (Num. 13:30).

A good many of the Lord's people feel that their troubles are unique: nobody else has troubles like theirs. True enough it is that details vary; and no doubt there are burdened saints who are struggling under kinds of trial of which I have no knowledge. Yet, after these years of trying to be a good listener, and of seeking to learn the Lord's counsel respecting worries, fears, sufferings, frustrations, nervous tensions, etc., I am beginning to think that the Spirit of God has had a general classification of them noted in His Word all the time. The report brought back by the spies (Num. 13:26-33) seems to sum them up very well:

—they agreed that the land flowed with milk and honey.

—they carried back specimens of its wondrous fruits — just as we Christians have found our new position "in Christ" a place of blessing and fruitfulness.

BUT: Canaan already was occupied by strong enemies, its cities walled and very great. They saw Anak's giant sons in Hebron. They saw, too, that their foes dwelt in specific areas of land — meaning that each of the enemy-ites would have to be conquered separately . . . How very like all this is to the personality problems which keep so many of us from occupying the good land of fellowship with God!

Well, the ten men brought up an evil report, even as our human senses report to our minds the difficulties of our way, all too often

magnifying them the more we review them. Notice the alarming exaggerations of the ten (Num. 13:31-33), contrasting how things actually turned out (Josh. 11:21-23). Their wild descriptions filled the people with dismay and mounting fear. They couldn't see how it could be possible for them to overcome such awesome enemies. (And, indeed, they were right, inasmuch as they were relying on their own strength, leaving God out of their reckoning altogether. Num. 14:40-45 tells the story of a grim determination to conquer, but with God left out — a story of disastrous defeat.)

The more they thought about the Canaan problems the worse they appeared, until mass hysteria took over (Num. 14:1-3). Only one great concern filled their minds: **WHAT THEY COULD DO TO ESCAPE FROM THEIR DIFFICULTIES**. Using their brains, consulting together, considering *for* and *against*, no one ever stopped to think, apparently, whether or not the counsel of the Lord might be of any value . . . even as so many of us still fail to do! Clearly, they had reached the point of no return. There was now no alternative; their carcasses must fall in the wilderness. What a tragedy! And even to this day so many of us who are His blood-bought children tread the same routes in our daily lives. Sit awhile with me at my desk and think of these things — all within my own ken, of course:

Dozens of saints struggling along day after day, their lives crippled by what they call "nerves" . . . Scores of others trying to carry on in the face of **HIDDEN FEARS** and worry. Being "introverts", they bottle up their concerns and anxieties within their own bosoms — seeking peace but never finding it, though they pray and pray for it so earnestly. Laden with guilty feelings (though all has been confessed), Satanic agents harass them ceaselessly, telling them of their failures, incompetence, hopelessness, or of their unworthiness, making them to doubt their salvation — or to wish they were dead. And always, to themselves, they are blaming themselves, never once guessing that *the true cause of all their trouble is an evil spirit who continues to rasp away on a personality defect*, in this case, introversion. And all the time this evil spirit has been posing as the Holy Spirit seeking to exercise their conscience! Subtle, isn't it? And oh what a relief it has been to some to learn the cause of their distress of mind!

Among the suffering ones are the Life's-too-hard-for-me company who allow their **FEELINGS** (emotions, NOT nerves) to boss them— instead of bossing their feelings. They wish, and pray, and try so hard to find some way to make over their little world so that it will be easier for them. (Have done a bit of it, myself). But always we must fail. Then comes resentment and self-pity when we find that there can be no escape. And always such occasions open the doors

wide for the Powers of Darkness — something I have tried to point out before, but which the Lord's people seem reluctant to consider.

Now I must tell you that (except where mental incompetence is involved) the basic cause of these things is **FAILURE TO LEARN TO PRACTISE A REALISTIC RELIANCE ON GOD**. We gladly depend on Him up to a point — but no further. (Notice 2 Chron. 14:11, then compare 16:7-9, 12). Out of this failure to "take the shield of faith" (Eph. 6:16) as an every-minute means of defense grows the opportunities for the attacks of the wicked spirits (vs. 12). And so, alas! the "nervous" carcasses continue to fall in the wilderness. As the years go by, and study and experience accumulate, I feel more and more convinced that if the Lord Jesus were here He would recognize such things as hysteria, depression, compulsions, obsessions, illusions, neuroses, schizophrenia, maniac-depressive psychoses, paranoia, etc., *as being effects produced by evil spirits working upon our human spirits*. No one indwelt by the Holy Spirit can be possessed of an evil spirit; but there does seem to be much evidence that an evil spirit may, and often does, attach itself to a believer, if permitted to do so.

If there be any truth in this suggestion, then the overcomer's first need is **RECOGNITION** of the true cause.

Next, **RESISTANCE** in true **RELIANCE** on the Lord (1 Peter 5:9; Jas. 4:7) is His own counsel. But remember, reliance on God comes before resistance. Only after we have come to rest on Himself through the promises of the Word (2 Pet. 1:2-4) will our resistance to evil spirits be effective. Then we shall be using the shield of faith to quench their fiery darts. Then, protected by the helmet of faith, we shall be able to wield the sword of the Spirit, and so make resistance to Satanic agents something that works.

Next comes "all-prayer" (vs. 18) with the great promise of John 14:13 to lend it power, and to provide certainty that it, too, will work. Therefore, in these ceaseless battles where evil spirits prey so much upon our personality defects, may we experience the help of **THE SPIRIT** (Rom. 8:26) *through the power of His Word acting upon our spirits*, and so be enabled to be overcomers — lest we be overcome.

Lord Jesus, we would keep Thy word, expecting Thee from day to day;

Its echoed music we have heard, In soothing sweetness o'er our way.
One moment twinkling, quick and bright, and we, caught upward
through the air,

Shall shine in Thy transcendent light, and e'en Thy heavenly image
bear.

THE SHOWCASE WAS CONVERTED THE FOLLOWING MORNING

Hector Alves

Frank was brought up in a Christian home, and he heard the gospel from his infancy. He studied pharmacy, and when he returned home from college he had his diploma, but no title to heaven. Shortly after Frank opened a drug store in the town where he lived, special Gospel meetings were commenced four miles out in the country. He became concerned about the salvation of his soul, and in order to be at the meetings he closed his store half an hour earlier each night, and drove out to the little Community Hall to hear the Word preached.

One afternoon I called on Frank at his store, and in the back room between customers, and while Frank was filling prescriptions, I sought to bring before him God's way of salvation. Picking up his Bible which was lying on his desk opened at Isaiah 53, I read to him from that chapter, then in Romans chapter 10, and finally in the Book of the Revelation. After a few more words, I left, laying his Bible back on his desk, open at the last portion which we had read. When he came to the meeting that night, we knew that a change had taken place; his countenance told the story. At the close of the meeting Frank made known to those around him that he had rested on the finished work of Christ for salvation at seven o'clock in the evening.

At eight-thirty the following morning, I called at the drug store and found Frank busy emptying the large showcase which was located at the front of his store. It contained cigarettes, cigars, tobacco and other smoker's supplies. Upon enquiring why he was removing those things from the showcase, his reply was, "I cannot sell this merchandise any more since I am now a child of God." When I called again in the afternoon to make a small purchase, I found the "Tobacco Showcase" nicely filled with a line of stationery, writing pads, envelopes, cards, etc. Remarking to Frank on the improved appearance of the showcase, he merely said, with a smile, "Oh that is only a temporary arrangement." I left, turning over in my mind what he had said about "a temporary arrangement" wondering what he meant by that. I did not know that a large order had been sent that morning by air-mail to a New York company, the purchase of a new line of merchandise for the showcase.

About two weeks later the shipment arrived; and when I called at the store that afternoon I found that the showcase had undergone another change. The boxes of writing paper, the envelopes, and the cards had been removed, but the showcase looked better than ever.

There it was, right at the front of the store, now filled with a beautiful assortment of Oxford Bibles, Scofield Bibles, New Testaments, Gospels, Hymn Books, Gospel Booklets, and Tracts. I stood speechless for a moment gazing at the showcase, then looking up into Frank's beaming face, I exclaimed, "Well, well; so the showcase has got converted too."

Since then I have often visited the drug store, and Frank has told me he never has had any reason to regret the change he made in the showcase. There are now five drug stores in the town; Frank owns and operates two of them, one of them being the largest of the five stores. God has prospered Frank in his business. "Them that honour Me I will honour" (1 Sam. 2:30).

Twenty-seven years have passed by; Frank sells Bibles in both of his stores. We are back again holding Gospel meetings, this time in the Gospel Hall, one block from one of Frank's drug stores. I saw in his store window yesterday, a quantity of Bibles, the one on the top of the pile was opened at the Gospel according to John, chapter 3. Above the Bibles was an advertisement encouraging the people to purchase a copy of the Holy Scriptures. Alongside of that there was a nice hand-painted notice of the special Gospel meetings being held in the Gospel Hall.

"Let your light so shine before men" (Matthew 5:16).

SEEK AND SET

"Seek" and "Set" (Col. 3:1, 2). "SEEK those things which are above" and "SET your mind on things above" (R.V.). As risen with Christ, Christians — young and old, immature and advanced — are set in connection with the whole body of heavenly interests and blessings. The great object and business of Christian life is thus settled for us. We are to seek heavenly things, and to set our mind upon them. Our interests are where Christ is. It is easy now to surrender earth's toys for heaven's enduring riches. Christ has surrounded Himself with the wealth of heaven, and that wealth He has put at our disposal. The gold of heaven must be sought for however; spiritual energy must be exercised. "Set your mind" on heavenly things, let them engross your attention. Here is a practical question for each Christian reader: *How much do heaven and its interests occupy the mind?* Do the interests of earth swallow up time, occupation and thought, so that heavenly things are relegated to the background? Intensity of purpose is needed if our souls are to grow in heavenly-mindedness.

UNDER A CURSE

He was an earnest young man, morally upright in his ways. Nevertheless a day came in his life when the shadow of eternity crossed his path and made him utterly miserable. He saw how unfit he was to stand before a thrice holy God, and he was filled with deep concern.

In this condition he walked the streets of the city of Toronto night after night. He stopped now and then to listen to speakers at various open-air meetings. As he stood one night listening intently, the speaker quoted largely from the Old Testament scriptures, and urged upon his hearers the need of keeping the law. The young man listened eagerly, seeking something to satisfy his longing soul. When the meeting was over the preacher spoke to him and succeeded in persuading him to join their group. In that association he gave liberally of his means and did all he could to help "the cause" Most earnestly did he strive to live up to the requirements of the law in Sabbath-keeping and in the "shalt nots", but with poor success.

One day, sadly discouraged, he opened his Bible at these words: "Cursed is *every one* that continueth not in *all things* which are written in the book of the law to *do* them." Gal. 3:10. As he read and reread these words he was full of dismay. Appalling thought! "Instead of getting the longed-for blessing, I am *under a curse*."

In despair he again walked the city streets and listened to preacher after preacher. At last one night in an open-air meeting he heard those glorious words: "*It is finished*." The preacher, in glowing words out of a heart filled with the love of Christ, spoke of that wonderful transaction which was accomplished on Calvary's cross. He said: "The gospel of God is not '*do*' but '*done*'."

*"Done is the work that saves,
Once and forever done;
Finished the righteousness
That saves the unrighteous one."*

With earnest, loving words he urged his hearers to rest *only* and *wholly* upon Christ and His shed blood — upon "Him who bare our sins in His own body on the tree."

These words, brought home by the power of the Spirit of God, were like cold water to a thirsty soul. Eagerly the weary lad drank in the message. Before leaving that street corner he had entered into the meaning of those precious, precious words, "It is finished," and rejoiced at the thought that the One who had accomplished that mighty work of redemption was now crowned with glory at God's right hand. Now he saw that he was free from the curse, and had

obtained the blessing of God which maketh rich. Light and joy filled his soul; and instead of bondage, he was brought to know the glorious liberty of the children of God.

Jesus says: "I am **THE** door," (Mark the definite article. It is not "a" but "the" door, for there is only one.) "By **Me** if any **man** enter in he *shall* be saved, and shall go in and out and find pasture."

"To him that *worketh not* but believeth on Him that justifieth the ungodly, his *faith* is counted for righteousness."

THE SACRED HOUR

PSALM 119:162

O tell me not of worldly lore and treasures of the earth!
To him who draws from Heaven's store they can be little worth.
I sail a sea of Love divine, unfathomed and unbound;
I search a deep and wealthy mine where gems of Heaven are found.

O Book of wondrous depths and heights, of wisdom ever new,
Which in ten thousand various lights brings Jesus into view;
Whatever truths in thee I trace new aspects meet mine eye,
And of His glory and His grace page unto page doth cry!

'Tis said Philosophy hath charms which prove celestial birth:
That Science, with distending arms, grasps Heaven in grasping earth.
They come from God if they be right, if true they lead to Him;
But who would shun the noonday light to grope 'mid shadows dim?

And who would leave the Fountain Head to drink the muddy stream
Where men have mixed what God hath said with every dreamers
dream?

'Tis sweet in prayer on God to call while He my voice doth hear,
But sweeter when His saying fall upon my opened ear!

O not for wealth, nor fame, nor power, nor love, nor truest friend,
Would I forgo the sacred hour which o'er God's Word I spend!
I steal it from the hours of sleep if leisure be not given,
For only this the soul can keep in touch with God and Heaven.

And thus to hearken unto Him for one sweet, fleeting hour,
Is balm to wearied heart and limb — restoring grace and power.
Dear Book of treasures all divine, my precious, priceless store!
How rich am I since thou art mine! how poor was I before!

—W.B.

THE MARRIAGE CEREMONY

Hector Alves

Where should I go to get married? is a question which confronts the young couples in the assemblies. We are often saddened to find believers who are gathered unto the Name of our Lord Jesus Christ, outside of all religious systems, going to such for assistance in the case of marriages and funerals; the former much more frequently than the latter. The apostle Paul wrote to the saints at Galatia, "If I build again the things which I destroyed, I make (prove R.V.) myself a transgressor" (Gal. 2:18). To go to these systems for any help or assistance is to infer that we cannot get along without them, and as if their existence was a necessity.

There are some who prefer to go to the Registrar of Marriages, and have the ceremony performed in his office. This can be done in most instances, and is fully in accordance with the laws governing marriage. However in such ceremonies there is little, if any, reference to the Holy Scriptures, the Name of God, or of the Lord Jesus Christ. All is cold and formal; it is over in a few minutes, and the prescribed fee is paid. The atmosphere may smell of tobacco and even of liquor; the cigar or cigarette may be lying on the desk, but not a sign of a Bible. "Marriage is honourable in all" (Heb. 13:4), is a Divine institution and surely it deserves more of a spiritual treatment than that.

A marriage "in the Lord" is something that rejoices the hearts of those in the assembly; they desire fellowship in the matter, and to unite with the young couple in seeking God's blessing upon the union. If those who are to be married are called upon to seek the fellowship of the assembly in the step they are about to take, it surely is the privilege and responsibility of the assembly as a whole to manifest their fellowship in the heartiest manner. There is no telling to what extent this love and fellowship shown at such a time may help the young couple to devote their married life to God. Brethren in the assembly who have a care for the young, would do well to give godly counsel and scriptural advice along this line. The laws of Canada and the United States permit certain brethren in the assemblies to perform marriage ceremonies, without compromising or setting aside the Word of God. No restrictions are laid down concerning the place, or kind of building in which the ceremony is to be performed. We ought to thank God that the requirements of the law can be carried out by a qualified brother, and that a marriage ceremony may be performed even in a Gospel Hall.

Then there is the Christian's responsibility in the matter. The

Scriptures say: "She is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39), and, "Let all things be done decently and in order" (1 Cor. 14:40). Marriage with an unbeliever could never be "in the Lord". Even a marriage between two believers may not be "in the Lord". The expression, "in the Lord" signifies more than "in Christ". The former is a recognition of the Lordship of Christ in all things, and "Can two walk together, except they be agreed?" (Amos 3:3). When the union is Scriptural, then also the ceremony should be in keeping with the Scripture, in contrast to the frivolous, worldly weddings of the unconverted. When the marriage takes place in the Gospel Hall outsiders have a right to expect that all shall be carried on, consistent with our heavenly calling.

While the requirements of the law have to be carried out, we should desire and pray for the presence of the Lord. The marriage of Cana of Galilee was graced by the presence of the Lord and He brought joy there in the performance of His first miracle (John 2:1-11).

The TRUTH, like Him Who gave it, will always be a sign that shall be spoken against.

QUESTIONS AND ANSWERS

Question. Am enjoying the timely articles in Truth and Tidings and would like a question answered in its pages. Should sectarian people who are at outs with others in the sects they come from be allowed to use the Gospel Hall for a baptismal service?

Answer. Gospel Halls are not built or rented to accommodate sectarian gatherings. To permit such things in the Gospel Hall where believers meet who are gathered to the Name of the Lord Jesus Christ would be an acknowledgment of sectarianism. Since we have gone forth "unto Him without the camp" (Heb. 12:13) why bring some of "the camp" in as a matter of convenience to them? To countenance this would be a step towards building again the things we profess to have destroyed. See Galatians 2:18. Furthermore, such a step would most certainly wound the consciences of those who, at great cost, had come out from such systems to the Name of the Lord alone. The testimony before the world would also be affected, as the stand of a scriptural assembly is one of complete separation. We must acknowledge the Lordship of Christ in all things.

—H.A.

GRANDVIEW, IA.—Dale Hyde has seen blessing in the Gospel here.

MANCHESTER, IA.—S. Mick and S. Hamilton are preaching the Gospel with a good interest.

FOREST GROVE, ORE.—Hector Alves and S. Saword were encouraged with a few professing. The former is now ministering on Assembly truths in Seattle, and the latter is preaching in Lynden.

ARLINGTON, WASH.—S. Maxwell and G. McKinley are preaching the Gospel.

AUSTRALIA

J. C. Russell (one of whose articles is elsewhere in this issue), had 18 months in Tasmania and saw fruit at Ridgley and Upper Burnie. He returned to Brisbane to live and then went on a visit to New Zealand, to "strengthen the things that remain". He was encouraged by meetings at Palmerston North and Hastings before moving on to Southland assemblies.

CONFERENCES

LA CROSSE, WIS.—Our annual conference will be held, D.V., on May 2 and 3, preceded by a prayer meeting on May 1. Usual order of meetings, Corr. L. Uglum, 316 S. 6th St., La Crosse, Wis.

DESERONTO, ONT.—Deseronto and Picton assemblies purpose, D.V., holding their annual conference in the Legion Hall, Deseronto on May 17 and 18, with a prayer meeting on the 16th at 7 p.m. Preachers who walk in the old paths and teach the right ways of the Lord will be welcome to minister. Corr. Wm. Root, Box 241, Deseronto, Ont.

STOUT, IOWA—The annual conference, D.V., will be held on May 23 and 24 with a prayer meeting on May 22. Corr. Richard Stickfort, Stout, Iowa.

SARNIA, ONT.—The annual conference, D.V., will commence with a prayer meeting at 7.45 p.m. on June 11th in the Gospel Hall, College and Davis Sts., continuing on the 12th, and then in the Hanna Memorial School on Russel St. over the 13th and 14th. Ministering brethren walking in the old paths will be welcome to minister. Corr. J. Kember, 1393 Murphy Road, Sarnia, Ont.

FROSTBURG, MD.—The assembly in the Grahamtown Gospel Hall will hold their annual conference, D.V., May 17 and 18. Prayer meeting May 17 at 7.30 p.m. and Lord's Day May 18. Corr. Wm. C. Knieriem, 80 Walnut St., Frostburg, Md.

WITH CHRIST

FROSTBURG, MARYLAND.—Our beloved brother, George Savage, aged 61, went to be with the Lord on Jan. 19th. He was saved 46 years ago and identified himself with the little assembly which he served faithfully as correspondent for over 20 years. He was greatly interested in the spread of the Gospel, highly esteemed by his brethren and respected by those without. A large number attended the funeral taken by W. Fisher Hunter.

SAGINAW, MICH.—Our dear sister, Mrs. Matthew McDonald, passed away Jan. 12. She had been in failing health for some time, but was resigned and restful to the end. She was saved in Paisley, Scotland, and in fellowship there until coming to Saginaw, many years ago. W. Ferguson and J. Govan shared in the funeral services.

TORONTO, ONT.—Our dear sister, Mrs. John Lorimer went home on Feb. 14th at the age of 59. She was saved in Belfast, Ireland, 46 years ago, and was gathered out there. For over twenty years she was in happy fellowship in the Highfield Road assembly. She was a lover of the Lord and the assembly in which she always showed the greatest

interest to the very last. A. W. Joyce preached the Word and F. G. Watson prayed.

TORONTO, ONT.—Our dear sister, Mrs. James Crawford, Sr. (mother of Norman Crawford, servant of the Lord), went to be with Christ in the Midland Hospital at the age of 74, on Feb. 17th. She was saved in North Ireland and, with her husband, was in happy fellowship for many years in the West Toronto assembly until they moved to Waubauskene. She has left a "sweet savour of Christ" and will be much missed. The funeral, which was very large, was taken by A. W. Joyce at the funeral parlours and Wm. Warke at the grave.

WINNIPEG, MAN.—Our beloved sister in Christ, Mrs. John Peattie, aged 79, passed peacefully into the presence of the Lord on Feb. 21, after a brief illness. She was saved 53 years ago in Winnipeg. She and her husband were led to Christ the day following their marriage. They have been in fellowship in the West End assembly for 22 years, and have been a joy to the Lord's people. J. Hull and S. M. Vanstone took the funeral services.

MIDLAND PARK, N.J.—Our young sister, Mary Van Elswyck, at the age of 16, was killed instantly in a car accident on Feb. 14th. The very sad circumstances were only relieved by the fact that five years ago she was converted and was in assembly fellowship. The parents need our prayers as they sorrow over the loss of their only daughter. Jas. McCullough spoke the Word of God at the funeral which was largely attended; most of the girls from her school being present.

VANCOUVER, B.C.—Our sister, Mrs. Margaret Sim, passed away on Feb. 14 aged 74. Her 56th spiritual birthday would have been on the day of her burial. She was saved in Aberdeen, Scotland, at an open air meeting, and was in fellowship since 1911 in the Cedar Cottage assembly. She was a godly, consistent sister; her last words were, "He giveth His beloved sleep" (Psalm 127:2). The funeral, which was largely attended was taken by Hector Alves and J. R. Bell.

GLEN EWEN, SASK.—On Feb. 17th, Mrs. Catherine Coleman, aged 80, widow of the late R. J. Coleman, passed into the presence of the Lord. She was saved and in happy fellowship for 60 years. Alex Wilson preached the Gospel to a full hall.

GLEN EWEN, SASK.—Our brother, Richard Hanna, aged 81, went home on Feb. 15th. He was saved near Cookstown, Ireland, about 60 years ago and has been in fellowship in Glen Ewen for 50 years. Alex Wilson took the service.

TORONTO, ONT.—Our brother, J. William Grainger went home suddenly aged 63, on Feb. 27th. He was saved as a young man on the Atlantic, sailing from England to Canada, and has been in fellowship in the Highfield Road assembly for many years. He had a love for the Gospel and was the means of leading others to the Saviour, and seemed especially happy in soul the weeks preceding his sudden homecall. A. W. Joyce preached the Word to a large company at the funeral parlours and F. G. Watson shared.

VANCOUVER, B.C.—We have just received word (indirectly), of the homecall of our dear brother George Scott on Dec. 20th at the age of 77, who was in fellowship in the South Main assembly. The editor visited him last fall and found brother Scott, though very weak in body, rejoicing in the Lord in the midst of his suffering. All infirmities past, he is now "at home".

COLLINGWOOD, ONT.—On Feb. 3, after three years of patient suffering, our beloved brother, John McNicoll, passed into the presence of the Lord. As a young man he was in fellowship in Hamilton, Scotland, and, for many years was with the saints in Red Wing and Collingwood. He was highly esteemed and the funeral, which was taken by Wm. Bousfield and J. Gunn, was very largely attended.

TRUTH and TIDINGS



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VANCOUVER, B.C.—On April 5th, a special meeting was held in the Victoria Drive hall commemorating the 50th anniversary of the founding of the Cedar Cottage assembly. An account of its history was given by Hector Alves followed by four baptisms.

VANCOUVER, B.C.—The North Vancouver conference was large and good. Hector Alves followed with ministry meetings, using a chart. Herb Harris, helped by A. Bergsma has commenced meetings in Deep Cove. A. Wilson and D. Reid of Cuba begin meetings in New Westminster, B.C.

ABBOTSFORD, B.C.—The correspondent for the assembly is Phil Barber, Box 1163, Abbotsford, B.C.

SAULT STE MARIE, ONT.—Cesare Patrizio was expected for meetings in the West end hall, and later J. Norris and H. McCready plan to have Gospel meetings in the same hall.

GRAVENHURST, ONT.—Earl Pears has been carrying on cottage meetings with some interest.

TORONTO, ONT.—The conference at both West and East ends of the city was practical and profitable causing thanksgiving to God. A. McShane (Northern Ireland) had very well attended and appreciated meetings in various halls in the city. George Graham had ministry meetings which were helpful to the saints, and other brethren had one or two nights. At the close of one of the conference meetings in the East end, brother G. P. Taylor of Deseronto had a severe heart attack and had to be hospitalized. He is slowly recovering now at home. Remember him before the Throne of Grace, also brother Frank Puzzulli was much prayed for. The latter has had a serious operation recently and needs our continued prayers.

MONCTON, N.B.—After the Easter conference, John James continued with Gospel meetings. He hopes later to go to East Boston, Mass.

SPRINGFIELD, P.E.I.—The Lord has been pleased to continue blessing since Albert Ramsay and Robert McIlwaine went on to Charlottetown. Others have professed to be saved at meetings continued by the local brethren. In a school-house at Inverness our two brethren have seen up to 140 present and in the Charlottetown meetings two have professed to be saved.

CLEVELAND, Ohio—After the Toronto conference, A. McShane and A. W. Joyce visited Cleveland; Clyde, Ohio; West Chicago Blvd., Detroit; and London, Ont. Brother McShane's ministry was much appreciated. He has now gone West, calling on Winnipeg, Portage la Prairie, Calgary and Vancouver.

CLEVELAND, Ohio—S. Rae and Walter N. Gustafson preached the Gospel faithfully in the Monticello hall. Please note the new address of the latter: W. N. Gustafson, 12 Nancy Drive, East Hartford 8, Conn.

KEEP THYSELF PURE

A. W. Joyce

The last days, according to Scripture, will be characterized by *impurity of every kind*. The Lord Jesus, in Luke 17, in describing the condition of the world when He returns to earth as the Son of Man, uses two Old Testament illustrations. (1) The days of Noah. (2) The days of Lot. Both of these "days" were followed by a deluge of judgment — in the former, a deluge of water, and in the latter, a deluge of fire.

"And as it was in the days of Noc, so shall it be also in the days of the Son of Man" (Luke 17:26).

"Likewise also as it was in the days of Lot . . . even thus shall it be in the day when the Son of Man is revealed" (Luke 17:28 and 30).

In the days of Noah, we have specially stressed *impurity of thought*, "Every imagination of the *thoughts* of his heart was only evil continually" (Gen. 6:5).

In the days of Lot, of the cities of Sodom and Gomorrah, God said, "Their sin is very grievous." The record of Gen. 19 portrays the awful *impurity of life and morals*, which prevailed in that dark day. But surely this would have no bearing on the people of God today! These ante-diluvian and Sodomite conditions are rampant all over the world at the present time. It has often been observed that the prevailing condition of the world finds some echo or counterpart among God's people.

Let us beware of every attempt to lower the Divine standard of purity, in our personal and assembly lives. Oh may God guard the purity of our young brethren and sisters! Let all those who are engaged to be married, keep inviolate the purity of their lives. Because of present day conditions we must "use great plainness of speech." Do not allow sin before marriage to leave a blot on your life and testimony! Do not be deceived by the sophistries of men, pre-marital intercourse is fornication, and this sin can only be scripturally dealt with by the guilty parties being put away from the assembly. See 1 Cor. 5. If this is not carried out, the purity of the whole assembly will be marred and those who are guilty will never have a pure conscience again in regard to this matter until the Word of God has been carried out.

What is the scriptural preventative for mental and moral impurity? First, it must be corrected at the source. All of us need continually to judge self in the presence of God and confess our sins (1 John 1:9). If evil thoughts and "little" sins are judged, they will thus be prevented from growing into great sins. Not only do young

Christians need this daily exercise but the oldest Christian needs this as well.

One may ask, "Why does the Word read 'Keep thyself pure', does not God keep us?" Truly we are "Kept by the power of God," for we have no power of our own. But while the power is all of God, we have our individual responsibility. The Gospel is the "power of God unto salvation", but sinners are perishing and going down to hell, simply because they do not avail themselves of the provision that God has made.

The Word of God Purifies Us

As we read the Scriptures and apply them to our souls, unconsciously we are cleansed. Our Lord prayed, "Sanctify them through Thy truth, Thy Word is truth" (John 17:17). "That He might sanctify and cleanse it (the church) with the washing of water by the Word" (Eph. 5:26). "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psalm 119:9). If we neglect the Word of God, we will become, and remain, defiled. If we delight in the Word we will keep ourselves pure.

The Throne of Grace Keeps Us Pure

"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25), as the High Priest of His people. If, by neglect of the throne of grace, we *do* sin, then we can come to that same One and find in Him our Advocate. He is ready to plead our cause on the ground of the merits of His great propitiary work on Calvary, and thus forgiveness is enjoyed again (1 John 19 and 1 John 2:1). How much lost time, how much lost fellowship, how much lost purity, because of our neglect of the Throne of Grace!

The Hope of His Coming Again Purifies Us

"We know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in Him *purifieth* himself, even as He is pure" (1 John 3:2-3). He that hath this hope set on Him — this is more than merely knowing the great truth of the coming again of Christ. This is to set our hearts upon it, to look for Him constantly, and, if we did so, how careful we would be that that coming did not surprise us in some questionable place, doing some questionable action, or saying some thing that would bring the blush of shame by His sudden appearing. Alas! how we fail in considering this. We would be happy if that coming found us upon our knees in communion and prayer, as death

met David Livingstone in dark Africa. How glad to be caught up in the act of witnessing for Christ to some poor sinner or preaching the glorious Gospel! How wonderful to be speaking a word of comfort to some weary saint to be translated, in a moment, with that saint who would never need our word of comfort again! How very thankful for that day to find us, "Earnestly contending for the faith, once for all delivered to the saints" instead of being among those who are "Breaking down the carved work with axes and hammers" in the house of God.

Separation From the World Will Keep Us Pure

There is nothing more defiling to the Christian than fraternizing with the world. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to *keep himself unspotted from the world*" (James 1:27). When the child of God begins to be attracted by the pleasures, ways, ungodly fashions and inventions, or light, frivolous conversations of the world, the spots of worldliness soon begin to stain the garments of the pilgrim. If this is continued in, the Word of God will soon lose its power in the soul and the once happy Christian can "become like them that go down to the pit".

The Reward of Purity

Purity has a two-fold reward, now in this present life, and also for the ages of eternity. A blessing that millions of money cannot buy is a *good conscience before God*. Purity of thought and life will give you this. "He that loveth pureness of heart, for the grace of his lips the King shall be his friend" (Prov. 22:11). The Lord assures us that this will bring joy to the soul and revelations from God: "Blessed are the pure in heart for they shall see God" (Matt. 5:8). Intimacy and nearness to God is surely man's highest privilege. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart," etc. (Psalm 24:3-4). In view of all that is involved now, and in the light of the judgment seat of Christ and the eternal reward, may the exhortation of Paul by the Spirit to Timothy grip all our hearts:

KEEP THYSELF PURE.

Good books inform us; God's Book transforms us.

* * * *

Four things that come not back: The spoken word, The sped arrow, The past life, The neglected opportunity.

THE SOUL'S DESTINY

G. G. Johnston

It is not so much our intention to define the destiny of the soul of the unregenerate, as to refer to the end of the child of God, after he leaves this scene of pilgrimage and suffering. However, seeing there is so much said about the end of the unconverted, and by persons who profess to be Bible teachers, we feel an urge to pause for a time to consider this also.

Subtle attempts are constantly made, by self-entitled "Jehovah's Witnesses" and others, to prove that the established idea of hell as a place of eternal torment for those who die in their sins, is an error of translation, and that translators were influenced by pagan ideas in their way of referring to the destiny of those souls. This is a slur on the character of those worthy translators, and a proof of breach of faith on the part of those critics. They either have become the willing dupes of unscrupulous leaders, or they are themselves guilty of wilful attempts at deception.

If there is any truth made clearer than another in the Word of God, it is that there are two classes of people travelling two distinctly separate roads to two eternal destinies. If what those false prophets say were true, then the Lord Jesus deceived His hearers when He warned them, saying: "These shall go away into everlasting punishment" (Matt. 25:46). These wretched deceivers are not without access to the original languages, and therefore they and their dupes are without excuse when they propagate their no-hell theories. In the teachings of the Lord Jesus, more numerous references are made to hell than to heaven, certainly not because He gloated over the wailings of the damned, but because He knew the full extent of the horrors of hell. He came to save men from just that consequence of their sins, and His awful death upon the cross would be without meaning or purpose, if, in eternity, there were no punishment of man's sin.

We should never preach about the impenitent sinner's torments in eternity, as if we found pleasure in occupation with such a solemn theme. On the other hand, we would not be faithful men if we failed to earnestly warn sinners, as did John the Baptist, to "flee from the wrath to come" (Matt. 5:7).

Human language seems to fail in describing the eternal abode of the redeemed, and their experiences therein. One thing that is clear, we, who shall be there by God's grace, will find that glorious place suited to us and ourselves suited to that place. Were it possible for the unregenerate soul to be transported to heaven, he would be

in a state that would make those surroundings intolerable. The most self-righteous soul is made to quake, when conscious of the holiness of God. (Read Isaiah 6:1-7). Thank God, Isaiah was no longer afraid when he learned that his iniquity was taken away, and his sin purged. The blood of Christ cleanses and makes safe, and the Word of God assures, the believing soul.

The souls of the redeemed, upon leaving this world, are spoken of as experiencing two different conditions — as “unclothed”, and as “clothed upon” (2 Cor. 5:4). Paul, the apostle, had a longing to leave the body and “depart, and to be with Christ, which is far better” (Phil. 1:23). This took place later, and in God’s time, when the executioner’s axe removed his head. The precious body lies somewhere in mother earth, until the resurrection of the just at Christ’s coming. The real man is “with Christ”. This unclothing has also been the experience of millions more of God’s saints since then.

Who can fully understand, or describe, the joys of such a destiny? That Eternal Lover and His loved ones shall then be in a place and state so to be desired, that Paul felt torn between the desire to go and the wish to remain to help other pilgrims along the road.

The second condition will be experienced by every believing soul, when our Lord returns. Those who have gone before, to be with Christ in an unclothed state (that is, without glorified bodies), glory, fashioned from the dust of their former bodies upon resurrection, “will come with Him” (1 Thess. 4:14), to receive their bodies of glory, fashioned from the dust of their former bodies upon resurrection. “We which are alive and remain unto the coming of the Lord” shall receive our glorified bodies without having been unclothed, as the others. Together with them, we shall rise to meet the Lord in the air. Surely our chief bliss in that destiny of eternal glory is expressed in those words: “So shall we ever be *with the Lord*” (1 Thess. 4:17).

The tears and suffering, so common to the pilgrim on the way, will soon be forgotten when we go to be “with Him”. Then it will be the street of gold, the gates of pearl and the darkness and gloom will be passed forever. Well might we cry: “Even so, come Lord Jesus” (Rev. 22:20).

God is not smuggling sinners into heaven while justice sleeps. He is just and the Justifier of all who believe in Jesus.

* * * *

How different man’s viewpoint of sin from that of God’s! Every infidel knows of David’s sin, and they will not forgive it. How few know of Jeroboam’s sin — God would not forgive it.

AND THERE CAME A MAN OF GOD UNTO ELI

Wm. Williams

The above expression is found in 1 Sam. 2:27. About two hundred and forty years before the visit of the man of God to Eli, we get the last mention of the general condition of the people of Israel. "In those days there was no king in Israel, every man did that which was right in his own eyes" (Judges 21:25). The book of Ruth, historically, comes before this condition and was written in the time of the early judges. In 1 Samuel we find the moral failure of the priesthood and Samuel was the last of the judges. We see, therefore, no improvement in the moral and civil condition of Israel when the man of God came to Eli. There must have been a corrupt priesthood and a deplorable civil condition generally, when a man had to quarter his concubine in order to get justice for the crime which had been committed. When the Benjamites were punished, there was no humiliation or confession on the part of the nation because of their abominable sin. They wept and wailed because there was a tribe lacking in Israel. Like Esau, they wept because of the consequences of their sins, but not for the sin itself, which had so dishonoured God.

Eli, the old priest, was in a bad way. He was so out of touch with God that he could not discern between a woman's cry to God and a drunken daughter of Belial. Eli was taking things easy and had installed a seat for himself by a post in the temple of the Lord. True, he was an old man — tired, weary and nervous about the behaviour of his sons, but he should not have sat down in the temple. There was only ONE Who finished His work and "sat down".

Eli had a rude awakening when the man of God came to him. The visitor must have been a man of God, for, without fear or favour, he denounced the sins of the old man and his sons. It takes much courage and grace to do this in a day when every one does that which is right in his own eyes. He had a message from God and he was determined to deliver it. What a rebuke to some present day preachers who have neither a message from God, nor the grit and grace to deliver it if they had one. Policy weighs more with them than principle and favour more than faithfulness.

The man of God began his message by reminding Eli of the manifold favours of God toward the Levitical priesthood. But Eli's sons were not satisfied with God's provision and were kicking at the sacrifices. Then he concentrated his message. Some preachers say a lot, but in a general way. They never concentrate. Their preaching hits no one, humbles no one, helps no one. "Eli, you have honoured your sons before Me." Now Hophni means a "boxer". He was of

the fighting type, who would use brute force, if necessary, to get his meat and indulge his lusts. Phinehas means "serpent's mouth". He was quite different from his brother and could be sleek and smooth to gain his ends. Thank God! In the darkest days, He has always had his faithful servants to warn the willing. It is a cheer to the workers in Venezuela to see how some of the writers in the magazines declare the truth, with no uncertain sound, about divorce, television, hobnobbing with the sects in their "revival" campaigns. The latter takes the eye off the living God, Who loves to answer prayer, and diverts them to a great investment concern whose capital runs into the millions and reminds one of the Laodicean testimony — "rich and increased with goods".

God's seer reminded Eli of the "old paths" from which he and his sons had so sadly departed. In his rebuke he used the oft-quoted promise, "For them that honour Me I will honour, and they that despise Me, shall be lightly esteemed" (1 Sam. 2:30). What a great incentive we have here to honour God in our little day by getting back to the "old paths" of His Word.

In Eph. 4:4-6, we have seven great fundamental facts for the guidance of the church until He comes again. They have never been repealed, they have never been revised: (1) "There is one body." That body is the church, with Christ as its head in heaven. It is composed of all the saved from Pentecost until the coming of the Lord. Let us set our faces against all man-made "bodies" with their human names and organizations, who exclude all who cannot pronounce their "Shibboleths" (Judges 12:6). The body of Christ is not composed of "schools", "regiments", "persuasions", or "affiliations" and so on, to suit the ideas of those who refuse to acknowledge the truth of the "one body". (2) "And one Spirit." This is the Holy Spirit of God, possessing all the attributes of Deity. This admits of no double meaning. (3) "One hope of your calling". This is the blessed hope of His coming at any time. Let us shun all the teaching arising in our day, which would suggest that the church is to pass through "The Tribulation". We are looking for the Saviour, not the "man of sin". (4) "One Lord." What a terse statement! "One Lord" — yet Christendom knows not the Lord. They have "lords many" and "gods many". To acknowledge the Lordship of Christ is as much the work of the Spirit of God as was our conversion. "No man can say that Jesus is Lord; but by the Holy Ghost" (1 Cor. 12:3). To own the Lordship of Christ means neither to add to, nor take away from, the revealed Word of God. (5) "One faith". This does not refer to our personal faith in Christ, but to the complete, revealed will of God, as seen in the Scriptures. (6) "One baptism." This refers to our baptism in water in obedience to Matt.

28:19. It does not refer to the baptism of the Spirit whereby we were all baptized into one body, because we are exhorted to keep the unity of the Spirit. Now we could not keep that which has already been wrought for us. (7) "One God and Father of *all*, Who is above *all*, and through *all*, and in you *all*." The four "alls" here, preclude the idea of privilege or preference.

But what about so many Christians who will not seek these "old paths", who hew out to themselves cisterns which can hold no water? Well, we were led to see those seven unities by the faithful testimony of a married couple in Stratford, Ontario, Canada, and later by personal contact with the late Mr. John Smith of Cleveland, Ohio. This servant of the Lord led us to read the Bible on our knees and when we got *down*, we were led to obey believer's baptism, and then to gather to His Name, in separation from all the churches and missions where formerly we had wandered, looking for The Place — "Where dwellest Thou?" For the past fifty years we have sought to walk "in the old paths" and we see no reason to change or revise our convictions.

"WE ARE THE PEOPLE"

If the Lord has opened our eyes to behold wonderful things out of His law, and if by grace we have taken our stand with the rejected Christ, there is one thing we need to guard against, and that is — fancying "we are the people", and getting proud over our knowledge. "Be not high-minded but fear", "Knowledge puffeth up." This is all that knowledge does of itself, but "love edifieth". We should "grow in *grace* and in the *knowledge* of our Lord," etc. When *grace* keeps pace with *knowledge*, all is well. We are, like the conies, but a feeble folk; but our dwelling is in the Rock; and in Him is our strength. While we praise God for deliverance from bondage, of whatever kind it may be, let us remember that it is by the grace of God that we are what we are.

"He that is down need fear no fall, he that is low, no pride,
He that is humble ever shall have God to be his Guide."

If we keep close to the Shepherd, all we shall ever see of death will be his shadow.

* * * *

The green pastures are the infancy experience of the Christian life, and the walking without fear is that of its manhood.

* * * *

If we find ourselves feeling as the prodigal did in the far country, it means that we are too far from where the fighting is going on.

WITH CHRIST

TORONTO, ONT.—Our brother and servant of the Lord, Mr. John Meridew went to be with Christ on March 27th from the Mt. Sinai Hospital from heart attacks. He was saved 54 years ago in England and was commended to the work of the Lord in the Argentine by the Ascot assembly. After spending years in South America, he returned to Canada and preached the word in this country and the U.S.A. He saw the Hand of the Lord in the salvation of a number of souls in the Victoria Road district, and also worked for some time around Lindsay, Ont. W. Pell preached the Word at the funeral and S. Sommacal and F. G. Watson assisted. Mrs. Meridew is not well; remember her in prayer and her daughter, Doris.

CLEVELAND, OHIO—Our brother, Mr. John Foster, aged 99 (father of the late Wm. Foster, evangelist) went home on April 5th. He was in happy fellowship in Addison Rd. for many years and was a good, faithful man. Also our sister Mrs. Sadie N. Johnston, who was in fellowship for over 30 years in Addison Rd. and later in Monticello. She was saved in Norfolk, Va.

NEW ZEALAND—Our dear brother, Mr. Lawson, died on Jan. 16 in his 75th year. He was saved about 60 years ago and learned the truth of gathering to the Lord's Name through the late John Blair. He was a brother who had a tender conscience, a desire to please the Lord and will be missed.

VICTORIA RD., ONT.—On March 11th, our sister Mrs. Garry Sr., went home in her 96th year. She was saved over 50 years ago, and, as long as she was able, was in her place at the assembly meetings. A good number gathered at the funeral in Woodville and the Word was preached by A. W. Joyce.

PETERBOROUGH, ONT.—Our brother, Bert Patten, passed away on Feb. 27 aged 78. He was saved in 1915 and for the past 40 years was in fellowship in Brock St. (now George St.), Peterborough. The Word of God was preached at the funeral by T. Kember and C. Parrington.

CALGARY, ALTA.—Our esteemed brother E. Crawford was called home on March 5, aged 85. He was gathered to the Name many years ago and was with the assembly in West Hillhurst from its commencement. He was a great help and is missed.

TORONTO, ONT.—Our dear brother, Arthur Smyth, entered into rest after a wearying illness which was borne with patience and grace. He was saved in 1932 and received in Moneydig, N.I., and in later years was in the Pape Ave. assembly where he had a quiet consistent testimony. Funeral services were shared by C. Fleming and E. Joyce.

PETERBOROUGH, ONT.—Our beloved sister, Miss Mary Sheppard passed away on April 2 after a lengthy illness, aged 75. She was in fellowship in the Brock St. assembly for over 33 years. The Word of God was preached by J. H. Blackwood.

CHEYBOYGAN, MICH.—On March 23, our brother, Chas. Greenlees was called home in his 80th year. He was in fellowship with the assembly here till its discontinuance and then gathered in Harbor Springs. The funeral was large and the Word was spoken by John Govan and W. Pell.

HAMPTON, IA.—Our beloved brother, Oliver Shane went home March 26. He was saved in 1937 and bore a good testimony. The Word was preached by L. DeBuhr with Wm. Warke sharing.

NOTES ON NEW TESTAMENT WORDS

*Hector Alves***8. Redemption**

The words "redeem", "redeemed", "redeeming", and "redemption" are found throughout the New Testament about twenty times. These are translated from several different words meaning "to free", "to buy out", "to loose by a price", "to purchase", "to release by a ransom", etc.

Under the law the privilege of redeeming persons or property belonged to the next of kin. (See Lev. 25:29, 48, 49). An illustration of this ancient custom is fully and beautifully set forth in the Book of Ruth, where Boaz, the mighty man of wealth, redeemed the lost inheritance of his kinsman, Elimelech; and with it he purchased Ruth the Moabitess to be his wife.

The New Testament has much to say about redemption because it is connected with the death of our Lord Jesus Christ, which was the purchase price of our redemption. That death was the ransom price by which the believer has been bought back to God. Man belonged to God by creation, but sin in the garden of Eden took man from God; he was "sold under sin" (Rom. 7:14). In order to redeem us, to buy us back to Himself, it was of necessity that God deal with the sin question. It is God that does the redeeming, man cannot do it. "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of the soul is costly, and must be let alone forever)." (Psalm 49:7, 8, R.V.). The Lord Jesus Christ is the Redeemer. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). The word used here means "to release on receipt of ransom", or "loosing by a price". The same word is used in 1 Cor. 1:30, "Who of God is made unto us . . . redemption." The redemption of the believer in the Lord Jesus Christ is for eternity. "By His own blood He entered in once (for all R.V.) into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

The redemption of Old Testament saints was a typical one. No animal sacrifice could buy a sinner back to God; the blood of bulls and of goats only pointed forward to that which was to come. The ransom money (Exodus 30:11-15) in the hand of the Israelite was a beautiful type of the redemption spoken of by Peter in a later day, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain manner of life handed down (R.V.) from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19).

The believer today has a threefold redemption; past, present, and future; all procured through the precious blood of Christ. Past —

"In whom we have redemption through His blood, the forgiveness of sins" (Eph. 1:7). "Christ hath redeemed us from the curse of the law" (Gal. 3:13). Present — The believer has not only been redeemed from sin's penalty, but Christ has also bought us from under sin's power. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). This was one of the objects of the death of Christ, and since the price was so great, we may well ask ourselves, how far has that object been obtained in me? On the cross the Lord Jesus paid the price to ransom us from all lawlessness, a phase of redemption we might well ponder in our minds. The same precious blood that redeemed us from the penalty of sin has also rescued us from the power of sin. "Sin shall not have dominion over you: for ye are not under law." Before we were redeemed from the curse of the law, sin *did* have dominion over us. Future — "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23). This is a part of our redemption that has not yet been accomplished. The price has been fully paid for it; the promise is yet to be fulfilled. When we believed, we were "sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:13-14). This "day of redemption" is also spoken of in Eph. 4:30, and connected there with the solemn exhortation, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

In Ephesians 5:16, and in Colossians 4:5 we find this word used in another way. "Redeeming the time, because the days are evil." "Walk in wisdom toward them that are without, redeeming the time." In each of these instances the marginal reading of the Revised Version gives, "buying up the opportunity". Noyes' Translation renders Eph. 5:16, "buying up for yourselves opportunities." We speak of using an opportunity. The Holy Spirit says: "redeem it, buy it up, purchase all that it offers." Opportunity itself is both invitation and incentive.

WHY?

I will not ask my Father why His loving purpose is concealed.
I'll wait in peace till by and by in His good time it is revealed.
His choice is ever best for me, and wiser far than mine would be.

I will not ask my Father why He spreads His cloud upon the Throne,
But wait in peace till by and by in His good time it is made known
Time and eternity shall prove that all His purposes are love.

SEPARATION FROM WHAT?

(2 Cor. 6:17)

T. Campbell, N. Ireland

Foreward

"Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17).

- (1) WHO IS HERE SPEAKING? Paul and Timotheus — both ordained ministers.
- (2) TO WHOM DO THEY SPEAK? "Ye" — the church at Corinth.
- (3) From what are they to come out? Idolatry.

The above questions and remarks were addressed by a Presbyterian clergyman to a young woman who had been recently saved, and who, acting on the above and kindred Scriptures, had cut her connections with Presbyterianism, casting in her lot with a few other believers who gathered simply in our Lord's Name.

This clergyman commenced his preaching career as a "lay preacher" in connection with a certain evangelistic mission which formerly existed in Ulster. Later, seeing the truth of believer's baptism, he steered his course towards the Baptists, and became a pastor among them. He remained only a few years, however, in this connection until, becoming more enlightened, he turned his course towards the Presbyterians and emerged into his present position!

The point he evidently seeks to establish from his questions and remarks is this: (a) that an "ordained ministry" as we see it around us today, is right and scriptural, for were not Paul and Timothy, both ordained ministers? and (b) that for believers to "come out" from the churches of christendom today, to gather in the Lord's Name alone is not warranted by 2 Cor. 6:17, as there it was not a call to individual believers to separate from a "Christian Church" but to the whole church at Corinth to come out from the idolatry of that place.

This touches a subject upon which there is much room for teaching from the Scripture, and, with a view to helping young believers who desire to have a "thus saith the Lord" for their position and practice, we venture the following remarks.

Separation From What?

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17).

- (1) WHO IS HERE SPEAKING? Paul and Timotheus — both ordained ministers.

Yes, Paul was an "ordained minister", but by whom was he

ordained? Twice we read of hands being laid on Paul: first by Ananias (Acts 9:17), and later by the prophets and teachers in Antioch.

Are we then to suppose that the great apostle of the Gentiles was "ordained" by Annanias, an obscure believer in Damascus; or by Barnabus, his fellow-labourer, and a few other humble teachers in the Church at Antioch? The idea is absurd. The fact is, Paul was appointed to the ministry by Christ Himself (1 Tim. 1:12, R.V.), and the laying on of human hands was simply an acquiescence in that divine appointment. No gift was conferred on Paul, no authority was given him by this laying on of hands. It was merely an expression of hearty fellowship with him in the work to which he had been called, fitted and ordained by the Lord Himself. This is quite a different matter to the empty form of "ordination of ministers" as practised throughout Christendom today, wherein men who, in nine cases out of ten, have never been called nor appointed to the work of God themselves — often unconverted men — take upon them to imitate the Apostles and presbytery of the early church. They "ordain" men as unregenerate as themselves to a work for which they have never been called or fitted by God.

Occasionally, a converted man is found in connection with this empty and unscriptural form, but does his presence there improve matters? Nay verily, it only makes the sad farce still sadder. To such, the voice of God would say, "Come out from among them and be ye separate, and touch not the unclean thing."

Yes, Paul was an ordained minister in the truest sense of the word, *but he was not a clergyman* — a position utterly foreign to Scripture, save in its warnings against such assumptions. The word for "clergy" occurs but once in the New Testament (1 Peter 5:3), where the elders are warned not to lord it over God's "clergy". So the clergy of scripture are all God's saved people, but in Christendom these are "the laity" over whom the clergy rule! What an utter reversion of God's order of things.

Yes, Paul was an ordained minister, *but without the title of "Reverend" to his name*, a term only once found in Scripture (Psalm 119:9), and applied only to God. Now, we find the meanest of men taking to themselves this Divine title! Why not go all the way as the Pope does and, laying hands upon both titles, proclaim themselves "Holy and Reverend".

Yes, Paul was an ordained minister, *but without a salary* "guaranteed" or otherwise. The twentieth century would not see many aspirants for "ordination" were scriptural lines adopted and the "office" deprived of a stated salary. The ordained minister of Paul's day "went forth for His Name's sake taking nothing of the Gentiles".

(3 John 7). So widely did Paul's practice differ from that of "ordained ministers" of the present day that he not only did not receive support from unconverted people, but he even refused to accept it from carnal Christians as at Corinth.

Yes, Paul was an ordained minister, *known as such, not by the peculiar garb he wore, but by the work he accomplished*. He could say to the Corinthians: "The seal of mine apostleship are ye in the Lord" (1 Cor. 9:2); and again, "In Christ Jesus I have begotten you through the Gospel" (1 Cor. 4:15). Were this seal looked for in the case of most "ordained ministers" in Christendom, it is to be feared they would be "found wanting" in credentials. The majority of these men do not believe in conversion, never having experienced that saving change themselves, and so they labour to build up those whom God would bring down, and are particularly energetic in opposing all true servants of Christ who seek to reach the conscience of the people that they may be awakened and saved. Paul did not do this but he rejoiced to know that Christ was preached "whether in pretence or in truth" (Phil. 1:18).

Yes, Paul was an ordained minister, but, realizing that the world was his parish, and that he was "debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise" (Rom. 1:14), *he never settled down to a comfortable living to which he had received a "call" from a so-called church, the majority of whose members were unbelievers, as is the custom amongst so many "ordained ministers" today*. If such ministers wish to have a scriptural precedent for their position, they would have to find it, not in Paul, nor in any of his fellow-labourers, but in Judges 18. There we have a priesthood on the hiring system, answering in every detail to the religious hiring system of the present day.

In Judges 17:8, we find a young "minister" seeking a "place"; and in verse 10 he "receives a call" — "Micah said unto him, dwell with me and be unto me a father and a priest". A salary is guaranteed. "I will give thee ten shekels of silver by the year, and a suit of apparel and thy victuals." The call is accepted, "So the Levite went in and was content to dwell with the man." Micah consecrated the Levite and he became his priest. He settled down to the discharge of his duties in this new field and all went happily until (Chapter 18:19) the young "minister" receives another "call" to a better position, with better pecuniary prospects, "and the priest's heart was glad and he went" — the call was joyfully accepted.

But what if in this new sphere the young priest, to meet the whims of his new Danite employers should have to modify or alter his views with regard to certain rites and ceremonies connected with his office? All this was lost sight of in the words that made his heart glad:

"Is it better for thee to be a priest unto the house of one an, or *that thou be a priest unto a tribe and a family in Israel?*" All possible scruples are instantly set at rest, and he joyfully "chose the better part". Had this young "minister" been an apostle, judging by the family likeness we see around us, we should almost be compelled to concede the claims of "Apostolic succession".

It is not without significance that this story in Judges is prefaced by the statement: "In those days every man did that which was right in his own eyes" (Judges 17:6). This self-will accounts for the babel of Christendom that we see all around us. To all Christians who are mixed up in such unscriptural confusion as this, God's Word is "Come out of her, My people" (Rev. 17:4).

(To be continued)

A WORD TO THE BEREAVED

Mervyn Paul

Sometimes we write letters to dear ones who have lost their mates. For our last enemy, Death, leaves us no respite from his heartless attacks; and so our "mourning with those who mourn" cannot end until the Lord comes. Writing as one who has passed this way, let me express our magazine's deepest sympathy with all who have come to know the blackest of all Earth's black days.

He, she, is gone . . . gone! . . . and won't be coming back again. (Oh, the sickening finality of their departure!). Of the love, and the home-life you builded together, through sunshine and rain, nothing remains to you now but a heap of ashes. There are precious memories, of course; but oh how they hurt! For you have come to know the meaning of the word "desolate", now that your little world with its love and security has collapsed, and you must try, somehow, to carry on alone.

Likely you will be longing, intensely, to go straight home to heaven to your loved one. Waiting for the coming of the Lord, or for death, will seem like a jail sentence. And perhaps there will be that inner wail, "Why, oh why did he, she, have to leave me like this? Oh, if only we both could have gone together." But to your questions there will be no answer. Death has robbed you of your beloved and will not be careful to reply. You must "serve your sentence", as it will seem to you, and stagger on along Life's journey — alone.

Weep on, dear soul; and may none attempt to stop you. Did not the Lord Jesus weep with Martha and Mary that dark day? Many will try to comfort you but I shall not be of their number. They will

mean well; but you will know so keenly that they do not understand. Every attempt they make will be only as a knife thrust opening up the wounds afresh. May you be given grace to bear with them. But the kind of comfort for which your soul will cry out will never come. True it is that we read of "the God of all comfort" (2 Cor. 1:3). Yet, if you will notice the margins of the Newberry and Scofield Bibles, you will see that the word means "encouragement", whereas what you will crave will be an alleviation of your grief and pain — which we are not promised, alas! Bp. Renison once truly wrote: "In the Bible the word 'comfort' is a promise that God will stand by a man in the day of his need, and will brace his heart, and steel his arm that he may conquer his troubles." And so I proved it to be. It was six months before the keenness of my grief dulled a little; and it was two years before my life, and that of my little ones, moved on past our Black Day so far that it became difficult to keep looking back. For we found, even as you will find, that it is quite impossible to keep on living in the past.

There were other lessons to be learned. Let me tell you about two or three of them in the hope that you may get a little light on some of your perplexities. First of all, there was the ceaseless going over and over of all the details of the death and funeral scenes. It was like the constant playing of a record, starting automatically the moment I was awake and recurring every time my mind was not actively engaged. It nearly drove me out of my senses; and for the first time I realized why some bereaved men took to drink. After several weeks of it, I learned that it was caused, not by sorrow, but by shock. Some nerve pills brought me blessed relief from this disorder.

Next, I found that all I wanted to talk about was my little mate and how much she meant to me. But *nobody* wanted to listen. Some even began to avoid me — with a smile! It was then that I took to "telling it all to Jesus" — not as if in prayer, but rather as a lost, bewildered man might tell it to his friend. And so I discovered that in the Lover of Calvary I had "a Friend that sticketh closer than a brother" (Prov. 18:24). Never once did He shun me, laugh at me, scold me, or turn a deaf ear. And in this new-to-me intimacy I have rejoiced ever since.

There were other lessons, but I must tell you the most important one of all. It was that, in dealing with us in this manner, God was not wrecking our lives — although it surely seemed as if they were ruined beyond repair. Instead, as it turned out, He was changing our course, leading us into another path; and all with the intention of making the most of our lives in view of the ages to come. Indeed, you will remember that Hannah's song of rejoicing declares that while the Lord "killeth", He does so only in order to "make alive"

(1 Sam. 2:6-7). The figurative killing is a promise of something better to come. The bringing down is in order that He may lift us up by and bye.

So weep on, dear soul. Let no word of mine hinder you. But may the hand that was nailed to Golgotha's tree tenderly wipe the tears away. And may the God of all encouragement "brace your heart and steel your arm" that you may become more than a conqueror. And as a softer, much more workable clay in the Heavenly Potter's hands, may bitterness, resentment, and sorrow for yourself disappear; and may His re-modelling of your life receive your fullest acceptance, even if you cannot understand (John 13:7).

And now before I stop let me recall the time the God of all encouragement "comforted" His wishing-to-die servant, Elijah. The story is found in 1 Kings 19. How did He do it? The still small voice:

—told him to go right back to the country from which he sought to run away (vs. 15a);

—also that his idea of the hopelessness of everything was all wrong (vs. 14 with vs. 17).

—Then the Lord gave him MORE WORK TO DO — enough to keep him busy for about ten years! (Vs. 15b-17).

And that little story, dear broken hearted friend, was repeated in my own case, exactly. Yet in spite of all our tears and fears, I had to admit in a later day, "He hath done all things well" (Mark 7:37). May His faithfulness ever be your stay — Till He comes.

THE MEANING OF 1 COR. 7:36-38

(In Reply to a Question)

Hector Alves

The A.V. gives, "If any man think that he behaveth himself uncomely toward his virgin."

The R.V. gives, "toward his virgin daughter".

The R.S.V. gives, "toward his betrothed".

J.N.D.'s Translation, "towards his virginity".

The Greek word "virgin" is used in the New Testament in the sense of "maiden", "virgin", of the Virgin Mary, the ten virgins in the parable, of Philip's daughters, of the church at Corinth figuratively, and metaphorically of chaste persons in Rev. 14:4. Apart from these last two instances, it is always used in a literal sense. We understand it so in 1 Cor. 7:36. The question then is whether the apostle in speaking of a man's behaviour to his "virgin" is think-

ing of a father's duty to his unmarried daughter, or of a young man's duty toward his fiancée. If the former, the question is, should he give her in marriage to some man, or keep her unwed under his roof? If the latter, the question is, should he marry her, or should they remain in a state of permanent and chaste betrothal? Because of the difference of opinion on the part of many, we will here quote some prominent authorities on this portion of the Word.

Charles Hodge, "This is addressed to fathers, for with them, according to the usage both of Jews and Greeks, rested the disposal of the daughters of the family. Though the apostle regarded marriage at that time as inexpedient, he tells fathers that they were perfectly free to exercise their own judgment in giving their daughters in marriage, or keeping them single. 'If any (i.e., father) think that he behaveth himself uncomely toward his virgin,' etc. — if the father thinks he exposes himself to disgrace by keeping his daughter unmarried; or if he thinks that he exposes her to disgrace, etc. The latter interpretation is to be preferred because it is agreeable to the common use of the word. 'If she pass the flower of her age.' This is one of the conditions of the case on which Paul gives his advice; the daughter must be of full age. Secondly, there must be some reason why in her case marriage is necessary, — 'if need so requireth'. (R.V.) The daughter's happiness may be involved. Under this circumstance the father may do what he will; he does not sin in giving his daughter in marriage, and, therefore, let them (i.e. the parties) marry."

W. E. Vine. "The phrase 'let him do what he will,' means that he is free to act according to his conviction and desire. The pronouns down to the last sentence refer almost certainly to the father and not the suitor. The last sentence means, let the daughter and her suitor marry. The suggestion that the reference is to a sort of spiritual betrothal between the unmarried persons is rejected."

Dean Alford says that the unseemly behaviour of the father toward his virgin daughter lies "in setting before her a temptation to sin with her lover, or at least bringing on her the imputation of it, by withholding his consent to her marriage." "Or the reference may be to the supposed disgrace of having a grown up unmarried daughter in his house." If he stands firm in his purpose, having no misgivings about it, in keeping his daughter unmarried, he doeth well. The virgin shall do well also.

Another writes, "If a case arises that a parent thinks he would be acting unfairly towards his unmarried daughter (i.e., exposing her to temptation) by withholding his permission for her marriage, he ought to do as he feels inclined — let the lover and his daughter marry . . . All through this passage the apostle takes for granted the

absolute control of the parent over the daughter, in accordance with the principles of both Greek and Jewish jurisprudence."

(The literal reading in 1 Cor. 7 in the Interlinear is: "But if anyone thinks he behaves himself unseemly to his virginity, and if he be beyond his prime, and so it ought to be, what he wills let him do, he does not sin.")

Verse 38. "Doeth well." He violates no law. "Doeth better." Does that which is to be preferred, if there be no obstacle; for although marriage is lawful, celibacy is equally lawful, and has its advantages.

Guidance is thus given to the father relative to his giving or not giving his daughter in marriage. At the same time, the apostle is careful to leave the final decision with the parent. No advice is given to the maiden herself, but to her father only.

WHAT IS A CHRISTIAN?

According to the Word of God, a Christian is one who, as a sinner in the presence of God, has bowed to the truth of his lost condition by nature and by practice (Eph. 2, 1:12), and has trusted alone in the Lord Jesus Christ and His finished work on Calvary.

- (1) He is saved by grace and is eternally secure (Eph. 2:8, John 5:24, John 10:28).
- (2) He is justified from all things — completely cleared from every charge (Rom. 3:24, 4:25, Acts 13:39).
- (3) His sins are eternally blotted out, never to be remembered again (Heb. 9:14, 10:17).
- (4) He is reconciled to God (Rom. 5:10, 2 Cor. 5:18).
- (5) He is made fit for eternal glory (Col. 1:12).
- (6) He is born of, indwelt with and sealed by the Holy Spirit of God (John 3, 7:37-39, Eph. 1:13; also baptized in the Spirit (1 Cor. 12:13).
- (7) He is a member of the body of Christ (Eph. 5:30).
- (8) He is an heir of God and a joint-heir with Christ (Gal. 4:7, Rom. 8:16-17).

The man who follows the Good Shepherd will not become stiff in the joints from standing still. Christian life is not a monotonous, uninteresting, humdrum state of being, but is full of delight, progress, and transformation.

* * * *

Trust in God is as sure to give rest and peace as warmth is to be found in sunshine.

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question. Will you please explain Romans 3 verse 30? "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Is there any difference between the terms "by faith" and "through faith"? If so, what is the difference?

Answer. The meaning of these two expressions is practically the same. The change in the prepositions is made to suit the subject; that is, the difference between the Jew and the Gentile in relation to God. The Jew had the law, to him were committed the oracles of God. The Gentiles were "strangers from the covenants of promise, having no hope, and without God." There is one God, and He will justify the Jew by faith, and the Gentile through the same faith. The Jew could not be justified on the ground of obedience to the law, but he could be justified on the ground of faith. The preposition "by", Greek "ek", means out of. The Jew is not justified out of anything in which he stands, or out of anything in which he might boast of as a Jew; but out of that faith which he personally exercises in Christ. The Gentile is justified through, Greek "dia", faith, the same faith which justifies the Jew. He is justified by means of faith, exercised when he hears the gospel of the grace of God. So the Jew and the Gentile are justified alike, by and through the faith that is in Christ Jesus.

Question. When there is a little suspicion of sin that a brother or sister may have committed, would that give the correspondent of an assembly authority to question that brother or sister about it? Or should it first be discussed at an oversight meeting? Or should they wait till there is real evidence before they question anyone?

Answer. A "little suspicion" is not sufficient evidence upon which to take any action. The "correspondent" of an assembly has no authority beyond another to act upon his own initiative in such matters. Wait until there is real evidence of sin, lest the accused might take offence. When there is sufficient evidence, then let two or three of the elder brethren in the assembly speak to the one who has transgressed. It is according to Scripture to "receive not an accusation, except at the mouth of two or three witnesses" (R.V. 1 Tim. 5:15).

The Lord Jesus, the perfect servant, opened the ears and eyes of others, yet He Himself was blind to the fascination of the world and deaf to the suggestions of Satan. At the last He was dumb, as a sheep before the shearers. See Isaiah 42:18-20.

EAST BOSTON, MASS.—We enjoyed a visit from L. E. McBain over Lord's Day, also a visit by John McCracken and A. McShane was much enjoyed.

ARLINGTON, WASH.—Please note the new address of the correspondent: Arthur S. Colburn, 314 N. French Ave., Arlington, Wash. We have enjoyed visits recently from A. W. Wilson, S. Saward and T. E. Wilson, Geo. McKinley and S. Maxwell had good ministry meetings followed by Gospel when a few professed to be saved.

MANCHESTER, IA.—S. Hamilton and S. Mick preached the Word faithfully for six weeks. The former has gone to Pine Hill since. W. Warke and L. DeBuhr closed in Hampton after four weeks. L. Brandt and H. Wahls are in Eastman, Wis. Oliver Smith and D. Hyde have seen blessing in Grandview.

FOREST GROVE, ORE.—S. Maxwell expected to commence ministry meetings on April 5th.

TALCA, CHILE—Wm. McBride and a Chilean worker, Sr. Parada hope to have a series of Gospel meetings in Talca after the conference. Brother McBride was not able to use his tent this summer (our winter) as the doctor in Santiago advised our brother not to strain his throat yet. (We are glad to learn of this improvement in his throat condition, though care will be needed.)

SAN FELIPE, VENEZUELA—Wm. Williams and John Frith commenced Gospel meetings in the hall with good attendance and then tried cottage meetings. The Lord blessed the Word and a number professed to be saved. They go on to Albarico. Word has come that Gordon Johnston left Chile and purposed calling at Venezuela, his former field of labour, on his way back. He is feeling somewhat better in health.

CONFERENCES

CRAPAUD, P.E.I.—The conference of the assemblies in Charlottetown, Springfield, Freetown and Crapaud, will be held, D.V., May 17 and 18 with a prayer meeting May 16 in the Crapaud Gospel Hall. Those walking and teaching the old paths are welcome to minister.

BYFIELD, MASS.—The 80th annual conference, D.V., on May 30 and 31 with prayer meeting at 7 p.m. on May 29. No circulars. Servants of the Lord walking in the old paths welcome. Corr. Wm. Ward, Byfield, Mass.

CHICAGO, ILL.—Annual conference on May 2 and 3 with prayer meeting May 1, in the Gospel Hall, 9556 South Park Ave., Chicago. Communications to Hiram N. Williams, 1445 West 112th Place, Chicago 43, Ill.

MIDLAND, ONT.—May 17 and 18, the annual conference will be held, with prayer meeting May 16th at 7.30 p.m. James Crawford, Midland, Ont.

DESERONTO, ONT.—The Deseronto and Picton assemblies hold their conference May 17 and 18 with prayer meeting at 7 p.m. on the 16th, in the Legion hall, Deseronto. Preachers walking in the old paths welcome to minister the Word.

FOREST GROVE, ORE.—Conference, D.V., May 29, 30, 31, with prayer meeting May 28. The Lord's servants walking in the right ways will be welcome.

EDEN GROVE, ONT.—The conference, D.V., Lord's Day, June 7, with prayer meeting June 6 at 7.30 p.m. Those walking and teaching the old paths welcome to minister the Word. Corr. S. R. Purdy, Cargill, Ont.

AKRON, OHIO—Conference will be held, D.V., on May 30 and 31 with a prayer meeting May 29 at 7.30 p.m., in the Gospel Hall, 1225 Wooster Ave., Akron, O. Ministering brethren whose practice and teaching confirm the saints in the old paths will be welcome. Corr. Joseph Bercaw, 928 Bisson Ave., Akron 7, Ohio.

GARNAVILLO, IOWA—Conference, D.V., June 6 and 7, prayer meeting on June 5th, with usual order of meetings. Robert Brandt, Garnavillo, Ia.

VICTORIA RD., ONT.—72nd conference will be held, D.V., in the Long Point Gospel Hall, June 20 and 21 with a prayer meeting on June 19 at 8 p.m., D.S.T. Ministering brethren walking and teaching the old paths welcome to minister, Corr. Roger L. Crarey, Box 50, Victoria Road P.O., Ont.

KENORA, ONT.—Conference will be in the Gospel Hall, Cor. 1st St. and 7th Ave. S., D.V., on May 30 and 31, with prayer meeting on the 29th at 7.30 p.m. Ministering brethren walking in the old paths welcome. Corr. E. L. McCammon, R.R. 1, Kenora, Ont.

WINNIPEG, MAN.—Conference will be held, D.V., June 5, 6, 7 (only the evening meeting on the 5th). Prayer meeting June 4 at 7.30 p.m., in the West End Gospel hall, 492 Victor St. Corr. S. M. Vanstone, 251 Beverley St., Winnipeg 10, Man.

FROSTBURG, MD.—PLEASE NOTE correction of dates of last month's notice. The dates are May 17th, with the prayer meeting on Saturday May 16th.

WITH CHRIST

FROSTBURG, MARYLAND—Our young brother, John David Llewellyn, aged 16, was fatally injured in an auto accident, on April 1. He had been in fellowship for the past year. The funeral was largely attended and was taken by W. Fisher Hunter.

BOSTON, MASS.—Our brother, Thomas McCahon passed away suddenly on March 13 aged 75. He was born in Upperlands, Co. Derry, was saved as a lad and was in fellowship in Cliff St. for over 44 years. He was highly esteemed in the town of Brookline where he had been in business for a long time and the funeral was largely attended. L. E. McBain and local brethren took the service.

AHOUGHILL, NORTHERN IRELAND.—Our dear brother, Tom Neely went to be with the Lord Feb. 10th at about 95 years of age. He was saved in 1885 through the preaching of W. Johnston and John Blair and gathered out. Through all the years he has borne a good testimony.

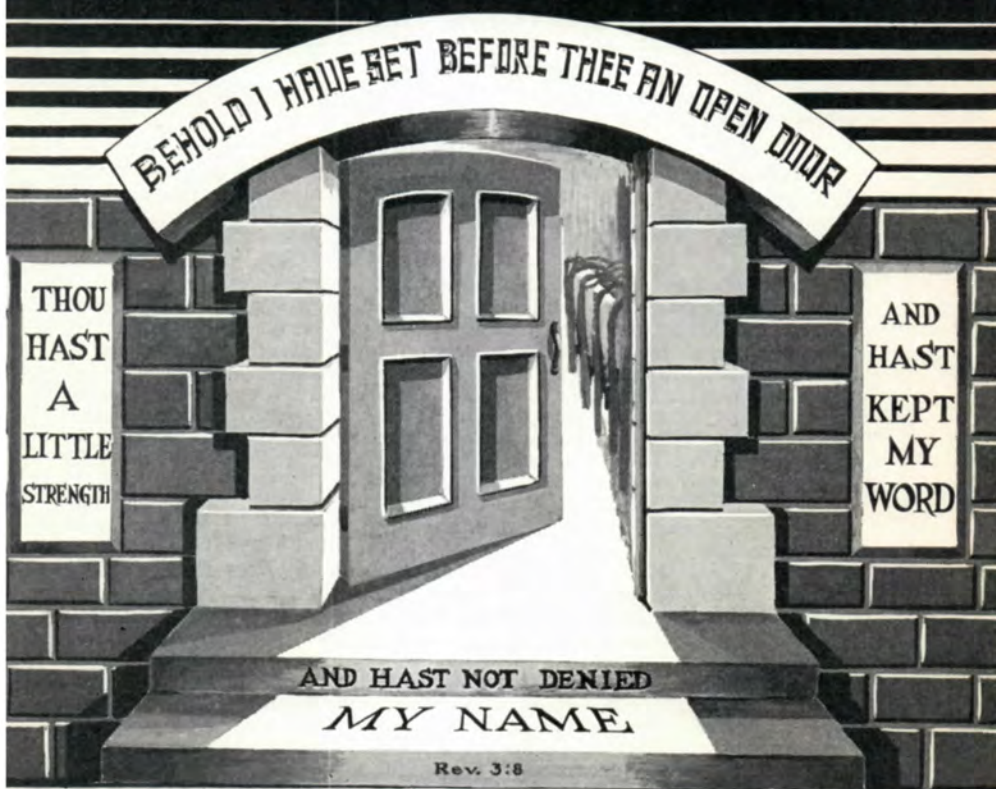
LOS ANGELES, CAL.—Our beloved sister, Lena Davidson, went to be with the Lord on March 31, aged 49. She was born in Yorkshire, England, saved in Cleveland, O., at 17, and, since 1942 has been in fellowship in the Jefferson assembly.

CHATHAM, ONT.—Mr. William Blake of Chatham, departed to be with Christ on March 16 on his 87th birthday. He was saved in 1923 at meetings in the Merlin district and was in fellowship there, and later in Chatham. He was a ready distributor of tracts.

TORONTO, ONT.—Our beloved sister, Miss Margaret Fleming, went home on April 11th to be with the One whom she loved, at 89 years of age. She was saved over 50 years ago and in fellowship in Broadview Ave. and for years in Highfield Road. She was a quiet, consistent, godly sister and a lover of the Word. A. W. Joyce preached the Word at the funeral.

NEW ZEALAND—Our beloved brother, Mr. A. F. Witty, passed away in his 86th year, after 60 years of service for the Lord in Ceylon and New Zealand. He was an associate with the late Franklin Ferguson in the publication of "Wholesome Words", and is now at rest from his labours.

TRUTH and TIDINGS



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SUBSCRIPTIONS

If you have not sent in your renewal for 1959, we will appreciate it if you will attend to this immediately. We can only assume that those who do not do so by this time do not purpose renewing for this year.

TIDINGS

VANCOUVER, B.C.—A. McShane has had much appreciated meetings in the various halls and also in Seattle, Arlington and Forest Grove. He purposes to return by way of Iowa and to have visits in that state. The meetings at Deep Cove by H. Harris and A. Bergsma were blessed with some fruit in the Gospel.

SAULT STE MARIE, ONT.—C. Patrizio had four weeks' Gospel meetings sowing the incorruptible seed of the Word. While there he preached the Word at the funeral of Mrs. Peterman on May 2. He expected to have Gospel meetings in May in Italian in the Ascot hall in Toronto.

KITCHENER, ONT.—C. Fleming had two weeks in the Gospel followed by S. Simms for a week of ministry. Both visits were appreciated by the assembly.

GRAVENHURST, ONT.—Earl Pears has been carrying on Bible readings to help the saints in that neighbourhood.

GOODWOOD, ONT.—F. Pearcey and A. W. Joyce commenced Gospel meetings in the town hall and trust that the unsaved will be reached in this new effort. Previously, brethren living in that area had been holding Bible readings in a home.

WOLFVILLE, N.S.—L. K. McIlwaine hopes to try this place with a portable hall. Meanwhile he and J. McCracken are helping in the enlarging of the hall at Clementsville. The latter was laid up with the 'flu but is now improving.

CHARLETT-TOWN, LABRADOR—George Campbell and Bert Joyce flew about 80 miles north east up the coast, intending only a short visit to make contacts. However the weather closed in and they could not leave so began Gospel meetings. God began to work from the first and quite a number professed to be saved in a short time. On the way to Charlett-town, they were forced down by bad weather and had to land on a large pond. They were weather bound for two days and nights but did not suffer, having sleeping bags and emergency rations. The plane was also used on "mercy flights" to take patients to the Grenfell hospital.

They recently held their first conference in Labrador. After being hindered by the bad weather (so prevalent in that country), Bert Joyce

HUMAN WEAKNESS — ALMIGHTY STRENGTH

A. W. Joyce

Man cannot understand these striking facts! Yet both are most plainly taught throughout the Holy Scriptures. The pride of man will not allow him to own his utter helplessness nor the Almighty power of God. The philosophy of the twentieth century exalts human strength and despises human weakness. This is seen in full bloom in the dictatorships of Russia and China. Even among the councils of the Western democracies, more or less, the weight of a proposal of a representative is determined by the material and military strength of the country which he represents.

In the higher branches of human learning, as well as in the realm of politics, this same contempt of weakness is continually manifested. Any theory that depreciates the Creator and exalts the creature finds a ready response as we have seen in the almost universal acceptance during the past century of the Darwinian theory of the origin of species. "The fittest only survive," while the evolution train rolls gaily on its upward way over the crushed remains of the weak to its goal of the twentieth century super-man who can contemptuously rule God out of the Universe altogether.

In soul-winning, how often we have found that it is far more difficult to get the sinner to realize his own *helplessness* than his sinfulness. Under the preaching of the Word of God, applied by the Holy Spirit of God the conscience of the sinner is aroused and the careless are made anxious and desire to be saved. Why is it that sometimes people struggle without relief under conviction of sin for days or even weeks? They have not learned that they are just as helpless as they are guilty, and think that they can surely *do something* to assist their deliverance. At last pride is broken and they are ready for the delivering truth, "When we were yet *without strength*, in due time, Christ died for the ungodly."

The long wilderness journey of the children of Israel from Egypt to Canaan was to teach them two main lessons. Those lessons were, Israel's utter helplessness and need and God's all-sufficiency and power to meet that need, and yet, at the close, how imperfectly they had learned them. (See Deut. 8). There are many today, though they may have been saved for years, yet have failed to learn these all-important lessons. And there are none, even though they may have learned them, who do not need to be reminded of them again and again. The one lesson is a death-blow to human pride, and the other is the secret of spiritual strength and power.

When the governments of this world have a great project in view, they seek out the very ablest men in their country who are

obtainable, to plan and execute the project. Man's greatest projects pale into insignificance before the eternal purposes of God which are being worked out here below. What kinds of instruments does God use in the carrying out of His vast plans? "God hath chosen the *foolish* things of the world to confound the wise; and God hath chosen the *weak* things of the world to confound the things that are mighty; and *base* things of the world, and things which are *despised* hath God chosen, yea, and things which are *not*, to bring to nought things which are; that no flesh should glory in His presence . . . that, according as it written, He that glorieth, let him glory in the Lord" (1 Cor. 1:27-31). The foolish, the weak, the base, the despised, the nothing! What a list of nonentities in the eyes of the world! And notice, it does not state that God is *able* to use these things, but God *chooses* to use them — He gives them the preference. The Lord gives us a two-fold reason for this apparently strange preference. (1) "That no flesh should glory in His presence," (2) That God might be glorified by the humble instruments whom He has been pleased to use. While all this is so very humbling to the flesh, it is also most encouraging to the Christian who, while he desires to serve the Lord, feels his own inadequacy to such an extent that he might otherwise sink in discouragement, but for these truths.

Moses and Paul are the two greatest servants of God in the Old Testament and the New (excepting of course the Perfect Servant). At first it might seem as if these two furnish a contradiction or at least an exception to 1 Cor. 1. Was not Moses "Learned in all the wisdom of the Egyptians, and was mighty in words and deeds"? Was not Paul "Brought up in this city (Jerusalem) at the feet of Gamaliel"? (Acts 22:3) Did he not surpass many who were his equals in the nation? (Gal. 1:14). This is all true and marks them out as being men of outstanding ability, but before either of them could be used by God they had to pass through a long training in the school of humility until all confidence in the flesh was shaken out of them. In the case of Moses, it took forty years in the desert, to prepare him for his great work. When he entered the school, he was in a hurry to get at the work. (Acts 7:25), when he graduated, forty years later, and God commissioned him to go to Egypt, he had about seven objections in Exodus, chapters 3, 4 and 6. He seemed to feel that anyone could do better than he. (Ex. 4:13). Similarly, Paul, after being in the Lord's school, expressed himself as being, "Less than the least of all saints", and again, "Though I be nothing." He had learned self in the presence of God and thus, in all sincerity, he brought himself into the class of those in 1 Cor. 1. Oh that we also might learn this first great lesson and then we would be ready to appreciate the second — the Almighty power of the living God

which is at the disposal of all those who are anxious to give God all the glory.

Moses, in the Name of the Lord, went forth to face Pharaoh and all the might of Egypt, which was then at the zenith of its power. The contest, that at the first seemed to be so unequal as to be suicidal, ended in victory and deliverance for Israel and the total overthrow of all the power of Egypt. The following forty years of wilderness experience showed how marvellously the Lord can use a man who feels himself to be nothing. The apostle Paul commenced his missionary journeys in Acts 13, commissioned and prepared by God to proclaim the Gospel and to overthrow the idolatrous system of Imperial Rome, the greatest empire in the world. What triumphs were effected by God's ambassador! Souls were delivered from the kingdom of Satan, assemblies were planted and flourished as testimonies to the transforming power of God in the midst of hotbeds of wickedness and dark scenes of idolatry, in country after country.

From whence did Paul derive the strength to accomplish all that he did in one short life? He passes on to us the assurance he received from the Lord after the experience recorded in 2 Cor. 12, "My grace is sufficient for thee: for *My strength* is made perfect *in weakness*" (verse 9). He also tells us in verse 10, "When I am weak, then am I strong." — A paradox indeed!

After telling us of the more eminent saints of the Old Testament, the writer of the Hebrews in chapter 11 adds, "The time would fail me to tell of Gedeon, and of Barak, and of Samson and of Jephthae; of David also, and Samuel, and of the prophets." Some of these at least we would never have thought of including in the list of heroes of faith, but the Lord says of them, "out of weakness were made strong, waxed valiant in fight" (verse 34).

How are we faring in the spiritual warfare into which every one of us, younger or older have been called? With all the resources at our disposal are we "waxing valiant in fight?" Are we making lame excuses for our lack of spiritual progress, power and victory in our lives? What fruitful service are we engaged in for the One Who gave His all for us? Indeed, if there is no distinct difference that marks us out from the worldlings all around us, have we any right to call ourselves Christians at all in the real New Testament sense of the word? May the Lord speak to our consciences as well as encourage our hearts. May we ask afresh as we did at the first, "Lord, what wilt Thou have me to do?" When the Lord opens the path of service before us, with no confidence in the flesh but with our eye upon Him, may we exclaim with the apostle, "*I can do all things through Christ which strengtheneth me*" (Phil. 4:13).

(NOTE—With this issue, Brother Johnston is commencing a series of helpful articles in connection with assembly practices, answering questions which often arise.)

THE REASON WHY

G. G. Johnston

(1) *Why, at the Lord's table, should some be asked to occupy a seat separate from others?*

In the majority of local assemblies this rule is observed for various reasons. Firstly, because there is a marked difference between those who are saved and those who are not. Besides, we should recognize that there is a decided distance between those who have been received into the assembly's fellowship and those who have not taken that step. Some of those who profess to be Christians have not even been obedient to the Lord in the matter of baptism.

The Word of God exhorts us in these words: "Let all things be done decently and in order" (1 Cor. 14:40). Again we read in the same chapter (ver. 33): "For God is not the author of confusion, but of peace."

Beyond these and other passages of Scripture, we have what would suggest that in primitive assemblies this rule of separation was observed. In those early churches those in the fellowship were well-known. The doors of their meeting places, as ours, were kept open to the public, and all who wished could enter and "occupy the room of the unlearned" (1 Cor. 14:16). One of these might be a believer, but because he is still "unlearned" he should occupy the same place as the "unbeliever" (v. 24). After he has been taught the privileges and responsibilities to be shared by those in the fellowship, he also, upon application, may be received into that fellowship, and sit with the others previously in it.

If this order were not observed, and all sat together, there could easily result confusion in the mind of a stranger, especially if he saw one of doubtful testimony seated among those in fellowship, as if one of them. The local assembly of saints represents a circle of Christian communicants, which circle has its inside and its outside. Those who have been duly received into the fellowship, and only those, form part of that testimony, unless, because of scriptural discipline, they have been excommunicated, or if they have gone to live in some other place.

Because it has been customary in many places to arrange the seats in a circular form, or in a square, some have thought it wrong to do otherwise. As a table is used for the emblems, bread and wine,

it is usually more convenient to arrange the seats for those in fellowship around that table, but that does not forbid their being placed otherwise, if that should seem more convenient. What is more important, and what seems more in accord with the custom of the early churches, is that there should be a clear demarcation between those in the assembly's fellowship and those who in no wise share in that responsibility, even though they should be regular attendants at all the meetings.

(2) *Why do those in fellowship share in the offerings, and others do not?*

There was a time when the same persons who today can offer something to God were not in a position to do so. There are two classes of people on earth, those who have been reconciled to God, and those who as yet have not been. In other words, there are the saved and the unsaved. Until this is clearly understood, many other things will be confused.

Because God has given us His Son to save our souls, and He has redeemed us by His precious blood, we experience a desire to please Him in some way. The best we had before was only "filthy rags" (Isa. 64:6). We could give Him nothing until we had received His gift of salvation through Christ. Up to that time, we were transgressors and rebels, fighting against Him, even though we may have been religious. Now that we are at peace with God, we are able to serve Him.

Any offerings we may now make to God must never be considered a help toward the salvation of our souls. They cannot be added to the sacrifice of Christ toward such an end. Instead, they must be given as an expression of gratitude to God for the perfect, redemptive work of Calvary. How dare any one add anything to the perfect work of Christ. Would it not be an insult to Him who, before He bowed His head and gave up the ghost, cried out in triumph: "It is finished."

It is natural to the human heart to covet and desire to receive, but to give cheerfully is one of the fruits of grace. Not only do we see this grace in the children of Israel, who were redeemed from the slavery of Egypt: it has also been seen, since the days of the apostles, in those who from among the Gentiles have been redeemed from the power of sin.

When the early churches were formed of both Jews and Gentiles, they were taught to practice self-denial, in order to be able to give of their means an offering to the Lord. The Church in Corinth was taught by the apostle Paul, as also were those in the Province of Galatia, to set apart, according as God had blessed them, that it

might be given as an offering to God, with a view to using it later to succour those who had been reduced to poverty by persecution, as well as for other worthy purposes. (Read 1 Cor. 16:1-3). One of those purposes was the help of those who, for the love of Christ, had gone to other places preaching the Gospel (Phil. 4:15-17). Such offerings to God are made today, and are employed toward similar worthy causes.

As we have no specific directions in New Testament Scripture as to how these offerings should be gathered together, the assemblies are free to employ such means as may seem to them decent and orderly. Some assemblies use a small box, placed upon the same table as is used for the bread and wine. In others, the brethren prefer to pass the box from one to another of those in fellowship, and still others choose to put the box in some place within the reach of all the saints. There is no command in Scripture regarding this, suggesting that the method used is not important, so long as it is done in a manner worthy of God. (1 Cor. 14:40). Some use a small bag, to which there should be no objection.

Some object to the placing of a box near the door, since those not in fellowship, and even the unconverted, might put into it. From what has been said, it should be clear that the unconverted can give nothing to God. Since Sunday Schools are made up principally of unsaved children, they are equally unfit for such an act. As for those adult Christians who are not in the fellowship, since they do not form part of the assembly, they do not as yet share its other privileges. Why should they pretend to share with those in fellowship in giving alone?

Our offerings to God should be given in secret, inasmuch as is possible, otherwise they lose their value with God (Matt. 6:2-4). For this reason, a flat plate is seldom used, because it tends to expose to others what one gives, whether much or little. Neither should we think of giving anything to God, if there is something between us and some other person. First, we should seek to restore happy fellowship with that brother, or sister, before pretending to give anything to God. (Matt. 5:23-24).

THE ALTAR OF INCENSE

Exodus 30:1-10

J.R.

The altar of incense stood within the holy place. It was made of shittim wood and gold, and had a crown of gold around its top.

Here let us distinguish clearly between this vessel and the altar of burnt-offering. The altar before the door was made of shittim wood and copper; the altar within the holy place of shittim wood

and gold. The copper altar was the place of sacrifice; the golden altar was the place of incense. Continual bloodshedding at the one; perpetual incense at the other.

The glories of Christ appear in both the altars. Christ on the cross is portrayed in the altar of burnt offering; Christ risen and glorified in the altar of incense. Down here He stood *for us* in the place of death and judgment, and met our deep need as *sinner*s. Up there He stands *for us* still, in the presence of God, meeting all our need as His *saints* and *worshippers*. By His sacrifice we are redeemed, forgiven, accepted, and brought nigh to God; by His intercession we are maintained in communion. It is Christ to begin with, Christ to go on with, and Christ for evermore.

Let us draw near and gaze upon the golden altar with its crown.

“Rise, my soul, behold ’tis Jesus,

Jesus fills thy wondering eyes.”

It was made of *shittim wood* and *gold*. Shittim wood was the type of His perfect humanity; gold, of His divine glory as the Son of God. There was no gold outside. When Jesus was down here He was as really the God-man as He is now within the heavens, but the gold was hid from the eyes of men. He passed through earth in humiliation, not in glory, and although He was then, as now, in the “form of God”, He appeared among men in the “form of a Servant”, and in “fashion as a man”. But up there where He now is, the *glorified* One, the gold is seen in all its brightness, and there is no veil to hide it. But He is as really *the man* Christ Jesus now as when He stood with the little child in His arms and pressed it to His bosom. He is as truly the sympathizer now as when He stood at Lazarus’ tomb and wept, and He would have us know and enjoy Him so. He is as truly engaged for us now, in the midst of all His glory, as He was when amid His woe He loved us unto blood; and His love can never grow cold, for it is like Himself, “the same yesterday, to-day, and for ever.” O what comfort to the soul to know Him there as “the golden altar before the throne” (Rev. 8:3), the Everlasting One, who maketh intercession for His downcast, weary saints (Heb. 7:25; Rom. 8:34). Look up to heaven, ye crushed and burdened saints, and see the mighty God engaged to bring you through. The sharpest pang you feel affects His heart; the deepest woe you bear is familiar to Him who was the Man of Sorrows. He has trod the path Himself, and met with all the forms of suffering that it is possible for His saints to meet, and thus His sympathy is the sympathy of the perfect man, and His power the power of the mighty God. He can be “touched with a feeling of our infirmities,” because He is man; He is “able to succour” the tried and the tempted because He is God.

It had a crown of gold. "We see Jesus crowned with glory and honour" Heb. 2:9. There was no crown around the altar outside the door; nothing but blood and ashes there, reminding us of Calvary. There was no diadem of glory on the brow of the Holy Sufferer there; only the tangled thorn-crown with the ruby blood-drops — jewels of priceless value to each believer's heart. But on that very brow, where wicked hands entwined a crown of thorns, the hand of God has put a crown of glory and of honour. His "sufferings" are past, and the "glories" follow. The saints of God already own His dominion and yield Him obedience; and, by-and-by, when He comes to claim the Kingdom, and to put down the false ungodly rule of earth's kings, the "many crowns" shall all be *His*, and every kindred people and tongue shall then join to sing —

"Bring forth the royal diadem,
And crown Him, Lord of all."

It is mockery, in this the age of His rejection, to invite "all people that on earth do dwell", to "sing to the Lord with cheerful voice", when the bulk of them are children of the devil, and enemies of God. The world disowns His name and spurns His authority, but those whom He has won for Himself out of satan's dominion, and made unto Himself "a kingdom, and priests unto His God and Father" (Rev. 1:6). These, and only these, can truly worship God with cheerful voice.

"And Aaron shall burn thereon sweet incense every morning" (Exod. 30:7). *"By Him* let us offer the sacrifice of praise to God continually" (Heb. 13:15). *"Every day* will I bless Thee, and I will *praise* Thy name for ever and ever" (Psa. 145:2). "Blessed are they that dwell in Thy house, they will be still *praising* Thee" (Psa. 84:4).

Christ is the Altar, believers are priests, and heaven is the place of worship. The earthly place of worship was first the tabernacle, then the temple. Since the cross of Christ there has been no place on earth. The golden altar is in heaven, and there by faith we pass in spirit, and worship God by Him. The body may be on a lonely couch of pain, or, like Paul and Silas in a Macedonian prison.

"But prison bars can not control
The flight, the freedom of the soul."

Their spirits were around the golden altar within the heavenly temple, "at midnight they prayed and sang praises to God." Not only on the first day of the week, when, with disciples, we congregate around the person of Immanuel, but at all times in all places, it is the believer's privilege to be in a worshipping condition of soul. "My praise shall be *continually* of Thee" (Psa. 71:6).

"Giving thanks *always* for all things unto God" (Eph. 5:20).

Brethren beloved, is this our daily employment? Is this the atmosphere we breath by road, and rail, and at our daily work? If it were so, we should see no discontented, grumbling saints, no captious, quarrelling brethren. Ah, no! When brethren fall out by the way it is because some of them have left the "spot where spirits blend", and once away from the warmth of His love, saints can do anything.

In the beginning of the Gospel of Luke we see Zacharias, the Jewish priest, by the side of the incense altar in the earthly temple, and the people *without* praying; but in the closing verses of that Gospel we see the saints gathered to worship *Him* whom they had seen carried up to heaven. Earthly priests and vestments, earthly altars and temples, are suited to the world; they must have a religion suited to their senses, and requiring no spiritual life or Holy Ghost energy, but why the living heavenly saints should seek the living Christ among these dead forms we do not know. "*They* are the circumcision who worship by the Spirit of God" (Phil. 3:3).

THE INCENSE. It was a holy perfume, composed of four spices, prepared according to the command of Jehovah. None was to be made like unto it, upon penalty of being cut off from the people of Jehovah. Solemn words for a day like ours, when licence under the name of liberty desecrates the most sacred things of God. The incense is the type of that holy fragrance which did, and ever will, ascend from the ways and character of the Lord Jesus unto the Father.

When we bring our praises unto God let them be *of* Him, His person, His character, His worth. These are the spices like unto which none are to be made. There will be no worshipping of saints, dead or living; no prayers or praises to the virgin or apostles, nothing about ourselves or our own attainments. "Worthy is the Lamb" is heaven's song: let it be ours. What a shame is all the instrumental music used in what is called the worship of God, and how abominable to Him is the song of the most talented orchestra of unconverted sinners. But a handful of His blood-bought saints gathered in some lonely corner, telling out the worth of Jesus into the Father's open ear, from burning hearts, this is incense of a sweet savour unto Him, and

"God graciously is bending
To hear each feeble groan."

The fire was to be taken from the altar of sacrifice. No strange incense: no strange fire was allowed. The fire which had fed on the victim was to burn on the altar of incense, and the blood of the sacrifice was to stain its horns. Thus in our worship are we ever to have Calvary in view. "A Lamb as it had been slain" in the midst

of the throne will keep Calvary for ever before the glorified saints. We can only worship God as we live beside the Cross. Nadab and Abihu offered strange fire and died before the Lord (Lev. 10:1). They were true priests; they had true incense; but they used strange fire, and not the fire of the altar which came from heaven (see Lev. 9:24). The only power for worship is the Holy Ghost: all else is strange fire. The oft-repeated "Hallelujah", the frequent bursts of "Praise the Lord", the words so oft-repeated by thousands every Sunday, "Glory be to the Father and to the Son", if they are not the fruit of the Spirit's fire within the soul, are great swelling words of vanity.

Sentimental religion is common. Unholy unfamiliarity in the things of God, and a corresponding irreverent way of addressing Him, are rapidly increasing. "Dear Jesus" — "Precious Jesus" — are expressions often flippantly uttered by professing Christians; but when Stephen, filled with the Holy Ghost, gazed stedfastly on the blessed One, he said, "*Lord* Jesus receive my spirit;" and on the Damascus road, when Saul of Tarsus saw His glory and heard His voice, he said, "*Lord*, what wilt thou have me to do?"

May our souls be kept in His fear, beloved, hid in His own pavilion, worshipping in His presence. Soon we shall bow in ransomed bodies in the presence of the throne of God and the Lamb, and praise Him evermore.

"HE IS ABLE TO KEEP US FROM FALLING"

(Jude v. 24)

John James

Every child of God rejoices in His Eternal Security. He has been born into the family of God, and as no child is born into the human family without passion and pain, so we could never have been born into the family of God without the passion and pain of the Christ of the Cross. The Cross not only reveals the Father-love of God, but also the Mother-love of God in giving us birth. In the book of the prophet Zephaniah, chap. 3, v. 17, we read: "He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (literally cooing). What a beautiful figure of the mother nursing and cooing over the child. Therefore God Himself rests in His love and coos over the child that is born, because of the travail and birth-pains of Calvary. Then the security of each child rests in the strong hand of God and the arms of the Saviour (John 10, 27, 30). And Isa. 49:16, says, "I have graven thee upon the palms of My hands." Then, with Paul, we are able to say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

It gives us joy and confidence to know that we are safe. The God of providence is our God. He is able to save, yea, He is able to keep. The world speaks of social security. We find that the way from the Cross to the Glory is blessed and sure, but it is beset with many difficulties, as we are reminded in Bunyan's immortal dream, "Pilgrim's Progress". From the city of destruction until we reach the land of Beulah is a road fraught with many dangers. We are like the man on the Jericho Road, but with this great difference — he went down, but we are going up. He fell, but blessed be God, He is able to keep us from falling. Hallelujah!

The dangers threatening us are threefold:

- (1) We have the flesh within. This flesh, the principle and power of evil within both saint and sinner, is always the same. In and of itself it is essentially evil, and it certainly cannot be eradicated. It needs the power of the Cross to crucify it.
- (2) Then there is this bubble world. The world with the sights that dazzle and the tempting sounds. Like Moses, shall we endeavour to see "Him who is invisible"?
- (3) Finally, the devil is ever ready to trip us up, yea, push us down. It is a slippery path, and many times, like David, we have to say, "My feet were almost gone. My steps well-nigh slipped," but "He who is able to keep" laid hold on us for our glorious deliverance. Yes, how many times we have been just there and yet —

In Thy strong hands I lay me down,
So shall the work be done,
For who can work so wondrously
As Thee, the Almighty One.

May we allow God to make us sure-footed.

* * * *

Good books inform us; God's Book transforms us.

* * * *

Four things that come not back: The spoken word, The sped arrow, The past life, The neglected opportunity.

* * * *

God is not smuggling sinners into heaven while justice sleeps. He is just and the Justifier of all who believe in Jesus.

SEPARATION FROM WHAT?

Part 2

T. Campbell, N. Ireland

Yes, Paul was an ordained minister, but never conceived the idea, like "ordained ministers" of Christendom, that a child of wrath (Eph. 2:3) could, by virtue of a few drops of water sprinkled upon it, immediately be made a child of God.

This new method of making Christians had not been discovered in Paul's day, so he adopted the old scriptural method of preaching the Gospel according to the commission given by our Lord, leaving the Holy Spirit to use the truth and thus he saw souls "born again by the word of God" (1 Pet. 1:23). They were real converts who had the life of God in them, living stones builded into the temple by the Spirit of God. They were not brick (man's substitute for stone), as used in Babel's tower, and as used also in the building of great Babylon, all around us to-day — whether we look at the mother or her daughters; but living stones, builded together into one great edifice, a holy temple, "for an habitation of God through the Spirit" (Eph. 2:22). Such were Paul's methods and such was the work he accomplished. How different in every detail to the modern "minister" in his work, who, by those few magical drops of water, can make children of God and engraft into Christ those who never heard the Gospel, and who are utterly incapable of exercising faith in it if they had! Such a practice is as meaningless as it is unscriptural.

A well-known writer on this subject remarks: "For 1300 years, sprinkling was unknown. In 1559, it was introduced to Scotland by John Knox, on his return from Geneva, and from Scotland it made its way to England, in the days of Queen Elizabeth." And how did it find a place in the Westminster Confession? This also has a history. "The Westminster Assembly discussed, in 1643, the question of baptism; 24 voted for immersion; 24 for sprinkling. The Chairman, Dr. Lightfoot, gave his casting-vote for sprinkling." And so sprinkling went down in the Westminster Standards as baptism, and people receive and act upon it, as if it had come there by direct commandment from heaven; whereas it was by the vote of man, and by a majority of one. People ought to know the foundations on which they build, and surely this one must be admitted to be slender."

Yes, Paul was an ordained minister, but he did not know that all and sundry who could repeat the creed, the Lord's Prayer, and the ten commandments in the vulgar tongue, or who could answer a few questions from the Shorter Catechism, were fit subjects to partake of the Lord's Supper, as taught and practised by the modern "ordained minister". Nowhere does Scripture sanction at the Lords' Table the presence of one who is not born again.

"All that believed were together" (Acts 2:44), "and of the rest durst no man join himself to them" (Acts 5:13); again, "When *the disciples* came together to break bread, Paul preached unto them" (Acts 20:7). No mixed company of believers and unbelievers is ever hinted at or supposed in Scripture — except it be in warning the churches to beware of the doctrine of Balaam (a blending of saved and unsaved). Should any claim a right to the Lord's Table on the grounds that Judas was present at its institution, whilst we deny the grounds, we do not envy them such a claim!

What has been said as to Paul as an ordained minister, applies equally to Timothy, for of him Paul says, "He worketh the work of the Lord, *as I also do*" (1 Cor. 16:10). Timothy, we admit, was ordained by the laying on of Paul's hands, an act which carried with it the conferring of a gift (2 Tim. 1:6), a power vested in Paul, as also the other Apostles (Acts 8:17; 19:6).

The authority to appoint elders was conferred by Paul to delegates appointed by him, as Timothy and Titus, but no scriptural warrant is found for elders ordaining elders and so perpetuating the practice. Since to-day we have neither apostles nor apostles' delegates to do this work it would be the merest assumption on the part of any to attempt it.

In every scripturally gathered church the Holy Spirit raises up such men to do the work of elders and overseers, and the saints are taught to "know them and to esteem them very highly in love" not for sake of the "office" they hold, but "for their works' sake" (1 Thess. 5:12, 13).

II. TO WHOM ARE PAUL AND TIMOTHY HERE SPEAKING?

"To the Church of God at Corinth with all the saints in all Acahia" (2 Cor. 1:1). A company of believers of whose conversion an account is given in Acts 18, where we read (verse 8) "Many of the Corinthians, hearing, believed, and were baptized." By what authority may we ask is the order reversed by the "ordained minister" of the present day?

STOOP AND DRINK

After a hot and dusty drive, and it does get hot and dusty in Arkansas, a commercial traveler stopped his car in front of a hotel in Jonesboro, Ark., one day in the spring of 1937. As he entered the hotel he noticed a drinking fountain with the invitation written above, "Stoop and Drink." He went toward it in anticipation of a cool, refreshing drink. Upon reaching it he put out his hand to turn the water on, but found no handle, then he looked for a button to press, but found none. Sitting down nearby he tried to study

out the perplexing situation. Here he was, thirsty and anxious to drink, and a drinking fountain with its invitation to stoop and drink, only seemed to mock Him.

As he thought of it, the words "Stoop and drink", began to make an impression on him. Surely, he thought, if those words are true I am to do nothing about turning the water on.

Again his thirst reminded him of his need, so he left his seat and walked across the lobby. Ignoring the curious glances of any who might be watching him, he went to the drinking fountain and stooped, and lo, even before his mouth was opened, the cool, clear water flowed so he drank and enjoyed the refreshing draught.

When his thirst was satisfied, he examined more closely the fountain that had so mystified him. He presently discovered that it was controlled by an electric eye, so arranged that when a certain beam of light was interrupted a switch was thrown which opened the faucet.

What a picture this is of another Fountain at which men are invited to drink! It is the Fountain of the *Water of Life*. Many, because they do not understand all about it, refuse to drink. Others think of the onlookers, and because of personal pride refuse to stoop and drink. Many others are trying to do something, as this traveler would have done, could he have found a handle to turn or a button to press. But no; there is nothing to do, but stoop and drink.

Do you, dear reader, understand that much of the Gospel? Do you understand that on Calvary the Lord Jesus Christ did all the work for your salvation, and all He left you to do is to stoop and drink?

You may say you cannot understand why it is or how it is. You may say you cannot understand why God should take your sins and put them on Jesus, nor why Jesus should die for you. You cannot understand how a person is born again by the Spirit of God. Even Nicodemus did not understand this, but it is not necessary to understand these things to be saved. Stoop and drink. Yes, that is all. Stoop and drink!

Oh, hear the voice of Jesus say,
Behold, I freely give
The Living Water, thirsty one,
Stoop down, and drink and live.

Then with the poet you will joyfully say:

I came to Jesus and I drank
Of that life-giving Stream.
My thirst was quenched, my soul was saved,
And now I live in Him.

If you are still unsaved, are you not like the traveler while he was still thirsting? If you realize that you have sinned and come short of the glory of God, then you must feel your thirst. If so, the fountain is at hand and the Father's eye is upon you. Come, stoop and drink. Are you hesitating because you do not understand or perhaps you do not believe? Stoop and drink! God says, Let him that is athirst come, and whosoever will, let him take the Water of life freely. Rev. 22:17.

Remember, now is the time; tomorrow may be too late. The rich man, of whom we are told in Luke 16, put it off too long, and in hell he lifted up his eyes, being in torments. Then he prayed, but it was too late. He prayed for one drop of water, but there is no water in hell.

Stoop and drink, my friend. Now is the day of salvation. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy new wine and milk without money and without price" (Isa. 55:1).

—T.H.L.

A GO-GETTER'S SECOND BATTLE

Mervyn Paul

If there is any person we males are inclined to set on a high pedestal, especially here on this continent, it is the so-called "go-getter". In the business world he is the executive's ideal. He gets "good" ideas, then steams ahead to bring them to reality, counting set-backs as stepping-stones to more certain success. In time his superiors begin to take notice of him and later to say that it looks as if he is destined "to go places"; or, it may be, he starts out as a clerk and ends up as the owner of the business. — Smart man, that! He is a go-getter; and every body in twon respects him.

In the engineering field he makes his mark as a builder of power dams, a designer and installer of important electrical systems, of mighty bridges or tunnels — or a host of such achievements. The list could be extended to cover every phase of human endeavour — outside the spiritual realm, that is. Even as a youth this energetic person is likely to do (or to attempt) big things in a big way, whether in a class-room, in sports, in a factory or office — or in an assembly. But if he tries his system in an Assembly he is apt to run smack into trouble (hence this article); because, if his brethren are at all spiritually-minded, they will be sure to believe that God meant exactly what He said in Zech. 4:6 — a fact to which all Scripture bears witness.

You see, everything in God's Assemblies is intended to be con-

ducted on a spiritual level; whereas it is only within the limits of non-spiritual activities that go-getters can work to get things going. Their ideas and urges centre chiefly around more helps, more machinery, more methods to get more done and in a bigger way. And these usually are bolstered with the plea that the Lord is coming soon and we must get busy. Seldom strong on prayer (regarding it more as a duty to be performed) they believe in being "always 'abounding in the work of the Lord'" (1 Cor. 15:58); but their 'abounding' all too often follows ideas suggested by their own minds rather than those revealed by the Holy Spirit through His Word. (I was one of those young men, myself, once upon a time. It was Isa. 50:10-11, plus other Scriptures, that frightened me out of that course, and for which I am grateful.)

Now to my mind, the man that stands out above all others in the Old Testament as a go-getter is Jacob. The brief notices of his service with Laban (Gen. 31:6-7, 38-42) describe his zeal and energy in performing his shepherd duties. But concerning his spiritual life — that is, his relations with the Lord (*which was what the Lord was interested in*) C.H.M. sagely remarks (Gen. 30:37-42): "There is no holy and elevated confidence in God, no simply looking to and waiting on Him, True, God was with Jacob — for nothing can hinder the outshining of divine grace. Moreover, Jacob in a measure owns God's presence and faithfulness; still nothing can be done without a scheme and a plan. Jacob cannot allow God to settle the question as to his wives and his wages, but seeks to settle all by his own cunning and management" . . . In other words, Jacob acts according to a reasoning so prevalent today: "God has given me brains, and He expects me to use them". (Oh that we might learn to say, instead, "God has given me brains, and He expects me to allow Him to use them" . . . How? — "Seek and ye shall find".)

Well, after Jacob got started back to Canaan (Gen. 32) the problem of his past relations with Esau began to trouble him. As if to stir within him an active dependence on the God of Bethel in the new crisis that faced him, the Lord permitted him to see the company of angels at Mahanaim; but on Jacob the go-getter it was quite lost. His reception of the bad news that his brother was coming with four hundred men completely unnerved him. But **HE MUST DO SOMETHING ABOUT IT**; so he divided his company into two, prayed a little, asking the Lord to remember His promise to Him (vs. 12) — although surely it was Jacob who needed the reminder, not the ever-faithful God! Next he arranged a most impressive parade of gift animals, spaced well apart, to appease his brother's wrath . . . just in case his prayer was not answered? So that unhappy day ended with Jacob's mind in turmoil.

Having pitched his camp on the south side of the Ford Jabbok, he returned to the other bank farthest away from the approaching Esau. Unable to sleep, he could do more planning; but God had allowed all this build-up for quite another purpose, for in the darkness a Stranger approached and began to wrestle with him. What did this mean? Was He Esau, whom he so greatly dreaded? Mustering every ounce of his strength, Jacob struggled with Him all that wearisome night — struggled as only Jacob the go-getter could fight. But it was all to no avail. The battle which began when he had received the bad news of Esau's coming, now was climaxed by total defeat when the Angel touched the hollow of his thigh, putting his hip out of joint.

From the standpoint of this first battle all was hopelessly lost. Jacob the go-getter was vanquished. Lamed for life (vv. 31-32) he never could be the same again, never could hope to strive as he had always done. But if he could not STRIVE, yet he could CLING. "Let me go," said the Angel; but with a completely changed viewpoint and attitude, *Jacob now battled anew, but this time only to cling*, saying, "I will not let Thee go except Thou bless me." And, as you will know, He did bless him. Thus the shepherd learned HOW TO PREVAIL, and so won that second battle.

No doubt there are a few dear Christians whose lives and energies are both quite under the Lord's direction. In fact, I think I know a few of them. But all too often God finds our natural drive and energy to be our greatest hindrance to true spiritual relationship with Himself (2 Cor. 12:9). So you see, when a go-getter fails to learn to submit himself, his ideas, energy, and everything else to God (Jas. 4:7), he can expect a repetition, in some form of Jacob's experiences to teach him that the Lord does not ask him to DO MORE, but to BE MORE . . . That the secret of having power with God and with men is not MUCH STRIVING; but MUCH CLINGING (vs. 28; John 15:5). And these be they who *prevail* (Hos. 12:4).

* * * *

How different man's viewpoint of sin from that of God's! Every infidel knows of David's sin, and they will not forgive it. How few know of Jeroboam's sin — God would not forgive it.

* * * *

The man who follows the Good Shepherd will not become stiff in the joints from standing still. Christian life is not a monotonous, uninteresting, humdrum state of being, but is full of delight, progress, and transformation.

NOTES ON NEW TESTAMENT WORDS

Hector Alves

9. Sanctification. (1)

The doctrine of sanctification is one of the great themes of Scripture, and yet it is one of the most misunderstood. The words "sanctify", "saint", and "holy" are each a translation from the same root word. We do not always get the correct meaning of a word from its common use, and that applies in a special way to some New Testament words, the one before us being an example. The common idea of sanctification is that it is a sort of a process whereby something that is defiled becomes cleansed, or someone that is bad becomes good. That is a wrong application of the term altogether. We give a few examples of the use of the word in the Scriptures which will show the fallacy of such an interpretation of sanctification. "Whom the Father hath sanctified, and sent into the world" (John 10:36). Certainly the Father had no need to cleanse His Son when sending Him into the world. "For their sakes I sanctify myself" (John 17:19). Surely the Lord Jesus had no need to cleanse Himself, or make Himself good. "God blessed the seventh day and sanctified it" (Gen. 2:3). Was that day so bad that it required to be made good? This was before sin had entered into the world. From these portions it is quite evident that sanctification cannot possibly mean a cleansing of that which is defiled, or making good that which was bad. It does not mean moral improvement.

The scriptural use of the word "sanctify" is well brought out in Exodus 13:1, 2, where we read, "And the Lord spake unto Moses, saying, Sanctify unto Me all the firstborn . . . it is mine." Here we get the real meaning of the word "sanctify"; it is "to set apart". God instructed Moses to set apart the firstborn unto Himself. In this way God sanctified the seventh day; He set that day apart for Himself. And so the Father, in the counsels of eternity, sanctified, or set apart His own beloved Son, to send Him into the world. He was the Lamb without blemish set apart before the foundation of the world (1 Peter 1:20). Then, when the Lord Jesus came into the world He set Himself apart, with no other object before Him than the work He was given to do. From these passages the meaning of "sanctify" and "sanctification" is quite clear.

We find in the New Testament that there are two aspects of sanctification, which we might call Positional Sanctification, and Practical Sanctification. The former is the work of God, the latter is the responsibility of the believer in the Lord Jesus Christ. The former is the state of every believer into which God calls him, a state predetermined by God Himself. In this state the believer begins the new life in the Lord Jesus Christ. Because of this the apostle Paul could address the believers at Corinth as "sanctified in Christ Jesus, called

// (to be) saints" (1 Cor. 1:1, 2). "Saints" means "sanctified ones". "Christ Jesus, who of God is made unto us . . . sanctification" (1 Cor. 1:30). We are among "them which are sanctified" (Acts 20:32). This is our positional sanctification. It knows no degrees, steps, or progress; all are alike sanctified in Christ Jesus. "Sanctified (set apart) through the offering of the body of Christ once for all" (Heb. 10:10). Practical Sanctification is different, but it should be in keeping with our position. It is progressive, and should be constant, and ever on the increase. We should become more and more set apart to the One who has sanctified us. We are called upon to live a life consistent with our being sanctified, or separated to God. We are to present our members as servants to righteousness unto sanctification, and have our "fruit unto sanctification" (Rom. 6:19, 22, R.V.). (To be continued, D.V. Sanctified by God. Sanctified in Christ Jesus. Sanctified by the Spirit, etc.)

QUESTIONS AND ANSWERS

Question. Will you please tell us in Truth and Tidings why it is that we are often referred to as "Plymouth Brethren? How did this name originate?

Answer. About 130 years ago a few earnest Christians began to search their Bibles, seeking light from God upon their path. The sects with which most of them were connected had become corrupt in doctrine and in practice. Their powerful search was not in vain, and resulted in obedience to 2 Cor. 6:17; "Come out from among them and be ye separate." Many, at great personal cost, and amid much opposition, went forth "without the camp", to gather together in the Name of the Lord Jesus Christ alone, owning no sectarian name. There was no attempt made to set up a church organization, but simply to find their way back to the right ways of the Lord. In several places such companies were formed, gathering in His Name for worship, to proclaim the Lord's death in the breaking of the bread, for prayer, and for the ministry of the Word.

Among the many gatherings which sprang up at that time in various places, was one in Plymouth, England. It became prominent owing to the fact that there were some gifted teachers there. Their meeting place was in an old building, called "Providence Chapel", and because they refused to take any distinctive names other than those given by God to His saints, the town-folk called them the "Providence People". Some of those brethren residing in Plymouth went out to preach the gospel in the towns and villages around, and much curiosity was aroused to know who they were, and to what denomination they belonged. To all enquiries they simply replied,

"We are believers in the Lord Jesus Christ, and do not take any other names than those He has conferred upon us; Christians, saints, brethren, etc. So they became known as "the brethren from Plymouth", and this resulted in the shorter designation, "Plymouth Brethren". Thus the name originated, and it has been perpetuated to this day. Neither did the brethren then, nor do we today, acknowledge or take that name, other than "brethren from Plymotuh", or "brethren from Toronto", or "brethren from Vancouver", etc. We are associated with, and gathered to that Name which is above every name, Lord Jesus Christ.

Question. Would you please explain Revelation 22, verse 19; especially the part, "God shall take away his part out of the book of life"? A new convert is being troubled with "the falling away doctrine".

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

Answer. The phrase "the words of the book of this prophecy" has to do with the book of the Revelation, yet to take away from any portion of the Holy Scriptures would be taking away from the Book, the Bible. The book of the Revelation deals with all kinds of evil and its deserving judgment, and so the empty professor would be inclined to tamper with it. It is very doubtful if a truly born again person would long question or disbelieve any portion of this book, or any other portion of the Word of God. The answer to the chief part of this question is found in the fact that the words "take away his part out of the book of life" should read "out of the tree of life". This is the true rendering of the Greek text, and is so in almost every translation except the Authorized Version. (See Revised Version, Darby's Translation, Newberry margin, etc.) In two instances that I know of the rendering is given "his share in the tree of life." The "tree of life" is not salvation, but reward. In Rev. 2:7 we read, "To him that overcometh will I give to eat of the tree of life." It is loss of reward, and not loss of salvation that is referred to in Rev. 22:19. —H.A.

The Bible waits at the head of the paths of scientific progress to greet the discoverer with the revelation of prior knowledge.

* * * *

If we keep close to the Shepherd, all we shall ever see of death will be his shadow.

flew to Cape Breton to pick up Fred Holder. On the Saturday night at Lanse au Loup in the new hall there was a good crowd. Some had been brought by George Campbell from Red Bay in a snowmobile, and others by making several plane flights. Some arrived by dog team. Twenty were baptized at the conference and three professed to be saved. Four more were baptized the following weekend in Lanse au Loup. Among those baptized were a number from Red Bay. At one of the meetings, fifteen men gave their testimony and had the audience melted. After the conference, Fred Holder remained for ministry meetings. There are now two assemblies, one at Lance au Loup and the other at English Point. The brethren feel that the expense of the plane has been well justified as they have been able to reach places with the Gospel which otherwise would have remained untouched.

SPRINGFIELD, P.E.I.—The interest keeps up well and some of the young converts have asked for baptism. The meetings in the school-house at Inverness on Lord's Day afternoons continue with the building filled. Our brethren, A. Ramsay and R. McIlwaine may follow up with nightly meetings this summer in this new place. The meetings closed in Charlottetown after seeing a little blessing.

SYDNEY, N.S.—J. James and D. Petherick expected to start Gospel meetings on May 3.

WALLACE BAY, N.S.—Douglas Howard had Gospel meetings but has since been laid up with 'flu.

LONG BRANCH, N.J.—We were glad to get a letter from brother Frank Pizzulli. In it he expressed appreciation for the prayers of the Lord's people during his recent severe illness and operation. He is home from the hospital and is improving slowly.

BROOKLYN, N.Y.—R. Capiello had a week of meetings.

LA CROSSE, WIS.—Good, practical and helpful ministry was given at the recent conference. A. T. Stewart continued with meetings. W. Warke and S. Mick went back to Soldier's Grove where they are preaching the Gospel. S. Saword visited Brodhead and Blue River, Wis., and then expected to visit some places in Iowa. L. E. McBain had a week of ministry at Beetown. O. Smith went to Ontario and C. Yost is trying a new place called Melvina, in Wisconsin. S. Hamilton had a few nights preaching the Word at Black Earth.

LORAIN, OHIO.—Theodore Williams gave good, searching ministry with some strangers attending the meetings. He purposed visiting Peterborough, Ont., Lindsay and Victoria Rd. The Lorain assembly keep up their monthly ministry meeting on the third Lord's Day.

NEW YORK, N.Y.—T. Wilkie and J. Blackwood are preaching the Gospel at 73rd Street assembly. The Lord's people are enjoying the Word and there has been a little blessing.

CONFERENCES

PORTAGE LA PRAIRIE, MAN.—The annual conference will be held, D.V., June 12, 13 and 14, preceded by a prayer meeting June 11th. Corr. Sam Rey, Box 997, Portage la Prairie, Man.

GLEN EWEN, SASK.—Annual conference, D.V., will begin with a prayer meeting June 25 at 7.30 p.m. and continue daily over Lord's Day, the 28th. Corr. Roy Macfarlane, Glen Ewen, Sask.

MERVIN, SASK.—The Mervin-Louisville summer conference will be held in the Mervin hall, Saturday, Sunday and Monday, July 11, 12 and 13, with a prayer meeting Friday at 7.30 p.m. The Lord's servants walking in the old paths welcome to minister. Corr. A. E. Johnston, Box 101, Mervin, Sask.

EARLTON-CHARLTON, ONT.—The Earlton-Charlton conference will be held, D.V., in both halls at the same time, June 27, 28, 29, commencing with a prayer meeting June 26th at 8 p.m. Servants of the Lord walking in the old paths welcomed. (No circulars issued). Corrs. Norman Ferguson, Earlton and Harvey Pratt, Charlton.

SHERMAN, MICH.—The little assembly at Sherman, Mich., (19 miles N.W. of Cadillac) shall, God willing, have a conference, beginning with a prayer meeting July 11 at 7.30 p.m., July 12 at 2.30 and 7.30 p.m. Lord's Day the 13th, Breaking of Bread at 10, Bible class at 11.15 a.m., ministry at 2.30 and Gospel meeting at 7.30 p.m. The Lord's servants walking in the old paths of assembly principles will be heartily welcomed. The assembly, being small, regrets its inability to provide lodging for all but there are hotels and motels near by. Corr. to F. W. Mehl, Rt. 1, Ellsworth, Mich.

MELFORT, SASK.—The Taylorside conference will be held, D.V., July 4, 5 and 6, with a prayer meeting July 3 at 8 p.m., D.S.T. Corr. C. Paul, Box 655, Melfort, Sask.

AUGUSTA, MAINE—Lord willing, our annual conference will be held at the North Augusta Gospel Hall. Prayer meeting June 19 at 7.30 p.m., June 20 and 21. Ministry on the old paths desired. Corr. Fred A. Thompson, R. 4, Augusta, Maine.

PUGWASH JUNCTION, N.S.—The annual conference will be held, D.V. on the 27th, 28th, and 29th of June, preceded by a prayer meeting on June 26th at 7.30 p.m. The Lord's servants walking in the old paths welcome to minister the Word. Corr. M. C. MacLeod, Pugwash Junction, Nova Scotia.

WITH CHRIST

TORONTO, ONT.—Miss Mary Jane (Minnie) Briggs went to be with the Lord on May 7th. She was born again in N. Ireland. She came to Canada in 1920 and has been in fellowship in the Brock Ave. Assembly ever since. Henry Fletcher preached the Word at the funeral service.

TORONTO, ONT.—We have received a delayed notice of the home-call of our dear brother, Wm. Young, on Jan. 31st at the age of 77. He was saved in 1920 and went on steadily for the Lord, living a quiet, godly life in fellowship with the Bracondale Assembly. The funeral services were taken by S. Porteous and W. Warke.

ARLINGTON, WASH.—Our dear sister, Johanna Klein, wife of Ruthford Klein, departed to be with Christ on April 4th aged 52. She was in fellowship in the Arlington assembly for many years. H. Harris and G. Campbell preached the Gospel to a large gathering at the funeral.

HUNTSVILLE, ONT.—Our sister, Mrs. H. Huggins, went home on April 17th in her 88th year. She was in fellowship in the assembly here for years, but on account of age and infirmity, has not been able to come to meetings for some time. G. L. Shivas had the service in the hall.

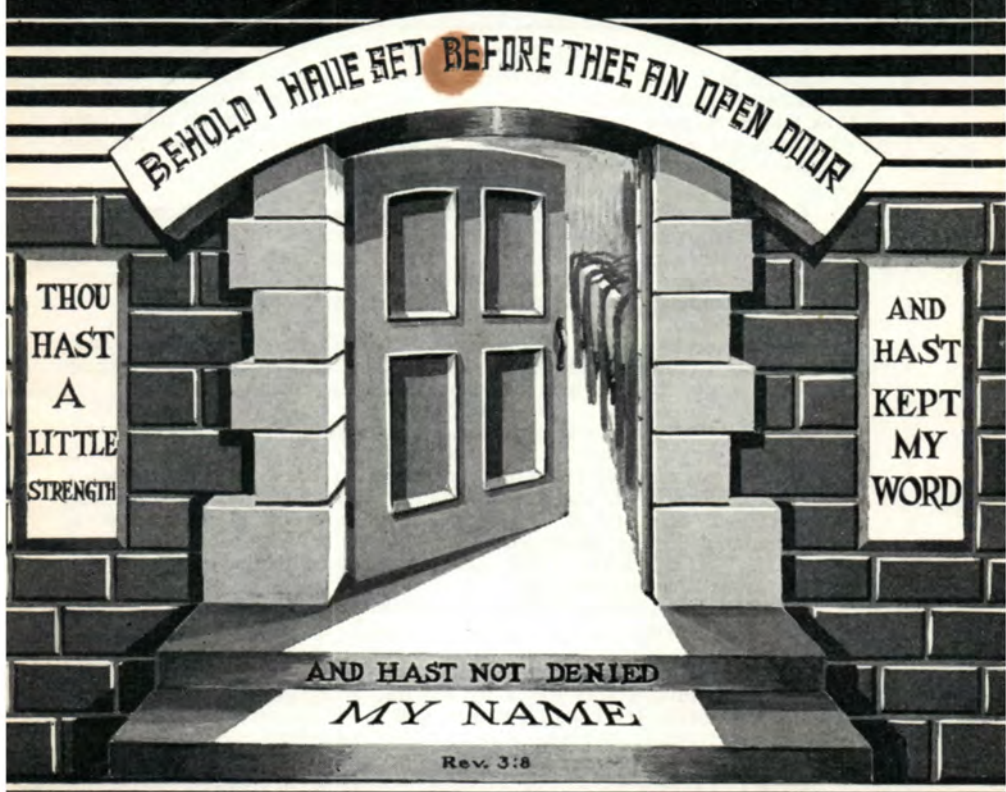
VANCOUVER, B.C.—One of the oldest sisters in the Victoria Drive assembly, Mrs. John Hamilton, passed peacefully away on May 5th at 88 years of age. She was saved in 1911 during tent meetings by D. R. Scott and J. J. Rouse. Our sister honoured the Lord with her substance. Hector Alves preached the Gospel at the funeral service.

HITESVILLE, IA.—Our brother, Mr. Herman Groothius at the age of 47 passed on March 31st. He was in fellowship in the Hitesville assembly since he was saved in 1934, and has gone on steadily since then. Bren. Wark, McCullough, Elliott and Smith shared in the funeral at his request.

APLINGTON, IA.—Mrs. Robert Uhlenhopp went home on April 11th aged 83. She was saved in Aplington in 1924 in tent meetings by Oliver Smith. He and Paul Elliott shared in the funeral in the Hitesville Gospel Hall.

CYLENDER, IOWA.—Mr. Earl Hays, aged 72, went home on April 12th. He had just come home from meeting where he had taken part and suddenly passed away. Paul Elliott and Oliver Smith shared the funeral services at Emmetsburg. He was saved in 1933 when Brother Smith first took the Gospel to Cylander.

TRUTH and TIDINGS



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LATE SUBSCRIPTIONS

Some have not yet renewed for 1959. If you do not receive your magazine next month, before writing us, please check and make sure that you have paid for the current year. We are assuming that those who have not sent their remittance by the end of June, do not purpose renewing their magazine.

REMEMBER THE SICK

Our sister, Mrs. T. E. Wilson who has had two operations in the hospital in Vancouver and would value our prayers.

Our brother, Mervyn Paul, who is laid aside at the present time, our brother Noah Gratton who is only able to attend the regular meetings. Remember also our brother Frank Pizzulli who recently had a major operation.

Remember in prayer also the widows of God's servants who have recently been called home, especially Mrs. J. Meridew, and the family of brother Luigi Rosania who passed away on May 12th.

TIDINGS

WESTBANK, B.C.—Hector Alves had well attended meetings for the Lord's people here and in the Okanogan, Wash. T. E. Wilson is back in Vancouver and is holding meetings in the South Main hall.

TOGO, SASK.—J. Ronald has been preaching the Word in this neighborhood. He and R. Boyle expect to be preaching under canvas this summer in Roblin, Manitoba.

SAULT STE MARIE, ONT.—J. Gray expected to have a short visit on his way to Kenora conference.

DESERONTO, ONT.—A very good conference was reported. G. P. Taylor is improving in health, and was able to take a little part on the platform.

MIDLAND, ONT.—The conference was largely attended and varied and helpful ministry was given by a number of the Lord's servants.

GOODWOOD, ONT.—F. Pearcey and A. W. Joyce are on the fifth week of meetings in this new place in the Town Hall. Attendance and interest has been good with a little blessing in the Gospel.

HUNTSVILLE, ONT.—C. Fleming and E. Pears had a short visit here and then went on South River, Arnstein and Chapman Valley. B. Widdifield is not able for much but has been encouraged by the salvation of a man from Deer Lake.

MONTREAL, QUE.—B. Grainger continues with regular meetings in the hall, in the open air and in cottage meetings in Farnham and Valleyfield. A young man professed in nearby Beauharnois reading "God's Way of Salvation", in French. V. Davey and J. Spreeman visited here. J. James had a short visit in the English assembly after having meetings in East Boston. He purposes going on to the prairies.

CRAPAUD, P.E.I.—A large and good conference was reported at which one professed to be saved. Robert McIlwaine and Bert Joyce continued with Gospel meetings after the conference. J. McCracken

THE BELIEVERS' MIND

A. W. Joyce

What we are in our minds, sooner or later, will come out in our lives. "As he thinketh in his heart, so is he," said the wise observer of men, Solomon. He made this reference in regard to an evil man, but this statement is just as true of the righteous man. The mind is described in the dictionary as "The intellectual power in man" and, in the Scriptures includes the **THOUGHT, INTENTION, MEMORY, and AFFECTION**. These four faculties sum up a person as they really are, and what they will finally prove to be. "Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." How important then to see that our minds are right and this can only be as we are controlled and guided by the Holy Spirit of God and the Word of God.

In the epistle to the Philippians, the inspired writer brings a great deal before us concerning the believers' mind. About eleven years before this epistle was written, the Apostle Paul and his fellow-labourers took the Gospel of the grace of God to Philippi for the first time. The suffering which the preachers endured at that time as they were "shamefully entreated" (1 Thess. 2:2) at Philippi, seemed to weld very closely together the preachers and their converts. That close bond of affection remained unchanged through the intervening years, and in the Apostle's prayers he joyfully referred to their "fellowship in the Gospel from the first day until now". Let us notice his constant reference to the **MIND**.

1. **THE GOSPEL MIND.** "Only let your conversation be as it becometh the Gospel of Christ . . . that ye stand fast in one spirit, *with one mind*, striving together for the faith of the Gospel" (Phil. 1:27). Whether we are one year in Christ or fifty years, let us desire and maintain till travelling days are done, the Gospel Mind. No increase of knowledge of the Word or development in other lines of truth will excuse or compensate for the loss of love for the souls of the perishing, or the Gospel Mind. This was the Mind of Christ throughout His life of perfect service here below. Even while dying on the cross He reached out His Arm in grace to save the dying thief and take him with Him to Paradise. The Apostle Paul in our epistle rejoiced while a prisoner in Rome that his very imprisonment brought him in touch with soldiers and officials of the praetorian guard in the palace of Caesar, enabling him to bear testimony before them (chap. 1:12-18). Many are familiar with the incident told in connection with the sinking of the Titanic. A wave washed two men who were struggling in the icy waters, close together. One of them,

John Harper, a servant of Christ, called out to the other, "Is your soul saved?" The other shouted back, "No, it is not." Over the waters came the word, "Believe on the Lord Jesus Christ, and thou shalt be saved." Another wave swept the two men apart, the one to sink to his death and his soul to be with Christ. John Harper had won his last soul for the Saviour—faithful unto death. The other man was rescued and lived to tell and to prove the reality of his conversion to God.

Young Christian, is it our ambition in life to be a soul-winner? If not, get down upon your knees and ask God to fit and use you to win others for the Saviour. Older Christian, are you losing the zeal you once had to see souls saved? Get down upon your knees and confess your sin to God and even though you may be "nearing the shore" the Lord may use you yet as He did Peter, as a fisher of men. If you cannot preach publicly you can speak personally to others. If you plead that you cannot even speak effectively you can pray for souls, you can give away tracts, you can support by your means those who have gone forth into the harvest-field at home and abroad.

2. THE AFFECTIONATE MIND. "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2). Paul earnestly desired, not only that there might be oneness of mind between him and the Philippians, but that there might be that same oneness among themselves. The close association of assembly life sometimes tries the patience of the saints. Differences of disposition sometimes produce differences of mind, which, if allowed to run unchecked, results in deep cleavages and loss of affection one for the other. Paul had sadly proved this in his own experience in the permanent cleavage of himself and his honoured and loved fellow-labourer, Barnabus. (Acts 15:39). The apostle saw this same danger among the Philippians and referred to it here in a general way. More particularly, in chapter 4:2, he deals with the case of Euodias and Syntyche, two godly women who in the past had helped the apostle (verse 3) but who had fallen out with each other. He besought them that they might be "Of the same mind in the Lord." Nothing hinders blessing in an assembly more than discord and strife, and nothing will more quickly bring down from heaven a shower of blessing than real scriptural unity, see Psalm 133. Unity does not consist in a loud profession of the lip, but in the practise of it in the heart and life. May the Lord deliver us from producing discord among the saints either by the example of a disorderly walk or by unscriptural teaching. How sad to hear men berating their brethren for the lack of the very unity which they themselves have been the cause of disturbing. May we rather be like the Thessalonians to whom Paul wrote commendingly, "The love

of each one of you all toward one another aboundeth" (2 Thess. 1:3, R.V.). "Only by pride cometh contention" or as the Revised renders it, "By pride cometh only contention" (Prov. 13:10), which brings us to the remedy.

3. **THE LOWLY MIND.** "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). Strife and vainglory! They are twin evils which have produced so much sorrow among God's people. Strife has been described as putting another down, and vainglory as putting oneself up. So deeply rooted are these evils in human nature that they even showed themselves among the apostles while the Lord was with them. We have the strife in Luke 22:24, "There was also a strife among them, which of them should be accounted the greatest." We have the vainglory in Mark 10:37, when James and John requested the highest place of honour. Our hearts are but the reflection of theirs. The ones who will have the highest places hereafter are those who for Christ's sake have taken among their brethren the lowest places here. "He that humbleth himself shall be exalted."

We have heard of the preacher of a bygone day who remarked to his fellow-labourer, "I have noticed that as long as I think that you are a better man than I am, we get along fine, but as soon as I begin to think that I am a better man than you are, we get into difficulty." What a standard is set before us! "In lowliness of mind let each esteem other better than themselves. The world's maxim is, "There is always lots of room at the top." The Bible teaching is, "There is always lots of room at the bottom." How can we possibly attain to this that we all feel is so contrary to nature? The Scripture presents the only possible way: meditation on the Person of our Lord Jesus Christ. He said: "Take my yoke upon you and learn of Me for I am meek and lowly in heart."

"Would'st thou be first, then lowly serve,
Would'st thou go up, go down,
But go as low as e'er you will
The Highest hath been lower still."

Which is exactly what the Apostle sets before us in Phil. 2:5, "Let this mind be in you, which was also in Christ Jesus." (To be continued, D.V., next month.)

The Christian is well and continuously represented in heaven by the Lord Jesus Christ as his High Priest and Advocate.

* * * *

Christ's love to His saints is measured by His Father's love to Him (John 15:6).

THE REASON WHY

G. G. Johnston

Why do we sing hymns in our gatherings, and even at funerals?

Singing, in itself, expresses joy and triumph. The first song mentioned in Scripture was the song of Moses and the children of Israel unto the Lord, upon seeing all their Egyptian enemies overthrown by the power of God, in the waters of the Red Sea. As they looked upon the dead bodies of the proud soldiers of that haughty monarch strewn along those shores, they raised their voices in praise to God who had so remarkably defended them.

One outstanding note in that song is found in the words: "The people . . . which thou hast purchased." (Ex. 15:16). They were redeemed from the destruction caused by the death angel at midnight, by the blood of the lamb, and now by the mighty power of God they were victorious over all their foes.

Undoubtedly there had been songs among men previous to that time, in which the honour of those valiant in the hunt, or in war, were sung, but the first songs to rise to heaven to give pleasure to the ear of God were those which expressed the gratitude of redeemed souls. For this reason, we have so many references to singing in those books of the Bible which recount the history of the people of Israel, God's earthly people, chosen because of His grace.

The Psalms of David, and of other great poets of old are, in the original tongue, expressive of beliefs and joys of such depth as to cause great difficulty to translators, when attempting to put them into other languages. Drunkards and mockers often make use of song for their devilish and evil ends, so much so that in prophesy our Lord said: "I was the song of the drunkards" (Psalm 69:12).

The sons of Korah were called to the special service of song in Solomon's temple in Jerusalem. We cannot but imagine that their singing, accompanied by the strains of all classes of musical instruments invented by David and others, was delightful to the senses of those who gathered in that magnificent place. However, first of all it was designed for the ear of God, as an expression of the joy of His redeemed and happy people.

Coming to the New Testament and to the days of our Lord Jesus, the "Man of Sorrows and acquainted with grief", we read little of our Lord, or His disciples, singing. The dark shadow of Calvary lay across the path of the Lord, where He would have to suffer judgment for our sins. Besides, the burden of a world corrupted by sin disturbed His holy soul. Nevertheless, before He left

the upper room for Gethsemane's Garden they sang a hymn, though we are not told what it was they sang.

Why do we sing?

The dark clouds of suffering on the cross were closing in upon Him, when He would bear our many sins. That garden echoed, not to the sweet strains of a hymn, but to the groans and cries of that One who prayed: "Oh my Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt" (Matt. 26:39). Alone and forsaken of God, He died in darkness. Joseph and Nicodemus came and buried the precious body, rolling a heavy stone against the mouth of the cave.

All hope seemed gone. Would a note of triumph ever again be heard, unless it would be from the mouth of His fiendish enemies? Some remembered His promise to rise again, others were doubtful. The morning of the third day came. Two of the Marys went to see the sepulchre and, behold, the stone was rolled away and an angel was sitting upon it.

Like a flame of fire, the news spread: "The Lord is risen." Soon all the disciples were convinced, and their hearts overflowed with joy. Jerusalem was filled with it. He appeared to many of His own, and forty days later He ascended before their eyes from the Mount of Olives to the Father in glory. Leaving them thus, He seemed to carry their very hearts with Him, but returning from that hallowed scene they began their mission of telling the world about the triumph of Calvary.

Since that day, the singing of hymns and spiritual songs has properly belonged to Christians. The world may have its songs, but how insipid they are in comparison with these! God is worshipped in song; the gospel is presented in the form of song, and expression is given to the triumph of the Christian faith, even at funerals, in the words of suitable hymns. Let none imagine that we sing to the dead. We know they cannot hear, nor do we sing for joy that the dead have left us. We sing because we believe the Word of God and by it we can foresee the glorious morning of that resurrection day of all the saved, a triumph gained for us by Him who triumphed and has gone before. Could it not be that those who protest against singing at funerals have no such hope?

Hymns and spiritual songs are used in all forms of Christian gatherings. There is no mention in the New Testament of the use of any sort of musical instrument in public meetings. When the soul overflows with real joy in the Lord, such are not necessary, and, because this is the era of spiritual things, it is not proper.

As Christians, our first object in singing should be to delight the heart of God by expressing our joy in Him, and our thankfulness for what He has done for us. Then, to those who listen, we manifest our satisfaction in being disciples of our Lord Jesus. In reading of the customs of apostolic churches, we find no reference to any individual of the gathering singing alone, but all rejoiced thus together.

"LET HIM GO UP"

J. A. Ronald

These are strange words to end the second Book of Chronicles, yet how interesting in the light of both the past and future events. The first Book of Chronicles ends with the happy scene of David, the king who was a "type of the Man that is on high" (Young's Literal Translation — 1 Chron. 17:17), preparing with all his might for the house of God so soon to be built. Israel, too, was offering willingly for this great work and the whole kingdom was rejoicing together.

Little more than four hundred years had brought great changes and II Chronicles ends with a number of short and evil reigning kings and an erring people refusing the word of the Lord and misusing His messengers. Nothing but judgment could follow.

However, seventy years of captivity taught Israel that they cannot rob God, that the land must enjoy her sabbaths. They learned also that their God could use a Nebuchadnezzar to punish them, and He could also raise up Cyrus to restore His erring people to their land and to their God. From this messenger of God has come the challenge, "Go up".

Notice to whom the message was sent: "Who is there among you of all His people?" (Ezra 1:3), "Whose spirit God had raised to go up" (v. 5). First, it was a call to all His people. This would call for self examination. They were His people, and yet were in captivity. Why? Because of their own sin. How humbling this examination would be, yet it must have been a healthy exercise. All who amount to anything for God know much of this. Then the call went to hearts stirred by God. No doubt there were many like Josiah of 2 Chron. 34, whose tender heart became exercised when he heard the word of the Lord read. And some, even in Cyrus' day, had an exercise. This was wrought of God.

"Let him go up," was heaven's call. "Let him go up" from the place of bondage, up from the mourning, from among the mockers, and from others who were quite happy to remain in slavery, and probably from among many of their brethren who were prosper-

ing in the midst of an enemy's land, as Ezra 1:4 would suggest. "Let him go up" to build the house of God which was so dear to the heart of every exercised Israelite. True, it meant testings and trials, but the very God who had called them was all-sufficient.

That the result was a happy one is seen in Ezra 3. They were *gathered together* as one man, building the altar of God, and restoring the long lost worship. Then they *stood together* in the work of the house of God and when the foundation of the temple was laid the sons of Asaph *sang together* His praises. Of course, it came far short of the former glory, of Solomon's temple, yet how precious it was to the One who had called them out of Babylon.

Has all this not a present day application? The thought never seems to occur to many young Christians starting out in life that God may have for them a path other than the profession, the business or the trade. True, the professional calling bids high, but far greater will be the gain for the one who is willing to forsake all and follow Him. Yet how often present temptations have lured many a modern Demas! Ease, popularity, and self-seeking are far from the mind of God for any Christian.

It may be the reader has sought to put himself in the second class found in Ezra 1:4, "Whosoever remaineth in any place . . . let him help with silver and with gold, and with goods." Truly a good exercise, but what God wants of you first of all is your whole being. Have you heard His call, and felt it stirring your heart? If not, I fear the reason is, lack of reading the Word, and little labour in prayer. Exercise before God would empty the vessel of self, and fill it with Christ.

Plenty of trials are to be found in God's ways, yet they are not without a present joy, as well as a future reward. Remembering Him Who poured out His soul unto death for you, will you not hear Him say, "Who is there among you of all His people? The Lord his God be with him, and let him go up."

THE SETTLING DAY

A certain farmer, who prided himself upon being an infidel, wrote as follows to the editor of a local newspaper:

"Sir, I have been trying an experiment. I have a field of corn on which I ploughed on Sunday, I planted it on Sunday, I did the cultivating on Sunday, I gathered the crop on Sunday, and on Sunday I hauled it into my barn. And I find that I have more corn per acre than has been gathered by any of my neighbours during this October."

The sneer that underlies this letter is obvious. The farmer, by deliberately choosing to do all the work connected with this particular field of corn on the Lord's day, had, in point of fact, challenged God to express disapproval by giving him a disappointing result. Instead of this, he had reaped an exceptionally good harvest. Hence this blatant outburst.

But he had overlooked one fact, and to this forgotten fact the editor of the paper drew attention in a note at the foot of the letter:

"N.B.—God does not always settle His accounts in October."

This explains the present prosperity of many a wicked man, who sets the holy law of God at defiance; a state of things that has often perplexed those who fear God. But the truth is that the present world, and the life of the individual man on earth, do not furnish an adequate arena for the display and vindication of Divine righteousness. *God does not always settle His accounts in October!*

He does sometimes. He visits sin with His manifest displeasure, and gives those who obey Him a present reward for their fidelity. But this is by no means always the case.

The conclusion to draw is, not that God is indifferent to sin, and that His government among men is a sham, but that the reckoning day is future.

To one thing the Scriptures bear repeated testimony, namely, that *a judgment day is coming*, when "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccles. 12:14. Every seeming injustice will be set right, "So that a man shall say, Verily, there is a reward for the righteous: verily He is a God that judgeth in the earth." Psalm 58:11.

In bringing this fact to your remembrance I am not assuming that, like the infidel farmer, you have any wish to challenge or defy God. But has the thought of the judgment day no terrors for you? Can you truthfully affirm that you are filled with holy "boldness" in view of that day? Remember, not mercy but strict justice will be then enthroned. Sins that cry aloud for punishment will then for a certainty be punished.

If this dismays you, you will thankfully learn that God, without in the least abating His absolute intolerance of sin, has anticipated the judgment day after such a manner that complete deliverance from judgment is assured to all who avail themselves of His gracious provision.

He has appointed a Substitute — His own Son — and has deliberately entered into judgment with Him on the score of our sins.

Their whole load was laid on Him; He bore their full penalty. This affords a basis whereon God can, with all due regard to the demands of justice, freely forgive the repentant sinner. He who puts his confidence in the Saviour is thus forgiven. He may regard his sins as already judged and punished in his Substitute.

What glad tidings are these! How good to know that God has acted; He has Himself provided the needed sacrifice, and has dealt with our sins on the ground of it. The simple and only way to avail ourselves of this God-given plan is to receive it by faith in Christ, as applicable in all its glorious results to one self. "Christ died for the ungodly" (Rom. 5:6), "He that believeth on the Son hath everlasting life" (John 3:36), and will never come into the judgment for his sins. (John 5:24).

Apart from God's great redemption there is no hope for anyone. God's mills grind relentlessly on, and, sooner or later, every unrepentant sinner will be broken upon them. **THE SETTLING DAY WILL COME.** God "hath appointed a day, in the which He will judge the world in righteousness" (Acts 17:31).

"Sow evil deeds with careless hand and one day sad behold,
Thy garner filled with blighted hopes, and woes an hundred-fold."

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 these in prayer victorious;
For all thou spendest, Jesus will repay.

SEPARATION FROM WHAT? (Part 3)

T. Campbell, N. Ireland

(3) FROM WHAT WERE THEY ASKED TO SEPARATE OR "COME OUT"? It is well to note that these words were quoted by the Apostle from Isa. 52:11, a prophetic utterance referring to Israel in a day, yet future, when she will rise and shake herself from the dust of Gentile oppression, and, cleansing herself from all Gentile pollution, shall gather unto the Lord Himself in her own land in fulfillment of the prophetic word in Psalm 50:5, "Gather My saints together unto Me." As applied to the Corinthians it meant a clean separation from the corrupting mass of Corinthian wickedness, idolatry and unbelief, in the midst of which God had placed them as a temple wherein He Himself might dwell.

To show how utterly contrary Christianity was to the abounding evils with which they were surrounded, the Apostle sets forth a list of things diametrically opposed as: righteousness and unrighteousness, light and darkness, Christ and Belial, believers and unbelievers (R.V.), the temple of God and idols. No fellowship, no communion, no concord, no part, no agreement can exist between these utterly opposed and conflicting elements, and no more can Christianity have fellowship with the abounding evils of the Corinthian unbelievers. Hence the injunction: "Come out from among them and be ye separate and touch not the unclean thing."

As applying to present-day conditions the necessity for this call to separation is not so readily perceived by many. We in this land see no heathen temples filled with idols, in the worship of which the most abominable and filthy practices are indulged, as at Corinth. We live in a so-called Christian land, where the Scriptures receive a nominal assent and where the majority profess to be disciples of Christ and worshippers of God.

But we learn from 2 Tim. 3 that what we see around us to-day is merely the form of godliness, but denying the power thereof. No one who reads Paul's inspired description of the last days can fail to see his prophecy fulfilled before their very eyes. And the attitude to be assumed by the believer towards this form is given in the word: "From such turn away."

This evil thing with which we are surrounded is corrupt Christendom: worse, we believe, in God's estimation than Corinthian idolatry or Roman paganism. Large congregations of people of whom, perhaps, not ten per cent know God by a saving faith, calling themselves churches, and presided over and ministered to by men, possessed of a degree of worldly learning, but, in most instances, strangers to grace and to God. They know nothing of that which alone can fit them for heaven themselves or enable them to point others to Christ.

But as in days of old the people love to have it so, and thus the soul-destroying farce goes on, and the sad thing about it is that many of the Lord's people are led away from God's centre of gathering to associate themselves with this God-dishonouring thing.

But this is not new, it was so in the days of Jeroboam, the son of Nebat, who made Israel to sin, by leading them away from the divine centre of worship, to an order of things of his own devising. He changed the divinely-appointed time of the Feasts, as also the divinely-appointed place for the feasts to be kept, and made priests of the lowest of the people who were not Levites. "Whosoever could consecrate himself with a bullock and seven rams" could become a priest in Jeroboam's order of things" (2 Chr. 13:9).

Now history repeats itself. It is Jeroboam's order of things we have around us in Christendom to-day. The *feast day is changed* to suit man's convenience. Instead of the first day of the week as observed by the Apostles and early disciples, it is now once a month or once in six months, as deemed advisable.

The *centre of gathering is changed*. Man-given names are now the rallying centre, as Presbyterian, Episcopalian, Baptist, Methodist, Roman Catholic, etc., whereas the divine centre is Jesus. "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20).

The *order of priesthood is changed*. The divine idea of priesthood is that all believers and only believers are priests, but as in Jeroboam's apostate system, so is it in apostate Christendom; unconverted young men are pushed forward for "the ministry" as a profession; empty and powerless hands are eventually laid on their heads and thus they become "ordained ministers".

The *form of worship and ministry is changed*. In the scriptural order (1 Cor. 14) the Holy Spirit in the Church was left at liberty to raise up and speak through whomsoever He pleased; but His place and authority are usurped in Christendom by the "one man", through whom God must speak, if He will speak at all. Thus in every detail man's order has supplanted God's order, and the sham goes on and souls are led on to ruin. Shall true children of God lend countenance to, or remain in connection with, such a system? Rather let us haste to obey the divine call: "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Christendom—the mother, Rome, with all her daughters — is ripening fast for the awful judgment awaiting it (Rev. 19). "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4).

PREPARATION FOR BLESSING

Mervyn Paul

In Prov. 10:22 we read, "The blessing of the Lord, it maketh rich, and He addeth no sorrow with it." But generally before He can give us His blessings He finds it necessary to prepare us to receive them. Indeed, the record of His preparations for blessing occupies a large place in Scripture. So you can see how important it is that we should understand about them — and should not try to avoid them.

Now when we mortals think about blessing we are inclined to think of God's material gifts to us, such as good health, a good job, happiness, making our dreams come true, etc., along with blessing in the Gospel. These would be blessings — **IN OUR VIEW**. However, one of the first things we must realize is that His blessings are those which constitute blessings **IN HIS VIEW**, rather than in ours.

Young Christians (as well as we who are older), *having been brought into an amazing relationship with the Living God* through union with Christ (1 Cor. 6:17) and the indwelling of the Holy Spirit (vs. 19), have a mighty need to get their (and our) thinking, attitudes, and desires adjusted to this mind — staggering connection. And when we do begin to sense what the purposes of God are for our lives, we then will be looking for the blessing of the Lord in quite different ways to the mere granting of our earthly desires. Also, we will recognize His preparations in us for their reception. Moreover, it is then that we begin to catch a glimpse of *the great work of transformation* which the Lord has in mind for each of us — and on this side of heaven, too (Rom. 8:29; 12:2).

Yes, Beloved, let us try to get it into our heads that **GOD WISHES TO CHANGE OUR MANNER OF LIFE COMPLETELY**. And to the extent that we are willing and obedient He surely will do it. Indeed, it is to this very end that we usually experience most of His blessing as He seeks to transform us from living like worldlings on the Self (flesh) and World level, to lift us into the nothing-matters-but-the-will-of-God level. This level is called by various names in the Bible, one of them being "Abiding in Christ" (John 15:10).

Now about preparation for receiving the blessing of the Lord, let me tell you, by way of illustration, about a youth I shall call Lorne . . . Like many another young Christian, he was very happy for a time after he got saved, but bye and bye he got used to it. Then the sameness of going to the little Assembly meetings, listening to the droning of poorly-equipped brethren all the time, reading his

Bible and trying to pray when he didn't feel like it, began to wear him down. Like so many of us, he expected to get something from the meetings, but usually came away disappointed. He had been a "live-wire" before his conversion; so it is not hard to see why he came to feel that everything in this way of living seemed dead — plain *dead*. He began to remember "the fish . . . cucumbers, melons, leeks, onions and garlick" (Num. 11:5) of his worldly days, and to reason that he didn't have to be so *strait-laced* to be a Christian. There were lots of good, clean sports, etc., he argued, which had no harm in them at all; and so, as we say, in heart "he turned back again into Egypt" (Acts 7:39). Lorne could see things from the standpoint of Youth (which some of the older folk seemed unable to do); but he had not yet glimpsed the great big fact that one of the main things in life is **TO SEE THINGS FROM THE STANDPOINT OF THE LIVING GOD**, with Whom we have been brought into such glorious relationship. In other words, his education in the things of his God had not gone far enough. So it is easy to see that he needed the blessing of the Lord in Instruction. Hence, true to the promise of Phil. 4:19, preparation for it soon was permitted to come upon him (only his worldly friends — and even some of the Christians! — called it "hard luck").

Well, first of all he injured his hand stopping a fast one in a ball game. With his hand in a cast, he lost several weeks of work (without compensation) and nearly lost his job as well. He concluded that ball-playing was out, for the rest of the season anyway. He prayed and read his Bible a trifle more for a while, but soon eased off again. No joy in it anymore. After a while he started going back to some of the old pleasures, though he felt sadly out of place there, and went home utterly miserable, afterwards.

Thus the Lord, in His preparation for blessing, allowed things to go on until, through Lorne's own carelessness, he got pneumonia. It being before the days of penicillin, he nearly died; but during convalescence, with plenty of time to think about his course, the realization of all his follies came to him in a clearer light than ever before. **THUS THE BLESSING OF THE LORD AT LAST GOT THROUGH TO HIM**, in that now, for the first time, he realized that he was spoiled for the world and the world spoiled for him. Soon after he was restored to the Lord and sometime later to the Assembly. In this manner one major detail of his transformation was brought about; and in later years he was to realize that it was at that time that a fresh start had been made toward acquiring his true riches, both for Time and for the ages to come, and that not even a shadow of sorrow had been added with it.

THE WILL OF GOD

(Notes of an address by J. R. Caldwell)

"Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be" (Romans 8:7).

God has given us His own account of the first active rebellion in this world against His holy will. We might regard it as a slight offence; it was only the taking of a fruit which God had forbidden, but it was rebellion against the will of God — it was sin. If rebellion against the will of God was permitted to go on unpunished, its aim would be to dethrone God Himself. That first sin has been propagated in the seed of Adam, has been developed and increased through the devices, power and influence of Satan over man, and the rebellion will go on until the Lord comes in His glory to take the power into His own hand.

I do not know whether any of us has really apprehended what the world is in the sight of God. It is a world of universal rebellion against His will. Before the flood, sin had so developed in that comparatively short time that God said in His heart He would make an end of it. One man found grace in His sight, and Noah, and the seven persons with him, were brought into a purged earth. But it was only to renew the tale, for that innate enmity and rebellion against God developed worse and worse until at last He sent His own dear Son. How did they treat Him? Here is the final test of what is in man and his rebellious hate is manifested to the full in nailing the Son of God incarnate to the Cross of Calvary. Oh, wondrous grace!

"The very spear that pierced His side
Drew forth the blood to save!"

Throughout this age God is dealing with man in perfect grace. Heaven is silent, notwithstanding all the work of Satan and all the awful development of sin. What does grace bring out? Man under grace, left to himself unrestrained, will end in blaspheming God, casting His Word behind his back, and persecuting His saints. This age that began with the murder of the Son of God will terminate with the universal worship of the "Man of Sin". What a world! May God teach us His thoughts about the world, that we may know the meaning of His express will, that we should be living in separation from it.

But there was One Who had entered into covenant with Jehovah before the foundation of the world, to Whom all this was foreknown. There was nothing hid from God, nor was anything hid from His beloved Son Who dwelt in His bosom. This undertaking of the Son to come down into this scene of rebellion and hate was entered into long before the world began. He came to do the will of God, know-

ing well what that will was. He knew that it meant perpetual opposition, temptation, trial, suffering, bleeding and dying under the curse. He knew it all, yet He could say, "I delight to do Thy will" (Psalm 40:8). He came as the obedient One to manifest what it is to do the will of God, and to live in perfect, absolute dependence upon the sustaining care and love of God. He came to live by the Father; He came not to do His own will, but the will of Him that sent Him, and to finish His work, leaving nothing undone. "I can of Mine own self do nothing". He took the place of absolute dependence as Son of Man from the manger right on to the Cross.

"All that the Father giveth Me shall come to Me" (John 6:37). The Lord comforts His heart that notwithstanding the apparent indifference and rejection He was meeting with every hour of the day, yet according to God's eternal counsels, all that the Father had given Him *would* come to Him; His work would not fail. "Him that cometh to Me, I will in no wise cast out", or surrender, or give up. Why? Because in that poor sinner coming to Him, He sees one that the Father has given Him. Never did a soul come in need and in faith, but what He received him. What a blessed security to those who have only recently trusted the Lord Jesus!

The secret of knowing God's will is the willingness to do it. (See John 7:17) Christ came with His whole heart set on accomplishing God's will. He knew that His obedience would be tested as none ever was or could be tested. He knew that all the power and subtlety of Satan would be brought to divert Him from the path of obedience, and He faced it. The Lord Jesus was brought to a fearful crisis in the Garden of Gethsemane; it was the hour and power of Satan, and, facing the judgment of the Cross, He cried in His extremity that, if it were possible, the cup might pass from Him, but immediately adds, "Nevertheless, not My will, but Thine be done." He was "obedient unto death, even the death of the Cross" (Phil. 2:8). But does He regret it? God hath highly exalted Him. He has brought eternal glory to God, has manifested the excellence of the will of God, has shown that obedience to that will is the only path of success, and that the subject One is the only One to be trusted to reign, so He tells us, "Let this mind be in you which was also in Christ Jesus." That is something more than the salvation of souls, much as we rejoice, and we cannot rejoice enough in what God is doing in saving souls, much as we desire increase of zeal in that blessed work — the best work under heaven — yet there is something antecedent to that, and deeper than that. Am I prepared to do the will of God? That is the mind of Christ, the mind of obedience to the revealed will of God. Can you improve upon it?

Put the petal of a flower under a magnifying glass, and what

exquisite beauties and perfections you discover. The work of man when so treated only reveals imperfections. "As for God, His way is perfect." David came to that after failure, sin, suffering, and sorrow. "All Thy paths drop fatness." You cannot improve on the will of God any more than you can improve upon the work of God — it is perfect. We cannot cut a short path to honour by going out of the path of subjection to the will of God. The success gained through taking a by-path will only be a flash in the pan. "The world passeth away, and the fashion thereof, but he that doeth the will of God abideth for ever" (1 John 2:17). Performance and eternity are stamped upon every step and act of obedience to the will of God.

If the will of God be that ye suffer for well-doing, bow to it; there is blessing in it. We cannot improve upon God's revealed will; but I must know it. How can I? From the Book, and the Holy Spirit can make known to me, amidst all the perplexities of life, the will of God, so that I may step out with boldness and confidence. If I am subject to the will of God, the power of Heaven is at my back.

The Roman centurion said he was a man "*under*", not in authority, and so he had all the power of Rome at his back. The feeblest of God's children seeking to act out His word and will can count on all the power of God to defend and sustain. That and nothing else is prosperity. We need the power of God to work righteousness as much as to take a city. To maintain a path of simple obedience to God's Word sounds very simple, but it is only in the almighty power of the God of Resurrection that we can obey the will of God. God has given to us "the spirit of power, and of love, and of a sound mind," whereby we may be enabled to do His will, have His love shed abroad in our loveless hearts, and with "sound minds" not be carried about with every wind of doctrine (Eph. 4:14), but have our feet planted intelligently on the Word of God.

Oh, the love of the Spirit! The love that led the loved One into the wilderness and up to the Cross, for it was "through the eternal Spirit" that He offered Himself to God. I remember once having had to hold a little child of mine while a doctor stitched her lip, which by an accident had been cut through. It caused me something to hold that child while the needle went through her flesh, because I loved her. What did it cost the Holy Spirit to lead that loved One to Calvary and there forsake Him? Oh, the love of the Spirit! He strove with us before we came to Christ; He has borne and has had patience with us since. With provocations innumerable he has stuck to His temple, never leaving us though grieved, and seals us to the day of redemption. We often hear of the love of God and the love of the Lord Jesus (and we cannot hear too much), but do we as often hear of the love of the Spirit? Yet it is that loving

Spirit which God has given to dwell in each believing heart to lead us into the knowledge of His will, and to empower us to carry it out so that, filled with love, joy, and peace, our lives may be fruitful to His glory.

NOTES ON NEW TESTAMENT WORDS

Hector Alves

9. Sanctification. (2)

In our "Notes" last month we pointed out that we find in the New Testament two aspects of sanctification; Positional Sanctification, and Practical Sanctification. The former is the work of God, in the latter the believer has a responsibility. We will look at some Scriptures which deal with Positional Sanctification.

1. Sanctified by the will of God the Father.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

The "will" here is the will of God, not of Christ, for the "will" of the preceding verse is the will of God. This takes us back to the eternal counsels of God when He willed that we should be sanctified or set apart for Himself; and this was brought about by "the offering of the body of Jesus Christ once for all."

2. Sanctified in Christ Jesus.

"To them that are sanctified in Christ Jesus," etc. (1 Cor. 1:2). This does not say, they are in the process of being sanctified, but they are already sanctified. The same thought is brought out in Hebrews 2:11, "For both He that sanctifieth and they who are sanctified are all of one." It is this sanctification which brings us into the relationship of sons.

3. Sanctified by the Spirit.

"And such were some of you: but ye are washed, but ye are sanctified . . . by the Spirit of our God" (1 Cor. 6:11).

This speaks of the operation of the Holy Spirit in setting apart the believer for God, as in Acts 20:32, where we read, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." "This sanctification, or being set apart is not an attainment, it is the state into which God, in grace, calls sinful men, and in which they begin their course as believers (W. E. Vine). Referring to this verse, a man who believed that sanctification was "the second blessing", was asked, "Why then does 'sanctified' come before 'justified'?" His answer was, "I suppose Paul did

not understand, or had not heard of 'the holiness movement', or he would not have written it that way!"

4. Sanctified by blood.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Heb. 13:12). Moses pitched the tabernacle outside the camp, after the sin in connection with the golden calf, thus separating the people from sinful worship. The Lord Jesus, in order that He might set us apart to God suffered outside the gate, the place of the sin offering.

Practical Sanctification.

This is a process, not something accomplished once for all, as in the case of Positional Sanctification.

1. Sanctified through the truth.

"Sanctify them through Thy truth: Thy word is truth" (John 17:17). If we allow the truth to reach our hearts it will set us apart to God. Sanctification through the truth is a continual process, both practical and progressive; as we walk according to the Word we shall be separated from evil. "Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26).

2. Personal Sanctification.

"Follow peace with all men, and the sanctification, (R.V.) without which no man can see the Lord" (Heb. 12:14).

This is not imputed sanctification, it is something that is to be followed, or pursued. It is personal, "without which no man", etc. There is a goal to be reached, "see the Lord". It is this aspect of sanctification, this condition of soul, which qualifies a believer to see Christ as Lord; an aspect of sanctification which is being lost sight of today. It is not popular because it is so practical. What about that unconfessed sin? There is nothing more deplorable than boasted position, where there is a lack of practical sanctification.

3. Sanctification in the heart.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). To set apart Christ as Lord in the heart simply means to enthrone Him there, not just as Saviour, but as Lord of all.

4. Sanctification relative to an unbelieving husband or wife. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband" (1 Cor. 7:14). This verse must be looked at in the light of its context. The subject here

is relationship between unconverted and converted husbands and wives. Some of both sexes had been saved in Corinth; they were to continue to live together. (See verses 12, 13). In what particular way is the unbelieving husband sanctified by the believing wife? Certainly his relationship toward God is not altered by his wife becoming a Christian. He is still an unbeliever and most likely still an idolator. In 1 Tim. 4:4, 5 we have a similar use of the word "sanctified". "For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." Certainly the giving of thanks does not in any way change the condition of the food. It means that God is acknowledged as the Giver; thanks are given for it, and so it is sanctified or set apart for the use of that person. So the unbelieving husband is relatively sanctified or set apart by God for the believing wife. He is still a sinner, but his wife's conversion has relatively set him apart for her to live with. She is not to leave him, nor is he to leave her, as though his or her presence would have a defiling effect. Grace is here contrasted to law. In the days of Ezra (see Ezra 10: 2-4) many had violated God's law by marrying heathen wives. These and their children were unclean in the sight of God, and were to be put away — not so here at Corinth. The children also were sanctified. (We pointed out in a former writing that "sanctified" and "holy" are from the same root word. These children had no hereditary blessing, but the same sanctification that applied to the unbelieving husband or wife also applied to them. They were relatively set apart as being in a home with a believing parent; a relationship owned by God, enjoyed by the believing parent, and a privilege for the unbeliever.

QUESTIONS AND ANSWERS

SEND QUESTIONS TO HECTOR ALVES.

Question. Is there such a false teaching among those gathered to His Name, as being gathered to the emblems on Lord's Day morning?

Answer. We have never heard of such a thing, and hope we never will. There is nothing in the Word of God about being gathered to the emblems, nor of gathering around the emblems, as some speak. We gather together in the Name of the Lord Jesus Christ alone; and at the appointed time, in the appointed place, we sit down around the table upon which are placed a loaf of bread and a cup of wine, memorials of His body and of His blood.

Question. Is Matthew 18:20, "For where two or three are gathered together in my name, there am I in the midst of them," to be applied to all gatherings of God's people in the local assembly, or only to the Prayer Meeting according to verse 19, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done of my Father which is in heaven"?

Answer. Matthew 18:20 must be read with its context, but we need to be careful not to read into the verse that which is not there. The immediate reference is to that which has gone before; this is made plain by the word "For" at the beginning of the verse. Verses 15 to 20 form one paragraph, and the church is in view throughout. Whether for discipline or for making requests to God, the principle is the same; the Lord is in the midst of the two or three. We must therefore take Matt. 18:20 to mean "where two or three are gathered together" in any assembly gathering. To be gathered together in His Name is to be gathered in recognition of His Lordship, so the statement of His presence would apply to every actual gathering together of His saints in local church capacity. In verses 15 to 17 we have the case of one brother trespassing against another. The offended one was to tell him his fault, the matter being between themselves. If no agreement is reached one or two others were to be brought, and another effort made. If this failed the matter ceased to be personal and individual, it is now a question for the church to decide, and to assume the full responsibility of dealing with the matter. In verse 18 our Lord tells of the power given to the church to bind or loose. This binding and loosing was not to be the action of an individual, but the agreed decision of the church. This our Lord emphasizes in verse 19. He thus places within the smallest number that can possibly agree, the whole resources of "His Father which is in heaven." This is not a Prayer Meeting where each one may voice his own requests, but it is "where two of you shall agree as touching anything," etc.

When Paul writes his First Epistle to the Corinthians he addresses the saints at Corinth as "the church of God which is at Corinth" (1 Cor. 1:2). In chapter 5, verses 4, 5, when directing them how to deal with an evildoer, he writes, "In the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan," etc. This serious, yet necessary act of discipline was to be carried out when they were gathered together in the Name of our Lord Jesus Christ, that is, in church capacity of any kind, according to Matthew 18:20.

began Gospel meetings in his trailer hall near Truro and expected to be joined by D. Howard. D. Petherick is having Bible readings in Baddeck. B. Carmichael is preaching the Gospel in Wycogamagh.

RED BAY, LABRADOR.—Further blessing in the Gospel has been seen by George Campbell and Bert Joyce.

CORNER BROOK, NFLD.—H. Harris is preparing the boat for the summer's work on the Labrador coast. He expects to be joined in this work by A. Bergsma, Vancouver, Ron Dart, Toronto, and the two brethren who labour in Labrador already mentioned.

BYFIELD, MASS.—The conference was largely attended and a number of brethren gave helpful ministry. A. Ramsay went on to E. Boston with J. James, J. McCullough left for the Winnipeg conference and W. F. Hunter expected later to go on to the Canadian prairies.

HOBOKEN, N.J.—R. Capiello writes of meetings here and in Jersey City and then went on to E. Boston.

SEATTLE, WASH.—We much appreciated a visit of S. Maxwell. The Word preached was fresh and practical.

GARNAVILLO, IOWA.—The conference here and also the one at Stout was large and good. The ministry was practical and tending towards godly living. L. E. McBain and B. Dobson had several weeks of good Gospel meetings in Blue River. P. Elliott and E. McCullough continue in La Crosse, Wis., with interest. S. Hamilton and S. Mick had two weeks in the Gospel in Central Hall, Omaha, sowing the good Seed.

WINNIPEG, MAN.—Word just received tells of good and encouraging conferences in Kenora and Winnipeg, with plain, practical ministry and truth concerning the assembly. Recently L. DeBuhr and J. Gray had helpful visits to Port Arthur. The latter and S. Maxwell are at Brandon and Pine Creek between the conferences. J. McCullough, A. Wilson, T. Williams and H. Alves all helped in ministry in Winnipeg following the conference.

CUBA

Mr. and Mrs. Arnold Adams have returned to Cuba and expect to take up work again in the eastern end of the Island. Our labouring brethren there have had wonderful opportunities to preach the Gospel in prisons to men who had been condemned to death. Liberty has been restored and order re-established for which we can return thanks to God.

WITH CHRIST

BALLYWILLWILL, N. IRELAND.—Our dear brother, Cecil Heenan, passed into the presence of the Lord on May 19th. He was saved 31 years ago in meetings by Mr. Robert Love. He was a brother beloved, held in much esteem, a lover of the Gospel and the truth of God. He was much given to hospitality, (the editor experienced this seven years ago when in his home). His good testimony and blameless character were attested by the very large company of saved and unsaved at the funeral, shared by E. Allen, J. Thompson, our brethren, Hogg, Paisley and McCann also taking part.

LONGPORT, N.J.—Our dear sister, Sarah Ellison Revels, was called home suddenly on May 6th. She was saved in 1917 through the preaching of Sam McEwen in Petersburg. She bore a wonderful testimony and lived a busy, fruitful life. The funeral at Bryn Mawr, Pa., was largely attended and the Word was spoken by R. Crawford and G. Reager.

LURGAN, N. IRELAND.—Mrs. Elizabeth (Lily) Fairfield, late of Venezuela, went home on April 30th, aged 52, after an operation. Our sister was saved at 14 in meetings by R. Beattie and R. Hawthorne. From the first she bore a bright testimony and showed a deep interest in the Gospel. In 1936 she went to Venezuela to serve the Lord and

the following year was married to brother Fairfield. On account of her health, Mrs. Fairfield remained in Ireland with her two children when her husband returned in 1953. Her heart was in Venezuela and she longed for the time when she could rejoin him. Our brother was summonsed home because of her severe illness but when he arrived by plane she had already passed into the Lord's presence. The funeral in Lurgan was one of the largest seen in that town. Brother T. Campbell, W. Bunting, S. Lewis and Wm. Johnstone shared in the service in the home and R. Beattie and T. Wallace at the grave.

WATERBURY, CONN.—Our dear brother, Luigi Rosania went to be with the Lord on May 12, aged 64. He was saved 43 years ago and has been in the work of the Lord since 1921. Brother C. Patrizio wrote of the great help brother Rosania had been in the many tent meetings they had together in many places. The Lord used him and he will be much missed. The Word was preached to the many saved and unsaved by brethren C. Patrizio, W. Gustafson and F. P. Diorio in both Italian and English.

UPHILL, ONT.—Our dear sister, Miss Madge Gilmour, of the Victoria Road assembly, went home on May 14th. She was saved many years ago as a girl and has left a good testimony behind. J. Gunn preached the Word and F. G. Watson and G. G. Johnston took part at the funeral.

ALBUQUERQUE, NEW MEXICO—Our beloved sister, Mrs. Amelia E. Schultz, went to be with the Lord on May 3rd, after a long illness. She was saved early in life and was in fellowship at S. Highland assembly for over twenty years. Local brethren took the service.

PORTAGE LA PRAIRIE, MAN.—Our sister, Mrs. Sarah Suddaby, (mother-in-law of our brother Jim Ronald) went to be with the Lord on April 28th in her 91st year. She was baptized when well over 70 years of age and was received into fellowship in Portage. S. Rey spoke a faithful word at the funeral.

CHATHAM, ONT.—Our dear brother, Glen Watson, went home to be with Christ on April 21st. He was saved 13 years ago in Chatham at meetings held by F. G. Watson and Arnold Gratton. He loved the Gospel and was very active in children's work in and around Chatham. He was a high school teacher and the esteem in which he was held was evidenced by the very large company gathered at the service in Chatham at which Arnold Gratton preached the Word of God. At the services in Toronto where he was buried, R. Booth and H. Fletcher preached the Word.

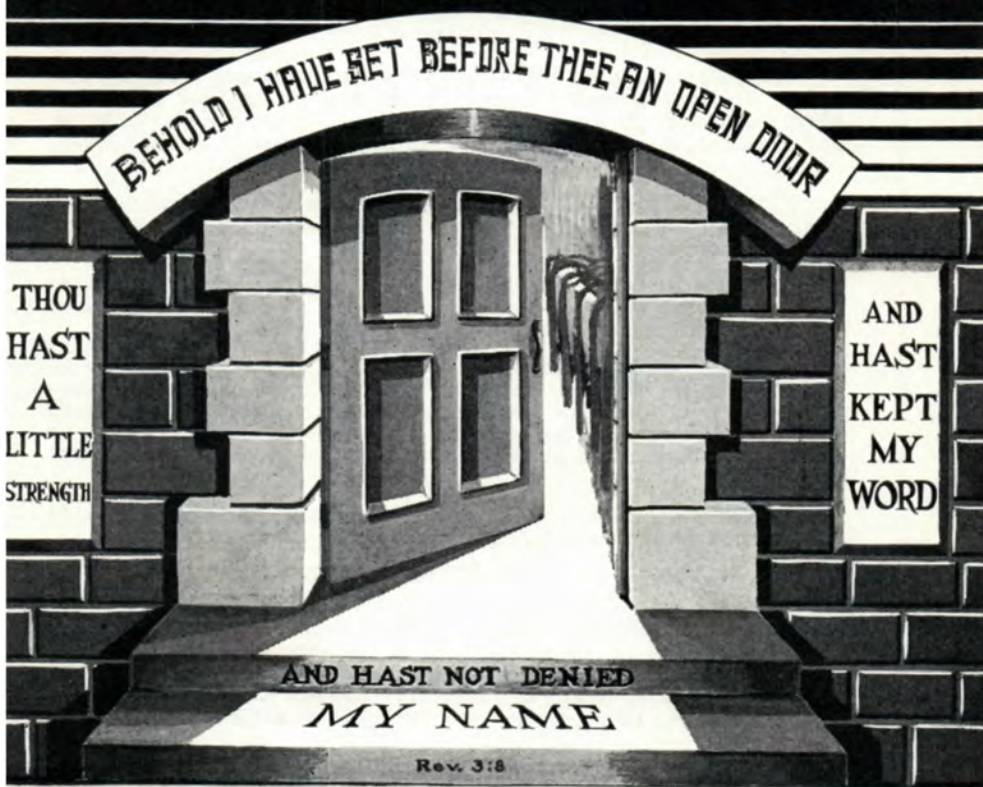
CALGARY, ALTA.—Our beloved brother, Mr. E. Crawford, was called home on March 5th at the age of 85 years. He was saved over 60 years ago and was in fellowship in the Brandon assembly for 44 years until he moved to Calgary, where he was in fellowship in West Hillhurst. He was intelligent in the Word and a lover of the truth.

BRANDON, MAN.—Our brother, Richard Bolt, passed away on May 13th. He was saved in Brandon in 1920, was received into fellowship shortly after and continued to the end. He was 74 years of age. S. M. Vanstone took the funeral service.

CHICAGO, ILL.—On March 26th, our dear sister, Mrs. Mowat W. Stevenson (nee Sayde Pollard) went home to be with the Lord. She was saved as a girl nearly fifty years ago and was shortly afterwards identified with the 86th assembly, where she remained till her home-call. She was characterized by unselfish, faithful and devoted service, with a special interest in missionary work. Funeral services were taken by brethren MacDonald, Gould and Cotton.

(In most of the foregoing notices prayer was requested for the loved ones who mourn the loss of those who have been taken from them. To save space we did not mention this individually but do so now for all.)

TRUTH and TIDINGS



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TIDINGS

WINNIPEG, MAN.—The report from the conference here was that it was "the best in years", both as to numbers present and as to ministry. Seven of the Lord's servants were present to preach the Word. Five took part in ministry on the Lord's Day afternoon. The succeeding prairie conferences also, we understand, were very helpful.

KITCHENER, ONT.—We had Sam Rae with us for two weeks' ministry meetings and short visits from C. Fleming and Hector Alves, which were enjoyed.

GUELPH, ONT.—R. Booth and G. Wilson are preaching the Gospel in a tent pitched between Guelph and Hespeler with a good attendance of unsaved, with some blessing in the Gospel.

SARNIA, ONT.—Conferences at Sarnia, Victoria Rd., Eden Grove and Charlton-Earlington were well attended and practical and helpful ministry was given, with some blessing in the Gospel at Charlton. Jim Clark went from Charlton to Arnstein for a few meetings. Wm. Ferguson and N. Crawford called at the Soo on the way home from the latter conference.

LAKESHORE, ONT.—Norman Crawford and Jim Lipke expected to be in the Lakeshore tent in Ravenswood.

S. Simms and E. Pears hoped to be in tent work in the Magnetawan district.

ARNSTEIN, ONT.—A. Ramsay and B. Grainger had a happy visit to Arnstein when 29 obeyed the Lord in the ordinance of baptism, the most of whom were saved when our brethren were preaching the Gospel last fall. For many years the Lord has signally blessed this country district, may the Lord preserve the testimony from the attacks of the wicked one.

GOODWOOD, ONT.—Frank Pearcey and A. W. Joyce had six weeks in the town hall with good attendance and some professed to be saved. They are continuing for a while with the meetings on Sunday nights on account of the good interest in the meetings.

OWEN SOUND, ONT.—We had an appreciated visit recently from L. E. McBain who went on to Eden Grove from here. We also had John Adams for a Lord's Day. He has been covering the towns in this area with tracts.

THE BELIEVERS' MIND

A. W. Joyce

Part 2

In our last paper on the Mind of the Believer in the epistle to the Philippians, we noticed The Gospel Mind (1:27), The Affectionate Mind (2:2) and The Lowly Mind (2:3). The Apostle next, by the Spirit, brings before our wondering souls

4. THE CHRIST-LIKE MIND (Phil. 2:5). "Let this mind be in you which was also in Christ Jesus." In exhorting the believers to lowliness of mind, the apostle now turns to focus the light of revelation upon the Person of Christ. As in every other grace, the supreme example of lowliness and voluntary humiliation is found in the Son of God. From the infinite heights of equality with God in the Heavens, our Saviour, step by step, descended, until the ultimate of the depths of humiliation is reached, "Even the death of the cross." Contemplation upon that wondrous path should draw forth from every redeemed soul adoration and worship. It should also fill every heart with the desire to be more like Him.

Could it be possible that from the remembrance of the Lord in the "Breaking of Bread" Christians could arise to contend for place and prestige among the saints? It might seem to be inconceivable, but alas this anomaly has been evidenced from the beginning until now. Immediately after the institution of the Lord's Supper in Luke 22:19 we find this very thing happening. The Lord had just warned the disciples around the table that one of them would betray Him. First, they enquired among themselves who would do such a terrible thing. But instead of this producing humility, they quickly drifted from the problem of which of them could descend so low as to be a traitor, to contend among themselves WHICH OF THEM WAS TO BE THE GREATEST. Before censoring the disciples in our minds for such carnality and such slowness and dullness in learning from the best of Teachers, let us pause and think. Let us ask ourselves, "Have we learned this lesson, have we the Christ-like Mind?" True, they had been with their Lord for three years or more but perhaps we have had the Spirit of Christ indwelling us for twenty-three, forty-three or more years. Can we truthfully say we are walking the path of humiliation with Him? Would others say of us, "They are growing in grace and the knowledge of the Lord Jesus; they are becoming more like Him?"

5. THE UNSELFISH MIND. Lest we might say that the Lord's perfect standard is unattainable, therefore there is no use attempting to reach it, we have now brought before us a young man

named Timothy. He was of the same flesh and blood as ourselves, with the same nature within. Paul planned to send Timothy to Philippi and wrote, "I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." (2:20-21). Though Timothy was young he already had developed a genuine care for the welfare of the saints in Philippi. How very much needed at the present time are men like Timothy, whether elders or preachers, who have the true shepherd spirit and genuinely care for the welfare of others. The work of the shepherd is one that requires much self-denial and the spirit of unselfishness. In Genesis 31:38-40, we have described most graphically the labours of a true shepherd: skillful care of the young, courageous defence of the flock from enemies, suffering that the sheep might not suffer, and oftentimes requiring sleepless nights of care.

6. THE STEADFAST MIND. The apostle Paul certainly had a steadfast mind. He ever had before his earnest gaze the goal at the end of the Christian race and he allowed nothing to deflect him from it. "This one thing I do . . . I press toward the mark (goal, R.V.) for the prize of the high calling of God in Christ Jesus" (3:13-14), and then he adds, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded. God shall reveal even this unto you . . . let us walk by the same rule, let us *mind the same thing*." With such abounding prosperity on every hand, how easy it is to get the eye and the mind away from the things heavenly, unseen and eternal, and get them lowered to the things temporal, earthly and worldly. Writing to the Colossians, Paul by the Spirit exhorts them, "Set your affection (mind, R.V.) on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (3:2-3). Again we read, "He that lacketh these things is blind, *seeing only what is near*" (2 Peter 1:9, R.V.). Long ago, amid conditions similar to those of the present time, Enoch refused to accommodate his walk to that of the great majority around him but steadfastly set his mind against the evil current which prevailed and for three hundred years, walked with God. He pleased God and the Lord translated him out of that wicked scene before the judgment fell upon the world. May we be more like Enoch in these last days ere we are translated from earth to glory at the coming again of our Lord Jesus Christ.

7. THE EARTHLY MIND. Paul next brings before us a sharp contrast from the Steadfast Mind, in verses 18 and 19 of chapter 3. "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ . . . who mind earthly things." What a solemn warning to the worldly-minded false professor! These people may have had a high profession of

believing in Christ and being followers of His but the apostle looks beneath the surface and brands them as "enemies of THE CROSS OF CHRIST." Like many today, they want to live for both worlds. They desire a Saviour from Hell but they do not like "the offence of the cross". There are many who admire certain features of the life of Christ and profess a desire to follow Him. They are not interested in THE CROSS that separates completely from the world, the old associations, the old habits, the old sins. When this is presented to them they soon show that they are *enemies* of the Cross of Christ. What is an offence to the worldly professor is the Christian's glory. "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). See also Gal. 2:20. What an awakening these professors will have — "Whose end is perdition (R.V.), whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:19).

8. THE GUARDED OR GARRISONED MIND. "The peace of God, which passeth all understanding, shall keep (guard as with a military garrison) your hearts and minds through Christ Jesus" (verse 7 of chapter 4). What a wonderful promise to the child of God in this world of strife and unrest. Every soul who has trusted in Christ has peace WITH God, see Romans 5:1. We can sing joyfully

"A mind at perfect peace with God, O, what a word is this,

A sinner reconciled by blood, this, this indeed, is peace."

Every child of God, however, does not enjoy the peace OF God day by day, though it is the privilege of every one to do so. There is a condition attached to the enjoyment of the peace of God which we must fulfill.

"O what peace we often forfeit, O what needless pain we bear!

All because we do not carry everything to God in prayer."

Here we have "Heaven's cure for earth's care." The promise we have quoted (4:7), is preceded by the words, "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Let us then not neglect the Throne of Grace and the unfailing ministry of our Great High Priest. "Casting all your care upon Him; for He careth for you."

The man of faith is neither cast down by his own weakness nor discouraged by the opposition of others. "God is faithful." This is his watchword and his stay.

THE REASON WHY

G. G. Johnston

Why should Christian men cut their hair, and also uncover their heads in the assembly's gatherings, while Christian women leave their hair full length and cover their heads?

A faithful Christian is a person who acknowledges Christ as Lord and Master. Such will cheerfully say: "Not as I will, but as Thou wilt." He, or she, will not manifest the spirit of the world, which says: "I like it this way," doing as he, or she, pleases. Rather, the believer seeks grace from God to know and to do what pleases Him.

"Of course," says someone, "but does it matter to the Lord what we do with our hair?" Yes, he who is interested in pleasing the Lord will find as he searches His Word that He is interested in even the smallest matters relative to the life of His own, so that their dress, their speech, and even the length of their hair, are part of Christian doctrine. For the unconverted, and also for the carnal Christian, such matters may seem too "fussy", but all who wish to please the Lord will declare that "His yoke is easy and His burden is light" (Matt. 11:30).

The greater part of the teaching in the Epistles to the Corinthians has to do with the gatherings of the saints. Thus, in the eleventh chapter of the first Epistle, where teaching is given about covering the head, or uncovering it, and of cutting the hair, or leaving it full length, we find four references to the "coming together". From this we gather that this does not require the believing woman to cover her head in private.

From 1 Cor. 11:1-6 it is clear that Christ is the head of the man. Since the glory of Christ should not be hidden, the man should not cover his head in the gatherings of the saints. On the other hand, since the woman is the glory of the man, that glory should be hidden. The woman, by covering her head in the Christian assembly, gives expression to an order which God established at the beginning of Creation, when He said to the woman: "He shall rule over thee" (Gen. 3:16).

No part of God's Word infers that the woman is inferior in intelligence to the man, or that she should be despised by the man. She was made to be his helpmeet. She is weaker physically (1 Peter 3:7), because of which the man should love her and provide for her, as well as for the children she may bear him. On her part, the woman should be subject to him, as also the Church should obey Christ. The Christian woman's long hair, and her added covering with a veil, a hat, or other suitable article, is, in itself, a sign of this subjection, and is of such importance that the Word says that she should be thus

covered "because of the angels". That is, this is a visible sign to invisible hosts of angels who are looking on, that the grace of God has wrought in our hearts. If a Christian woman cuts her hair, she not only dishonours her brethren, but she manifests to the angels, to all spiritual intelligences that view her, and to all around her, that she rebels against God's order. Not to cover her head in the assembly has the same significance, as is clear from the passage quoted. (Read carefully 1 Cor. 11:1-16).

Throughout the centuries of Christian testimony, and for this very reason, this custom has been observed by the godly. The Christian woman has honoured the man by leaving her hair long, and by covering her head in the assembly's gatherings. Even unconverted people recognize that nature teaches us that for a man to allow his hair to grow long, or for a woman to cut it, is a shame for him, or her. In some countries today women who give the authorities much trouble because of their misbehaviour are shamed by compulsory cropping of their hair.

The perversity of this modern world has moved women to leave their place of submission in many cases. In defiance of God and in opposition to His Word, women of the world have turned from this significant custom, announcing publicly their rebellion by cutting off their hair, and even by attending religious gatherings without a covering on their heads. Surely no God-fearing Christian would care to copy them.

Thank God, there is as yet plenty of proof that in the hearts of those who have been redeemed by the precious blood of Christ there is a desire to be subject to His Lordship in conforming to this divine order. How could any Christian woman cut her hair, or come to the assembly's meetings with uncovered head, if she understood that by so doing she was manifesting rebellion against the One she calls, Lord?

He who steadfastly sets his mind upon a close walk with God may make up his mind to be misunderstood by men.

* * * *

Upon this earthly scene there is nothing whatever to encourage you in the divine life. All the supplies must come from *above*. Let us be thankful that there is no scarcity there. Nothing but power from above can sustain those who are born from above.

* * * *

The impatience of the flesh can never hasten God's time. Impatience may bring us an Ishmael; but the advent of the promised Isaac cannot be hastened by a single day.

CHRIST IN JAPAN

In Japan, "the land of the rising sun", the light of the glorious gospel of Christ was late in casting its beams into the darkened hearts of idol worshippers and priests. But now amid its thousands of Shinto and Buddhist temples there are many buildings devoted to the service of the one true God; and here and there may be found a simple gospel room, with an invitation to come and hear the "yesu-no-michi". Even in Buddhist temples the gospel sound has been heard, and some of the priests have been brought to the Lord. There is an open mind among some; but even as in the early days, others are bitterly opposed to the spread of the gospel among the people.

Soon after Japan was opened to the gospel, a Buddhist priest named Yohoi was present at a great ecclesiastical function in Niigata. A discussion sprang up among the priests there assembled as to the most effectual methods of attacking and thus hindering the spread of this new "religion".

Yohoi contended that in order to oppose it successfully, each priest must study its doctrines personally and become fully acquainted with them. To encourage others in practicing what he had advised, he went directly from the conference and purchased a New Testament for himself. For months he studied it diligently, first delighting in its beauty as literature; and then, becoming convinced of its divine origin and true character, he saw his own sinfulness and need of Christ as his Saviour.

A few days later Yohoi handed in his resignation to the chief priest, saying that he could no longer serve under him. Returning to his northern temple, he gave up his charge and set off for Tokyo, a distance of 180 miles, which he traveled on foot. Arriving at the capital in deep distress of soul, he sought out a Scotch Christian missionary who gave him further knowledge of God's holiness, His justice, and His righteous judgment on sin. So intense was Yohoi's own conviction of sin, that this added knowledge only plunged him into deeper despair. Indeed he was sorely tempted by Satan, the great adversary of souls, to throw away the Book of God and return to idolatry.

But he continued to read the beautiful writings, and the entrance of that Word gave him light. Burdened with a sense of his guilt before God, he came across the words of the Lord Jesus in Matthew 11:28. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." These wonderful words, full of grace and tenderness, filled his heart with a strange sense of peace. He read them over time after time, musing upon each word and committing them to memory. All through the silent hours of that night he lay awake: he thought of them; he pondered them; he believed them.

The "eyes of his heart" were enlightened; he experienced the "rest" of which the verse speaks. Yohoi was saved, and he knew it.

He did not hide his light, but confessed Jesus as his Saviour and his Lord. He often delighted to tell of these words which were used by the Spirit in leading him to Jesus and in giving rest to his soul. But his greatest joy was to tell of the Saviour Himself by whose precious blood he was cleansed from sin.

Reader, you are no heathen. You have been born in a land of gospel light. You have heard of Jesus, the Saviour who is able and willing to cleanse you from every stain. Will you not, like Yohoi, "rest" in Him, receive Him, and know the joys of sins forgiven?

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

PITCHING TOWARD SODOM

In Genesis 13:12 we read that Lot pitched his tent toward Sodom. A very little conformity to the world is always found to be the first step toward taking the world in our arms. There is no evidence that Lot meant to *dwell* in Sodom when he pitched his tent near that city. Yet that simple circumstance, like a straw on the stream, showed in what direction the current of his thoughts was running. His eye, or rather we should say his heart, went after the distant Sodom. The eye soon followed the heart and then the foot followed the eye. It is ever thus in cases of departure from God. In the tent pitched toward Sodom, we see backsliding in the bud, and in the scene in Sodom's city on the night of its doom (Gen. 19), we see backsliding in the flower. There shall be a reaping time, just as surely as there is a sowing time. Lot found this to be so.

Therefore let us keep *the heart* with all diligence; for out of it are the issues of life (Prov. 4:23). When the heart is yielding true allegiance to Christ, there will be a careful watch against the *beginnings* of departure from God. "Abstain from all appearance of evil" (1 Thess. 5:22), may be rendered, "Avoid the appearing of the bud of evil." Let that evil suggestion be nipped in the bud, and it can never reach the flower. The world's borderland, and the borderland of doubtful things, must be avoided, yea, these *shall* be avoided, if the heart is occupied with the Absent, Rejected One.

Let us ever aim at a mark. An aimless life is a fruitless life. Men who have no set purpose before them will not leave many blessed footprints behind them. Let the energies of the soul be concentrated on one point. One thing well done brings more satisfaction than a score of projects merely dreamed about.

THE COURTS OF THE TEMPLE

John Ritchie

The various Courts of the Temple are referred to incidentally in the Books of Kings and Chronicles, in connection with the structure, and they are frequently mentioned in the subsequent history; but it is in the Book of Ezekiel, chapters 40, 42, that we get their full description. As all the measurements and descriptions of the Temple there given, coincide with those of Kings and Chronicles, we infer that the Courts of Solomon's Temple were identical with those in Ezekiel. We are expressly told that they were formed according to a Divine pattern which David had revealed to Him "by the Spirit, of the COURTS of the house of the Lord and of the chambers round about" (1 Chron. 28:12). These Courts were FOUR in number.

First, there was the OUTER or GREAT COURT, a paved and elevated enclosure of 500 cubits square, having a surrounding wall of hewn stone, with three entrance gates, each having an outer and inner porch, and reached by a flight of seven steps. This was the court of the people. To it all Israel — save those prohibited by commandment of the Lord because of ceremonial or other uncleanness, had access by the appointed way.

Second—The COURT of the PRIESTS (2 Chron. 4:9), was within the Outer Court, a square of 300 cubits. This was the place of priestly worship and Levite service, and was only accessible to such.

Third—The COURT of the ALTAR (Ezek. 40:47). A square of 100 cubits, in front of the house, where those priests who were in active attendance upon the altar, had their place and sphere of service.

Fourth—The SEPARATE PLACE, on which the Temple stood — the immediate dwelling place of Jehovah, and His Throne, sanctified by His presence and His glory. The latter two together formed the INNER COURT, and are so spoken of.

Other courts and gates were evidently added by later kings (2 Chron. 20:5; 27:3), but these — like much else, which men have added to that which is connected with the Name and worship of God — had no place in the Spirit-given pattern, else they would have been built at the proper time. Had they been omitted by wilful negligence, then Jehovah would never have sanctioned such a work, by filling the house with His glory (2 Chron. 7:2), for He only approves by His presence that which is according to His revealed will.

From these courts and their services, much that is precious and good for edification may be gathered by the devout student of Scripture typology. We can only indicate a few of the leading points of interest here. The "courts of the Lord" are often mentioned in the Psalms, and "longed for" by the soul of the devout Israelite (Psa.

84:2). Thither he brought his thankofferings (Psa. 96:8), and there he paid his vows (Psa. 116:19). To the man whose heart was true to God, one day in these courts was better than a thousand (Psa. 86:10) elsewhere. There the goodly fellowship of brethren dwelling together in unity was enjoyed (Psa. 133:1), and there the tribes assembled together at the Divine commandment, in the chosen place where Jehovah had placed His Name (Deut. 12:11) to the testimony of Israel (Psa. 122:4), to rejoice before the Lord, and to give thanks unto His Name.

THE OUTER COURT

The OUTER COURT is the type of that first and uttermost circle of privilege and blessing upon which the believer experimentally enters at his conversion. Positionally, and by the call of God, he at the time of his new birth, enters the circle of all privileges that belong to the believer in Christ, but the order in which he enters upon the enjoyment of them is here set forth, and is from without to within. By nature man is a sinner afar off, and his first experience after he has been brought nigh through the blood of the Cross (Eph. 1:13), and born of the Spirit is, that he knows himself as one of "the people of God" (1 Pet. 2:10). His privileges as a priest and Levite, able to draw near and share in the worship and service of his God in the inner court and sanctuary, he does not yet apprehend, but only knows himself as one of the Israel of God, "a people SAVED by the Lord" (Deut. 33:29), not of the world (John 17:14), but rescued out of it (Gal. 1:4), and severed from it by the Cross of Christ (Gal. 6:20); redeemed to become a part of that people who are "for God's own possession" (Titus 2:14, R.V.).

Beyond this Outer Court, there was a boundary wall of five hundred reeds on all sides, "to make a SEPARATION between the sanctuary and the profane (or common) place" (Ezek. 42:20), so that "the whole limit thereof round about shall be most holy" (chap. 43:12).

The people of God are a SEPARATED people. The very first lesson to the approaching Israelite was, that separation UNTO God (Lev. 20:26; 1 Pet. 1:16) and FROM the nations (Num. 18:9) was his proper calling, and that while there was a place within that wall and these courts for all the chosen people, in their normal, clean condition, there was none for the uncircumcised (Deut. 23:3), nor was there any league or intermarriage to be made with them (Deut. 7:3-5). The court was an elevated place, the entrance to it was by means of three gates, on the east, north, and south, and the ascent to these was by a flight of seven steps leading to each gate.

The people of God are an EXALTED people. Severed from the world below, they are called with a heavenly calling, raised up with

Christ (Eph. 2:6), to share in things above (Col. 3:1). Here and now, they are made meet, they have competency, to share the inheritance of the saints in light (Col. 1:12). In the porches of the gates of this court, there were "little chambers" or lodges, three on either side of the porches (Ezek. 40:6). These were probably places of repose and instruction, for those entering in.

The people of God are an INSTRUCTED people. Salvation is unto discipleship, and disciples are to be taught "all things" whatsoever the Lord has commanded (Matt. 28:18-19), and thus to "stand perfect and complete in all the will of God" (Col. 4:12). Some seem content to know that they are just inside the door, and saved (John 10:9), while others rush immediately into service, untaught and unfurnished. But the way of the Lord with His people is: first to put them in possession of salvation by His grace, and then to teach or discipline them by that same grace, to live "soberly, righteously and godly," purifying them unto Himself a people "zealous of good works" (Titus 2:11-14). There were piazzas, or covered walks, called "arches" (vs. 16, 25), on either sides of the gates, extending north and south in the walls. These were for intercourse or places in which the people might walk and talk together.

The people of God are a COMMUNING people. Brought into fellowship with God in the light, they have fellowship one with another (1 John 1:3, 7), and in order to enjoy this, they must walk in truth (2 John 3), in love (Eph. 5:2), and in the fellowship of the Spirit (Phil. 2:1). Whatever suspends communion with God, breaks or hinders it with His people. "Attached chambers" in the four corners of this court were evidently for the use of those who came up to worship Jehovah, where they fed on the peace offerings and were satisfied with the "fatness of His house" (Psalm 63:5).

ON THE SIDE OF TRUTH

Do not seek to have the truth on your side. Let it be your aim to be *on the side of truth*. Those who truly love the Lord have no desire to justify themselves before men. They go to the Word to have their ways tested — not to have them approved. They go to the Word to learn what the will of the Lord is — not to see how their own will can be carried out. It is to be feared that there are many who first determine to take a course; and then ransack the Bible in order to have truth on their side. If we search the Scriptures in this spirit we shall very likely get what we want. Yet we have gained nothing, unless it be an increased degree of comfort in a self-chosen course.

THE GATHERING PLACE

Deut. 12:5-13

There is a plainly furnished room, 'tis in a village street,
And to the saints that love His Name it seems a place most sweet;
For 'tis the place where He has set the Name to which we meet.

Each Lord's Day morn we gather there remembering His plea:
"As oft as ye do this, in love, ye do remember Me —
My broken body and My blood poured out in death for thee."

There is no pulpit in the place, no organ, choir or priest.
But our dear Lord is there to bless His own memorial feast;
And all we need in Him we find—our Sacrifice and Priest.

Around the table of His grace, spread with His feast of love,
We muse in calm and quiet peace on our High Priest above:
With praise and gratitude we trace the wonders of His love —

The love that bore our sin and shame, and brought us nigh to God.
Made pure and clean from every stain, by faith in Jesus' blood,
Each blood-washed sinner, saved by grace, is now a priest to God.

The prayer, or psalm, or Scripture read, repeats the joyful strain:
All praise and glory to the Lamb—the Lamb for sinners slain.
For us He died, for us He lives, for us He'll come again.

The room seems now a holy place — a Bethany most dear,
Where we can sit at Jesus' feet, forgetting every care.
Great peace have they who love Thy law; no foe that peace can mar.

Oh, may no snare of earth intrude, or keep us from our place
Before the table of our Lord, the emblems of His grace.
Each Lord's Day morn may be the last ere we shall see His face.

A. H. B.

THE WAYS AND WORKINGS OF SATAN

John Gray

Those who are saved learn very soon in their Christian experience that they have entered into a scene of conflict and are compelled to fight. The trinity of evil that opposes is, the world, the flesh and the Devil. The believer who is ignorant of this trinity, its ways and means of working, is certainly at a great disadvantage and early becomes an easy prey to the enemy. This paper is written to show some of the ways in which the "Wicked One" acts and the methods he uses so that the reader may not be ignorant of his devices.

From Genesis to Revelation we see Satan's plan and program of working. In Revelation 20:2, he is seen as a "Dragon" and a "Serpent". The former refers to his beastly character and his ferociousness while the latter reveals his subtlety. Two names are given to him, "Devil" and "Satan". In the Devil we see the adversary and opponent of God and man while in Satan we see the slanderer or accuser. These in measure, give an idea of the power and working of the evil one. In the New Testament he is seen in various ways and under different figures.

1. The Prince of the Power of the Air

In Ephesians 2:1-3, the apostle reminds these Ephesian Christians what they were before conversion, "children of wrath even as others", and disobedient, "walking according to the course of this world", being controlled by its "Prince". They, with the Colossians, were in the kingdom of darkness (Col. 1:13), being subject to its government and rule. Now, as saved ones, they were quickened and delivered from his authority and power (Heb. 2:14, 15), no longer to walk as children of disobedience.

2. The God of this World

In this new character we see a different method of working. Here he blinds the mind and heart of those who are lost (2 Cor. 4:3, 4). This is why we have so many blind saints and sinners today—all due to the work of Satan in this character.

3. A Roaring Lion

Peter's Epistle, in many ways, describes the fiery trial and suffering of the saints. In 1 Peter 5:8, he traces these sufferings to their cause and source. The adversary is seen as a roaring lion seeking to devour. If Satan fails in his ways of subtlety he then tries hostility. In summing up the teaching conveyed to us in these three figures, we see the work of Satan as a "ruler, blinder, devourer or destroyer". We must always remember he still works in this way against us, the people of God.

Having considered some of the characters he assumes, let us look at a few of those who were special objects of attack.

1. The Son of God—Matthew 4

The temptation described here and its nature, is worthy of study. It is here we get the secret of how victory can be gained over the wicked one. To every subtle suggestion made, the Son of God uses the Scriptures. Three times He answers "it is written" (Matthew 4:7). Satan finds a Master and one greater than himself so he leaves the scene of temptation, a defeated foe.

2. Simon Peter—Luke 22

The Lord Jesus reveals to Peter that he was to be the chosen disciple for Satanic testing (Luke 22:31, 32). This was to be in the

palace of the High Priest, and its character is detailed for us in John 18:15-27. Peter was truly sifted as wheat. He learned two important things from this trial, first, Satan was his adversary seeking his downfall and dishonour as a follower of Jesus Christ and second, that Christ was his Advocate seeking his restoration and recovery. The Advocate gained the victory as Peter was later restored and reinstated to the service of God.

3. Ananias and Sapphira—Acts 6

The early chapters of the Book of Acts describe the wonderful unity and love that marked the church in those days of Christianity. Satan was not long in getting to work. In chapter 5, his first great internal attack is recorded. Ananias and Sapphira were the subjects of this attack. They sold all their possessions and professed to give all the money to God through the apostles. Deceived by Satan, they held back a portion and by so doing, robbed the treasury of God. This does not mean they took money from the treasury. The robbery lay in the fact that they failed to give to God what they publicly professed or promised to give. The Spirit of God quickly intervenes and this man and his wife died under the judgment of God. It is the first recorded death in the church. The lesson we learn from this is, that Satan, who always seeks to rob God, can only do it through those who are children of God.

4. Judas—John 13

Judas was not a born again soul. He was a false professor, who later became the agent of, controlled and indwelt by, Satan, and responsible for the betrayal of Christ, (John 13:26-30). He sold Him for thirty pieces of silver. These four examples of Satanic attack show us how Satan works. The latter three reveal how man will deny, like a Peter, deceive and rob, like an Ananias and Sapphira, and betray like a Judas.

In continuing our study we come to three important things.

1. The Wiles of the Devil

Ephesians 6 is a warfare chapter. The adversary is referred to in verse 12, and the armour to be worn by the fighter, in verses 13-18. The fighter is warned about one thing, — the wiles of the Devil. This word carries with it the thought of strategy, such as would be used by a captain leading his army in the field of battle. Satan has six thousand years of experience on the battle field. His means of attack are subtle and wise. Only by the power of God can we defeat him. For this reason we need to pray and watch.

2. The Fiery Darts of the Wicked One

The metaphor used here is taken from ancient warfare. The fire arrows used, had a bulb filled with a burning matter. This lets

us see the danger of such arrows and the destruction that could be caused by them. The Devil surely fires destructive arrows or darts at the child of God. Using the "Shield of Faith" is the only way to render harmless these dangerous darts of doubt, unbelief, etc.

3. The Snare of the Devil

Paul's writings to Timothy refer to the last days. The apostolic doctrine was being denied and opposed on every hand and evil doctrine, referred to as "doctrines of demons" was being taught. Many were being caught in the Devil's snare (2 Tim. 2:25, 26), and helplessly wrapped in slumber, as Satanic captives. These are a picture of many dear children of God today, who have been trapped by the snare of modernism, which abounds on every hand.

In Revelation chapters 2 and 3, which bring before us the history of the church, a few things can be noted about Satan.

1. The Synagogue of Satan

At Smyrna, where there was a new testament church according to the divine specification and pattern, there was also a company of people professing to be the people of God. Christ, using very strong language, speaks of them as being "the synagogue of Satan". This was, no doubt, the Satanic substitution and impersonation for the local church. In the world today we can clearly see Satan's impersonation of the Christian and the church. All of the work of Satan will finally be destroyed.

2. The Depths of Satan

The church at this point was becoming corrupt. The doctrine of Balaam was being taught by Jezebel. It sinks to the depths of committing spiritual fornication with the world. The world and the church were walking hand in hand. Satan was the cause of degeneration and dishonour, he led it into sin.

Paul gives two examples of those who were delivered unto Satan through discipline. At Corinth we have assembly discipline (1 Cor. 5:5). One who had committed grievous moral sin is put away by the assembly. The purpose of this discipline was that the flesh might be judged and condemned and repentance be produced. In 1 Timothy 1:20, we get apostolic discipline. The names of two men are given. They were put away for doctrinal evil.

In conclusion, let us recall what Paul wrote to those who became angry at Ephesus, "neither give place to the Devil", (Eph. 4:27). James courageously says "resist the Devil and he will flee from you" (James 4:7). God alone can give grace to carry out this twofold exhortation, thus enabling us to overcome the "wicked one" who was defeated by Christ at Calvary (Heb. 2:14: Col. 2:15), and who eventually will be destroyed.

THREE COMMON ELEMENTS OF GUIDANCE

Mervyn Paul

It's of no use whatever to grieve, and to complain to the Lord when things we have figured out for ourselves (Josh. 9:14; 1 Sam. 27:1) turn out badly (1 Sam. 8:18). And this is true not only for young Christians, but for everyone of us — even for Assemblies. We may think we have tried to do everything for the best; but if our efforts were not God-directed in the first place, all our anxious prayers for His blessing on our undertaking will be of no avail. We just can't make an "O.K." stamp out of Him — and the sooner we wake up to this fact the better. Before we were saved we "walked according to the course of this world"; but now that we are saved we are "under new management", and our lives can be truly successful only to the extent that we put ourselves — "all we are and have" — under the constant direction of the New-life Manager (under His lordship). Since this is so, you will see that when we figure out for ourselves what we are going to do, asking God to bless us in that course, we shall be very foolish, indeed, if we feel upset if He doesn't make things turn out the way we hope. Our Heavenly Father is the Living, Almighty God, and He expects us to act toward Him as if this actually were true. The people of Israel regarded Him as a God at hand, but not as a God afar off (Jer. 23:23). In our day many of us seem to think of Him as a God that is afar off, but not near enough at hand to be counted on to direct a person's daily life with any assurance.

"But," I have been asked, "doesn't the Bible say, 'God helps them who help themselves'?"

NO — IT DOES NOT! The Devil forged that lie on the anvils of darkness and falsehood, and has been using it, through the lips of the worldly-wise, to deceive sinners and saints ever since Eden's Garden . . . And here let me digress to nail another canard, viz. that to depend on God to direct our lives means that we shall sit down, fold our arms and do nothing. Anyone who seeks to learn to walk under His directive guidance will soon find out that such is not the case.

Now that God expects to direct the daily lives of His people is clearly set before us in the Word (Prov. 3:5-6; Psalms 106:13). Moreover, that He has two forms of guidance we learn from Psalms 32:8-9. They are:

- True Guidance, with God's eye on us and on the road.
- Bit-and-bridle control, of Forcible Restraints and Compelling Circumstances — the only form of guidance that some of us ever get to know, it seems.

THREE COMMON ELEMENTS seen in clearly marked cases of divine guidance, and on which we can rely with absolute assurance. ("Tried and proved"). Let me tell you a little about them once more. It may be that the repetition will serve to call the attention of a few more Christians to the fact that it is not at all hard to get to know the Lord's mind in all our matters. Only our ignorance has made it appear to be so.

The order in which the three elements, common to most, if not to all, the many examples of the directive guidance of the Lord recorded in the Word, may be set before us often varies; but using the two examples of 1 Kings 17 we notice:

1. Vs. 1: A Need (famine is on the way).
2. Vs. 2: The Directive Word from the Lord.
3. Vs. 3-4: The Opened Way (Cleared course, or Prepared steps. Psal. 37:23, literal) — Ravens commanded to feed him.

Again:

1. Vs. 7: A Need (water all gone).
2. Vs. 8: The Directive Word of the Lord.
3. Vs. 9: The Opened Way (Cleared course, Prepared steps) — A widow woman commanded to sustain him.

In these examples (and let me repeat, *there are many of them* in the Bible) it is easily seen that there were three factors in Elijah's guidance; and in each case, without further consideration or delay, *when all three were present*, "he arose and went".

Of course, the supreme example always is that of the Lord Jesus in His sojourn as a Man upon Earth. I have before me a lengthy study, containing many references, of the occurrence of the above three elements in the daily walk of the Son of God as Son of Man. I shall not weary you with their recital. However, in Mark 3:1-12, four episodes are recorded which illustrate quite simply this three-fold guidance principle, I think.

The poor man's withered hand definitely indicated Need (Luke 9:11). Also, the Lord had a clear Directive Word from the Bible (Luke 4:18); while the silencing of the Pharisee objectors Opened the Way with the synagogue rulers for Him to act.

In Verses 6-7, and again in Verses 8-10, the personal safety of the Lord was the need. Also, there were the opened ways — a clear road to the sea, and a waiting ship. But what about a directive word from the Scriptures to complete the three common elements? *We must never forget that the Living Word was fully conscious of the Written Word at all times.* Isa. 42:4 stated that the Perfect Servant should not fail nor be discouraged until the work given Him to do was finished. In addition, as the divinely Prudent Man, He had full

directive authority to hide Himself (Prov. 27:12) until a later set of the three common elements should indicate that His hour had come (John 13:1).

Finally, Verses 11-12, coupled with the more fully detailed account in Matt. 12:14-21, provide us with guidance concerning **CHANGING OUR COURSE** with reference to our work, or to other matters — things which often cause the Lord's people much (but needless) anxiety.

Verses 17-21 stress the need for action. Rejected now by Pharisees and Herodians, as well as by the scribes and chief priests, as their King, He must change His course, giving up His Messiah ministry because the directive word quoted in Verses 17-21 required that He should reach out beyond Israel to us Christless, hopeless, Godless gentiles (Eph. 2:12). That much is clear. But, considering the incident in the limited terms and experience of us mortals, and respecting our own problems, we should like to know how (as a Man) He would know:

1. That it was God's mind for Him to make a change;
2. That it was the right time to do it;
3. What He ought to do afterwards . . . For these be the very questions which baffle so many Christians betimes.

Well, as to direction, the Word required that a change in course should be made — some time. But the healing of that withered hand produced a great crisis (vs. 14), and **A CLOSED DOOR** to any further presentation of Himself as Israel's Messiah. Here then we have our answers to the first two questions. He had *the counsel of the scriptures* and *a closed door* (no further opened way) as plain indicators that a change of course was necessary and that *the time to make it* had come . . . What untold numbers of blunders and heart-aches we the Lord's people might have been saved had we patiently followed His steps in such matters! (More next issue, D.V.).

NOTES ON NEW TESTAMENT WORDS

Hector Alves

10. FOREKNOWLEDGE

This word is found only twice in the New Testament. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). "Elect according to the foreknowledge of God the Father" (1 Peter 1:2). In Romans 11:2 we find the word "fore-know", and in Romans 8:29, we have "foreknew".

The meaning of "foreknowledge" is "to know beforehand, a knowledge of future events". "Known unto God are all His works

from the beginning of the world," says James in Acts 15:18. He sees all things from eternity to eternity.

1. Foreknowledge relative to the Lord Jesus Christ.

"Him being delivered by the determinate counsel and foreknowledge of God" (Acts 2:23). In His foreknowledge, God decreed in His determinate counsel that His Son should be delivered up for us in order that His purposes of grace might be carried out. The death of the Lord Jesus Christ was not man's work alone but was part of God's plan and done in accordance with His design. This in no way excuses the Jewish nation for being "the betrayers and murderers" of the Son of God (Acts 7:52). In his First Epistle, Peter gives us the same assertion, "Who verily was foreordained before the foundation of the world" (1:20). The Revised Version gives, "Who was foreknown indeed before the foundation of the world." The Lord Jesus was known beforehand by the Father to be the Lamb of God without a blemish, a Saviour for mankind.

2. Foreknowledge relative to Israel.

"God hath not cast away His people whom He foreknew" (Rom. 11:2). God knew beforehand that the sons of Jacob would become the nation of Israel. In Deut. 7:7-8, Moses tells them, "The Lord did not set His love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest of all people: but because the Lord loved you," etc. Israel was His foreknown people because He loved them. Paul here calls the nation "His people"; they were His by choice. His loving foreknowledge embraced them all, and His perfect foreknowledge makes it inconceivable that He should change His purposes toward them. Not one of His promises to Israel will go unfulfilled; although blinded, and nationally set aside, yet they are His people whom He foreknew, and He is going to take them up again.

3. Foreknowledge relative to the believer in this dispensation. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. 8:29).

The doctrine of foreknowledge is closely connected with that of election, and of predestination. Although there is a relationship between these three terms yet there is a marked distinction. Our election according to the foreknowledge of God certainly was not because of any good in us, for there is none to be found. "There is none that doeth good, no, not one." God's foreknowledge has in it His sovereign electing grace. He knew beforehand those who would exercise faith unto salvation, but His foreknowledge reaches far beyond that. In the eternal past we were in the mind of God, He knew each one of us, our disposition, and our circumstances, and He predestinated, or foreordained that we should be conformed to the

image of His Son. Conformity to the image of His Son is the destiny of all who are elect according to the foreknowledge of God. The meaning is plain but the revelation is limitless.

4. Foreknowledge relative to our manner of life.

"Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Peter 3:17).

The words "know before" in this passage are a translation of the Greek word "proginosko", which in Romans 8:29; 11:2, etc., is translated "foreknew". Prophecy occupies a large place in the Scriptures, and is likened unto "light that shineth in a dark place", whereunto we do well to take heed (2 Peter 1:19). While the greater part of prophecy has to do with the nation of Israel yet it has in it a very practical observation for the people of God today. "So," says Peter, "seeing ye know before," seeing ye have foreknowledge, "beware". God's Word gives us many warnings concerning things to come, and we know these things before they come. In Matthew 24:12 our Lord said, "Because iniquity shall abound, the love of many shall wax cold." This would suggest to us that the condition in the world has an effect upon the people of God. We need to beware then, lest we also fall from our own steadfastness. It behoves the child of God to look up, and to seek to live above the world. Peter is very practical in both of his Epistles, and he closes this Second Epistle with two particular injunctions in the last two verses. In the 17th verse, which we are considering, the exhortation is to steadfastness; and in the following verse it is to growth. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

QUESTIONS AND ANSWERS

Question. I notice that in Acts 7:14 we read of 75 souls; whereas Gen. 46:26 gives 66 souls. How is this apparent discrepancy explained?

Answer. An attempt has been made to find a contradiction between Stephen's account of the number that accompanied Jacob when he left Canaan for Egypt, and the statement in Genesis.

"Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls" (Acts 7:14).

"All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six. And the sons of Joseph, which were born him in Egypt, were two souls: all the souls were threescore and ten" (Gen. 46:26, 27).

The number that came into Egypt with Jacob, which came out of his loins, besides his sons' wives, we find to be 66, as in verse 26. If to these we add Jacob himself, Joseph, and Joseph's two sons (who were already in Egypt), we have 70, as in verse 27. If to the 66 we add the nine wives of Jacob's sons (Judah and Simeon apparently having lost their wives) we have 75, as mentioned by Stephen.

Another suggestion is: "In Acts 7:14 Stephen refers to all Jacob's kindred as being 75. This is accounted for by the fact that the Septuagint Bible, used by Stephen, adds two sons of Manasseh, and three sons of Ephraim. These five added to the seventy of Genesis makes seventy-five in all."—H. A.

Question. Is baptism essential to the forgiveness of sins? If it is not, then will you please explain the meaning of Acts 22:16. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Answer. There is absolutely no suggestion here that baptism is essential to the forgiveness of sins. In this portion the apostle Paul is recounting the facts concerning his conversion, in which he tells of Ananias' visit to him, and the message he brought. To understand the meaning of this we will go back to Acts 2:38, where we find a similar instruction. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Peter is here preaching to Jews who had openly rejected their Messiah. To such there was a condition attached to their being saved. The Revised Version gives "for the remission of your sins". They had openly denied the Son of God, they must openly confess Him by being baptized "in the name of Jesus Christ for the remission of your sins." Later on, when Peter preached the gospel to Gentiles, (Acts 10:44-48) there was no such condition attached. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word . . . And he commanded them to be baptized in the name of Jesus Christ" (R.V.). Saul of Tarsus was a Jew who had openly rejected the Lord Jesus Christ, and denied Him as the Son of God. So, as with those Jews on the day of Pentecost, he was called upon to openly acknowledge his sin and guilt, "calling on the name of the Lord". This condition is no longer imposed upon the believer in the Lord Jesus Christ; it belonged to a certain class, the Jews who had openly rejected Christ, and to a particular time often referred to as "the transitionary period". Baptism today is not essential to the forgiveness of sins; the dying, believing malefactor on the cross went to be with Christ apart from baptism. Believers' baptism now is an act of obedience after one has trusted Christ as Saviour; it is the outward acknowledgment of identification with Christ in death and resurrection.—H. A.

LABRADOR COAST.—Our brethren expect again this summer to visit the fishing villages on the coast in their boat. Those expected to share in this work are H. Harris, George Campbell, Bert Joyce, Ron Dart from Toronto and A. Bergsma from Vancouver.

CARBONEAR, NFLD.—Ernie Dellandrea has spent many months labouring in the Gospel in this neighborhood.

ORANGEDALE, N.S.—D. J. Carmichael hoped to pitch his tent about June 15th. He had well attended meetings in Cape North and River Denis, Cape Breton.

SPRINGFIELD, P.E.I.—Robert McIlwaine and Albert Ramsay have been much encouraged in this district. About fifteen have recently been baptized at two baptisms, and others are exercised.

PUGWASH, N.S.—The conference was considered a time of profit and blessing and one professed to be saved. Wm. Williams, Venezuela, had an enjoyable visit at Clementsvalle and also took part in tent meetings at West Brooklyn where John McCracken and L. K. McIlwaine are labouring, with a good interest.

OXFORD, N.S.—Douglas Howard and Fred Holder expected to pitch a tent here.

U.S.A.

CLYDE, OHIO.—L. E. McBain and A. Klabunda expected to begin tent meetings on July 12th.

NORTH TAMPA, FLORIDA—A small assembly has been formed in this area whose expressed desire is to "continue steadfastly in the apostles' doctrine" (Acts 2:42) and ask for the prayers of the saints. Corr. Charles L. Trask, 116 E. 143rd Ave., Tampa 4, Florida.

FAYETTE PARK, IA.—The West Union assembly arranged meetings on July 4th and a good company gathered to hear the Word of God.

SUNBERG, MINN.—O. Smith and L. Debuhr have pitched a tent here, near Willmar.

P. Elliot and E. McCullough are in tent work in a new place called **UNION, IA.**

BEETOWN, WIS.—S. Mick is preaching the Word here.

ROCKWELL, IA.—W. Wark and E. Jamison purposed trying meetings in connection with the Mason City assembly.

WEST UNION, IA.—L. Brandt hoped to pitch in this neighborhood.

BRODHEAD, WIS.—Wm. Warke had much appreciated ministry meetings here, Beetown, La Crosse and Ontario. S. Hamilton has had to labour around La Crosse on account of sickness at home.

SAUGERTIES, N.Y.—We had an appreciated visit from our brother Dobson who sought to help the assembly and "strengthen the things that remain". He also visited Midland Park and Waterbury when he was called for the funeral of Bro. Elsdon's mother."

CONFERENCES

SAULT STE. MARIE, ONT.—The 43rd annual conference of Christians gathered in the Name of the Lord Jesus in the cities of Sault Ste. Marie, Michigan and Ontario, will be held, D.V., in the Technical School, Sault Ste. Marie, Ontario, Sept. 5, 6 and 7, commencing with a prayer meeting Sept. 4th at 7.30 p.m. in the Gospel Hall, Wellington and Spring Sts. No circulars. Corr. S. H. West, 479 Albert St. E., Sault Ste. Marie, Ont.

HUNTSVILLE, ONT.—Annual conference will be held, D.V., on Sept. 11, 12, 13, with a prayer meeting Sept. 10th at 7.30 p.m. in the Gospel Hall, Main Street. Meetings at usual hours (Breaking of Bread, Lord's Day at 10 a.m.). Ministering brethren who teach and walk in the old paths are welcome. Corr. Geo. Cottrill, R.R. 2, Huntsville, Ont.

CLEMENTSVALE, N.S.—The following conference announcement has been received signed by four brethren on behalf of the assembly. "The Christians gathered at Clementsvalle expect to have their annual conference on Sept. 6th and 7th, with a prayer meeting on the 5th. All are heartily invited, but ministry from those advocating a middle path will not be appreciated."

ORILLIA, ONT.—The annual conference will, D.V., be held over the Labour Day commencing with a prayer meeting on Sept. 5th at 7.30 p.m. Lord's Day the 6th at 10.30 a.m., 2.30 and 7 p.m., Monday at 10 a.m., 2.30 and 7 p.m. Servants of the Lord, walking in the right ways of the Lord are welcome to minister the Word. No circulars. Please note that after the conference the meeting on Lord's Day morning will be at 10.30 instead of 11 as it has been in the past. Corr. C. R. Clark, R.R. 4, Orillia, Ont.

CLEVELAND, OHIO—The assembly meeting in the Monticello Gospel Hall, 4970 Monticello Blvd. (formerly Addison Rd.) will, D.V., have their conference over the Labor Day week end. Prayer meeting on Friday at 7.45 p.m. Saturday at 2.30 and 7 p.m. Lord's Day 10 a.m., 2.30 and 7 p.m. Labor Day 10 a.m., and 2.30 and 7 p.m. in fellowship with the W. 85th St. Assembly.

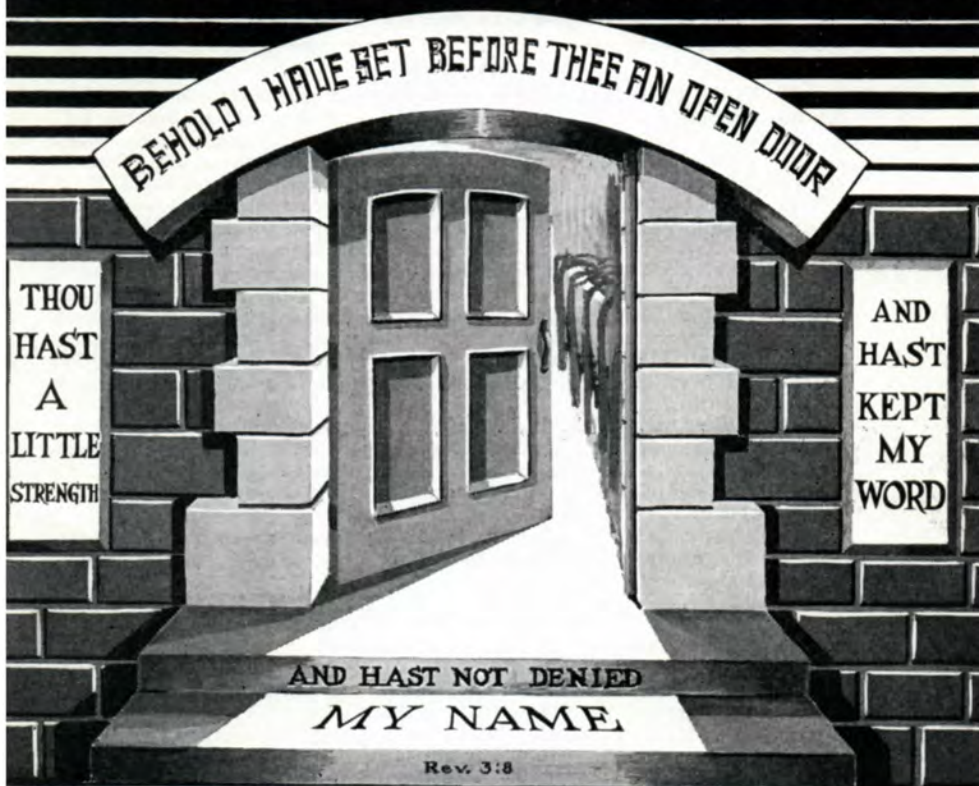
WITH CHRIST

VALENS, ONT.—On June 19th, our dear sister, Mrs. Clifford Hood, aged 62, passed into the presence of the Lord. She was saved and in fellowship here for over 30 years and will be missed. R. Booth and G. Wilson shared in the funeral service.

FOREST GROVE, ORE.—Our brother, John Mulholland, went home to be with the Lord on June 11th in his 69th year. He was saved in Toronto, Ont., in 1920 and gathered out soon after. For 22 years he was in the West Jefferson assembly, Los Angeles and for the past 15 years in Forest Grove. He had a love and care for the assembly. George McKinley preached the Word at the service in the Gospel Hall.

LYNXVILLE, IA.—Our brother, Fred Lee went to be with the Lord on June 16th, leaving a large family of children, grandchildren and great grandchildren, many of whom are not saved. Brother Lee was led to Christ near Lynxville in March 1932.

TRUTH and TIDINGS



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TIDINGS

VANCOUVER, B.C.—The correspondent of the South Main Assembly has written: "On July 5th, an assembly commenced at Richmond, B.C. (Lulu Island), in the Gilbert Road Gospel Hall. Sunday school and Gospel work have been carried on for the past five years with fruit in the Gospel. Corr. Wm. T. Funston, 611 Comstock Road, Richmond, B.C."

Hector Alves and Bruce Cumming are preaching in various halls in and around Vancouver. The former had hoped to engage in Gospel work in a portable hall, but there seemed to be no opening.

MERVIN, SASK.—The Mervin-Louisville conference was a time of blessing when the hearts of the Lord's people were refreshed through practical and sound ministry given by six of the Lord's servants. Attendance was larger than usual. W. F. Hunter stayed on for meetings at Louisville and G. P. Taylor had a few meetings at Maidstone. (Brother Taylor has been laid aside for some time so it is good that he is able for some service again.)

TOGO, SASK.—J. A. Ronald and R. Boyle found the summer tent work very encouraging. Brother Ronald went on to Armley for meetings. His home address is temporarily changed to 602 Sask. Ave. E., Portage la Prairie, Man. The saints at Togo enjoyed a visit from S. Maxwell and A. Wilson.

WINNIPEG, MAN.—J. James was expected in the West End assembly for ministry meetings beginning July 27th on the offerings in Leviticus.

LONDON, ONT.—The saints at Pall Mall appreciated recent visits by Hector Alves, A. Douglas and Wm. Williams. The latter recently returned from Venezuela and has been helping the assemblies.

RAVENSWOOD, ONT.—The attendance in the Lakeshore tent has been very encouraging and a number of young people have professed to be saved in meetings by N. Crawford and J. Lipke.

PORT ARTHUR, ONT.—The assembly was encouraged by visits recently of brethren Maxwell, Gray and Alves.

TORONTO, ONT—Remember in prayer our brethren G. G. Johnston and F. G. Watson, who for so many years faithfully served the Lord and now are unable for active service. Brother Johnston is still suffering from the results of the heart attack he had while in Chile. Brother Watson has not been able for platform work the past two years and a half, but still helps by prayer and visiting the sick, etc.

CHARLTON, ONT.—B. Widdifield is giving help here and in Englehart and also in visiting as he is able.

CECEBE LAKE, ONT.—Earl Pears and Stanley Simms continue in tent work with some interest.

ARDEN, ONT.—T. Kember and M. MacLeod pitched in a new place thirty miles north of Arden but are finding it hard to get the ear of the people.

VICTORIA ROAD, ONT.—A. W. Joyce had some ministry meetings on the epistle to the Philippians which were well attended. He and Frank Percy are commencing Gospel meetings August 9th.

THE ROMAN CENTURION

A. W. Joyce

In the Gospel according to Luke, chapter 7, one of the most remarkable characters of the New Testament steps into Scripture history. Ten verses describe him and his dealings with the Lord Jesus. The short account presents this Roman centurion as a most outstanding character from whom we may draw some valuable lessons. The first of these is:

1. HIS OUTSTANDING EXERCISE. In the household of the centurion was a bond-servant who was "dear unto him". This in itself was not altogether unusual, as there have been cases in the history of the empire of Rome when a very close bond of affection sprang up between the master-owner and his slave. But how wonderful to find a Gentile soldier and commander so exercised about bringing his dying slave into contact with the Saviour.

How many Christians, parents, sons, brothers, sisters have such a deep exercise about bringing their loved ones to the Saviour? Time is rushing on, the coming of the Lord draweth nigh, and, unless we can bring these dear ones to the Saviour soon, they will perish forever. Are we doing all we can, as the centurion did, to bring our loved ones to Christ?

2. HIS OUTSTANDING TESTIMONY before men. Rome at that time ruled the world, Palestine was a subject province, and the proud Roman leaders despised the Jews. In all that land, a parallel case could not have been found to this one. He requested the elders of the Jews to ask the Lord to "come and heal his servant". What a testimony they bore concerning this centurion, "*He is worthy* for whom He should do this for He loveth our nation and he hath built us a synagogue." In sharp contrast to the rapacity, oppression and greed of so many Romans, stands out the generosity, benevolence and love of this unusual character.

The testimony of our lives before men is all-important. Little wonder if few souls are saved if the world detects selfishness, self-seeking or covetousness in the lives of those who profess to be saved by grace. The Jews read the life of this unnamed soldier. The world reads the lives of Christians today. The writer of a little poem along this line asks: "Say, what is the Gospel according to you?"

3. HIS OUTSTANDING HUMILITY. How different was the commendation of the elders to the man's estimate of himself! "*I am not worthy* that Thou shouldest enter under my roof: Wherefore *neither thought I myself worthy* to come unto Thee." Such language at any time would be remarkable, but, coming from a Roman military leader would be unprecedented.

How often pride has hindered our usefulness for God. The language of humility should ever be upon our lips and from our hearts as we bring our requests to God. Our God delights to answer the cry of the humble "The proud He knoweth afar off." In Genesis 32, Jacob, in fear of his life, humbled himself before God and prayed, "I am not worthy of all the mercies . . . which Thou hast shewed unto Thy servant." Well might the prodigal of Luke 15 cry, "I am not worthy to be called thy son." But these were the cries of desperate, personal need, that of the centurion was the unselfish prayer of one on behalf of another. O, that there might be in each one of us a deeper sense of our own unworthiness in the presence of God which would then produce those humble petitions which never fail to reach the heart and move the Hand of our heavenly Father, Who delights to hear and answer the cry of the humble.

4. HIS OUTSTANDING SPIRITUAL INTELLIGENCE. How remarkable that this Gentile stranger should understand so clearly the Saviour's attitude toward the Father and also His mission among men. He said: "I *also* am a man set under authority, having under me soldiers, and I say unto one, 'Go, and he goeth,'" etc. The centurion rendered absolute, unquestioned obedience to those who were in authority over him such as the commander-in-chief and the Emperor, and, in turn, the soldiers under the centurion rendered the same obedience to him. He understood that this *also* was our Lord's position.

Truly, as the Son of Man and as the Perfect Servant of the Father, in His earthly sojourn, our Lord rendered absolute obedience to the Father Who had sent Him into the world. From boyhood (Luke 2:49) until at the final act when He became "obedient unto death, even the death of the cross", there was unswerving submission to the will of God. The Maker of the Universe, the One Who was wisdom personified, fulfilled the prophecy of Isaiah 50: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned . . . I was not rebellious, neither turned away back." In John 17 the Lord prayed, "I have given unto them (the disciples) the words which Thou gavest Me." In every way down here the Lord Jesus showed that He was "a man set under authority".

But the centurion also recognized in the Lord, One Who Himself could speak with authority. He spoke with authority to the stormy winds and waves on the Sea of Galilee, "Peace, be still", and the storm was hushed at His command. He spoke with authority to demons, disease and death. The demons fled from before Him, disease disappeared and death, "the king of terrors", had to yield his prey

at the command of the life-giving One. "The people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes" (Matt. 7:28-29).

The spiritual intelligence displayed by this soldier of Rome may have surpassed that of the favoured apostles and might well make us marvel also. (See Luke 7:9).

5. HIS OUTSTANDING FAITH. The centurion had perfect confidence in the **POWER** and the **WORD** of the Saviour. After confessing his own unworthiness to have the Lord under his roof, he added, "Say the word, and my servant shall be healed." This simple declaration of absolute trust drew from the Lord the commendation, "I have not found *so great faith*, no, not in Israel." Needless to say that faith was honoured and the dying servant was made whole. Great faith is sometimes found in most unexpected places. To another Gentile, a Syrophenician woman, the Lord said: "O woman, great is thy faith" (Matt. 15:28). To His own disciples, the Lord had to say reprovingly: "Why are ye fearful, O ye of little faith?" (Matt. 8:26).

May the Lord stir our hearts as we think of the simple faith of the man of Luke 8. May we desire to imitate in our lives the commendable things that in such an unusual degree were seen in this Roman centurion. His outstanding exercise on behalf of others, his testimony before the world, his humility before the Lord, his intelligence in regard to Christ's Person and His mission, and his faith in the Word and Power of the Lord.

Next month, if the Lord will, we shall notice the commands of the Centurion to his soldiers and notice some of the parallel commands of the Lord Jesus to His servants and soldiers.

WE CAN GO NO FURTHER

In John 2:7, the servants were commanded to fill the waterpots with water. Their work ended at that point. They could go no further. It took the touch of omnipotence to turn the water into wine. So it is with those of us who seek to serve the Lord Christ. We are responsible to see that the waterpots are full — right to the brim.

Commenting on this passage, someone has said: "Have your mind stored with the water of the Word, and the Lord will turn it into wine at the right time." We must use whatever earthly means the Lord has put within our power, whether it be the filling of the waterpots or the rolling away of the stone (John 11:39). Having done this, our responsibility ceases. We need not try to do the work of the Holy Spirit. Nor will we be found attempting it, if we are taught of God in the matter of service. It is ours to exalt Christ, it is His to draw men to Himself.

THE REASON WHY

Why Not Use Individual Cups at the Lord's Table!

G. G. Johnston

King Solomon complained (Eccles. 7:29), that man had "sought out many inventions". Even at the time of our Lord Jesus' life on earth the traditions of men had come to take the place of the Word of God. How much more evident is that tendency today, seeing we are nearing the end of the day of grace! People do as they please, caring little about what the Word of God says.

The first reason for practising anything, or not practising it, in a Christian assembly should not be because the majority desire it thus, but because the Lord so desires it. That night in which our blessed Lord was betrayed He first took the bread, as the figure of His body. Then He took a cup of wine, as the figure of His blood, and after giving thanks to God, He gave it to His disciples, saying to them: "Drink ye all of it" (Matt. 26:27). In another Gospel we read: "And they all drank of it" (Mark 14:23).

We find the teaching connected with this act in 1 Cor. 10:16, 17. God's redeemed people, represented by the bread, are not looked upon as so many individuals, but rather as one body. As in the bread all the many particles there united form the whole, so all believers together form the body of Christ. In the same way, when all partake from the same cup along with their fellow-believers, they express their fellowship with each other. It is as if, by so doing, they said: "I share with you in all the blessings of God that are common to all His children." If we were to use separate cups for the wine, one for each individual, it would be the equivalent to saying: "I have NO part with you."

The chief excuse for changing this simple ordinance is that to use one cup for many persons is not hygienic. The Bible teaches hygiene, but when some would care to change one of the Lord's ordinances, should we be silent?

To say that it is not hygienic for several to drink from the same cup is to insinuate that the Lord knew nothing about microbes, or of the possibility of contagion. Would that not be a serious charge? Since He was God manifest in the flesh, did He not know everything? He is the Creator of all the atoms. Would He not know about these? And do those would-be scientists, who wish to thus change this precious ordinance, not know that wine is in itself an antiseptic?

But, how should we do in a gathering of hundreds of believers! Firstly, the assemblies of God's people are seldom so large. The Lord spoke of His own as a "little flock". When, on special occasions, more than one loaf, or more than one cup, would be needed, this would

not fail to give expression to the fellowship of the saints, because of the fact that a good number of them, if not all of those present at the time, partake from one loaf, and drink from one cup. This is not set forth when a separate cup is used for each individual.

Many of the changes that, from time to time, have been made in the customs of the assemblies of saints have been considered necessary because of new circumstances that have arisen. Let us remember, however, that the Lord has given us in His Word precepts and examples which are meant for all time, until we are called into His presence. Surely it will then be of utmost importance whether or not we have done things according to His will.

REST FOR THE MIND

God's account of Creation is a simple, yet dignified one. The whole record is contained in the first two chapters of the Bible. It begins with a statement of elementary, yet fundamental truth: "In the beginning God created the heaven (heavens) and the earth," followed by subsequent details of fascinating interest, and not more strange than true. There is neither argument nor proof advanced. God needs not to prove His statements, they are self-evident. Surely it is better and safer to trust the written testimony of the Creator than the testimony of the rocks as interpreted by the scientists of whom scarcely two agree. The results of scientific research which bear on Gen. 1 and 2 absolutely fail as a basis of faith. The mind cannot rest on writings which are proved on fuller and more careful evidence by succeeding investigators to be misleading and untrustworthy. The geologists of twenty years ago were as loud as they are today in asserting the correctness of their theories and conclusions. But they are no longer quoted as authority, and their books can now be had for the price of an old song.

In the Bible alone we have absolute truth. In the opening words of our God we have fundamental truth stated in the language of charming simplicity. "In the beginning God created the heaven (heavens) and the earth." Thus matter is not eternal, and the God of Revelation is the Creator. Here the mind rests. The account of Creation as given in Genesis, chapters 1 and 2 has stood the test of a scientific world for thousands of years. Has it been disproved? Has its statement of facts been disproved in any one particular? No, no. These two chapters constitute a rock on which to build and on which to rest one's weary feet. The how? why? and wherefore? are herein satisfactorily answered. Millions in all parts of the globe and in all ages have had the mind calmed, and the brain rested on

this Genesis-record of Creation. God loves His creatures, and His first care is to rest the weary mind, ere other needs are spoken of or provided for. Divine Revelation is a solid basis of faith. It cannot be overthrown. God, Who caused the Bible to be written, imprinted on the stones a story of pre-Adamic times which it is foolish to regard as in conflict with revelation. The stones and the Scripture unite in ONE testimony to God — the Creator. (W. Scott).

THE NEW LIFE IN CHRIST

E. Allen, N. Ireland

Without going beyond the Gospel according to Matthew, one is immediately impressed by the searching character of the Lord's teaching. In chapter 5, He takes the disciples apart, and in this, and succeeding chapters, unfolds to them soul-searching truths impossible for the natural man to practise, apart from divine grace. In chapter 7, He makes abundantly clear that the way to Heaven is a straight way, and no other way leads there. In chapter 13:18-23, He goes a step further and intimates that profession is not possession, and that many who appear genuine are, in reality, spurious, the testing time displaying conclusively the difference between the false and the true. It is not the temptations that makes us fail; they prove what we are.

What shall we say then to the climax in chapter 26:20-22, when the Lord looked round the inner circle, the twelve, and said, "One of you shall betray Me"? What a moment of heart-searching that was as the genuine disciples cried, "Lord, is it I?" In brief, it is perfectly clear that the Lord never sought in any way to turn the keen edge of the sword of the truth away from the hearts of the disciples. Thus we learn that heart-searching ministry under the power of the Holy Spirit is absolutely essential to divine progress in our lives, and the more keenly our souls are searched, the more profit we derive from the ministry.

To stress a further point in general Scriptural teaching, we turn to the ministry of Paul and Barnabas to young converts in Acts 14:21-22, where the terms of the Christian life were made abundantly clear. They thought it necessary to emphasize the "many tribulations" through which we enter into the Kingdom of God. In no way did they attempt to reduce these claims. Paul did not specify any particular problem, he simply lays the general principle of conflict before them. If salvation does not banish the old habits of the unconverted life, what will? Let it be emphasized, however, that salvation does banish them, as we have proved times without number in the lives of so many Christians. "The unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9). "How shall we that are dead

to sin live any longer therein?" (Rom. 6:2). "Sin shall not have dominion over you" (Rom. 6:14).

It is not without significance that, according to Exodus 12:14-20, the Feast of Unleavened Bread was to start immediately after the Passover. No time interval was to intervene. In the practical teaching based on this in the New Testament, 1 Cor. 5:6-8, it is clear that there is to be no time elapse between conversion and a change of life. Indeed, in all cases where the conviction of sin is real (and there is no salvation without this), the person has begun to hate his sins and longs to be rid of them, even prior to conversion. In practice, also, in the young convert, there is a sensitiveness about sin that is not always so evident in Christians of longer standing. Young converts are keen to learn the truth of God; they relish it and come back for more. There is absolutely no need for us to attempt by fleshly wisdom to tone down the Word of God to make it more palatable to young converts.

The Scriptures do not suggest that Christians may live for a time in sin after their conversion, see Gal. 5:24. Those who have not crucified the flesh with its affections and lusts do not, according to the simple reading of the verse, belong to Christ at all. The Christian has two natures but to strengthen him in the conflict he has the Fatherly care and discipline of God, the priestly ministry of Christ and the power and energy of the indwelling of the Holy Spirit. The truth of Romans 7 which displays sin originating in the flesh, in which the law is powerless to help, must be balanced by the truth of Romans 8 which indicates the source of the Christian's power to live a godly, consistent life.

It is abundantly clear that God works in a believer, beginning at conversion and continuing throughout his life (Phil. 1:6; 2:13; Heb. 13:21), while it is equally true that Satan works in the unregenerate (Eph. 2:2). The evidence of both workings is seen in the lives of the two classes. There need not be the slightest confusion.

SHIELDS OF BRASS

Wm. Williams

"So Shishak king of Egypt came up against Jerusalem . . . He carried away also the shields of gold which Solomon had made; instead of which King Rehoboam made shields of brass" (2 Chron. 12:9). The things which were written of old time were written for our learning. This incident is a historical fact, but we can give it a spiritual application. The three hundred shields of gold were made when Solomon was at the height of his glory. But sin came in and that wisest of men died away from God, carried away by lewd women

and he even fell into gross and inexcusable idolatry. This shows us that wisdom however great, and knowledge however profound, will not in itself preserve a man. His son, Rehoboam, repeated the folly of his father and saw the handwriting on the glorious temple, "Ichabod". He saw the golden shields taken away from the place where God had placed His Name, by the king of Egypt — a type of the devil.

Now instead of Rehoboam humbling himself and seeking the Lord, he dissimulated and kept up a vain show and replaced the shields of gold with shields of brass. How we hate to humble ourselves and confess that God is not with us. The golden shields were in Egypt, but he went through the ceremony as if all was well — as if God was in their midst.

Now let us look at the New Testament fulfillment of the shields of gold. "And when they had prayed the place was shaken where they were assembled together, and they were all filled with the Holy Ghost and spake the word of God with boldness. The multitude were of one heart and one soul . . . and with great power gave they witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:31-34). Now here are some of the "golden shields" of the triumphant days of the church. Let us look at them and see how we have miserably changed them for "shields of brass".

We would notice first the shield of "prayer". Those early Christians prayed and the place was shaken. One of our greatest weaknesses as individuals and assemblies is the loss of power in prayer. It is said that Luther prayed three hours every day. When we were in Edinburgh in 1954 we were taken to see John Knox's house. We saw the old bed in which he slept and we saw the tile bricks worn in concave hollows where that man of God prayed and God gave him power to resist the Romanist queen Mary, and save Scotland from the thrall-dom of the "mother of harlots". Dear David Livingstone exposed slavery, the "running sore of Africa". At the end of his last day on earth he prayed in his tent beside his camp bed while his men prepared the evening meal. They looked in to call him to supper but he was on his knees and they did not disturb him. They went back again and he was still kneeling. At last they drew near and found him dead! He went home to God on his knees, pleading for Africa.

There is something very vital lacking in our private and public prayers. They are so often largely made up of hackneyed phrases. A brother was telling us that the sects in Australia have a list of "Brethren Phrases" such as — "Lord be mouth, matter and wisdom to him" — "Let him be hid behind the cross", "Lord, restrain and constrain" and so on. At a prayer meeting in Puerto Cabello before the gospel meeting on Lord's Day evening an old navy man prayed —

"Lord help us tonight from the kitchen to the platform!" As we went out of the room I asked him why he prayed to the Lord about the kitchen as there would be no kitchen that night. "Well," he said, "I heard the preachers at the conference asking the Lord to give help from the kitchen to the platform and I liked the phrase and I tried to work it into my prayer tonight!" How often we are guilty of repeating expressions which are the mere talk of the lips — the glib utterances of a retentive memory. God breathed prayer may be short, jerky, inaudible groanings, which if they do not shake the building at least shake the sinner's conscience. We must confess as far as prayer is generally concerned we have traded the shields of gold as seen in Acts 4 for a much inferior metal — brass.

The second shield we would speak of is that expression — "And they were all filled with the Holy Ghost". Those Christians had been baptized into the one body — a sovereign act of God to which they Most of the time we refrain from even mentioning the Word of God in our daily conversation. We heed the devil's insinuation — "There is a time and place for religion." But Paul could write to Timothy — "Preach the Word: be instant in season and out of season" (2 Tim. 4:2). That means buy up the opportunities and seek to make opportunities. Give away a tract when you purchase anything. Do a little deed of kindness and have a tract always ready. Carry a Bible — a pocket size if possible — all the time. Read it at the noon hour. Get familiar with it and answer all questions and difficulties with a "Thus says the Bible". There are other precious shields but space forbids us naming more.

could neither add nor detract. But being filled with the Spirit is something we can share and experience as seen by what the Apostle says, "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit" (Eph. 5:18).

Now Christendom, especially Romanism, has robbed us of a number of perfectly scriptural words but because of their association with denominationalism we cannot use them in their biblical sense. We refer to such words as bishop, deacon, deaconess, etc. Also the extravagances of Pentecostalism have robbed us of the truth of being filled with the Spirit. Now there is but one baptism of the Spirit, but there can and ought to be many fillings of the Spirit. To be filled with the Holy Spirit is just to yield our new nature to Him so that He may control our tempers, actions, thoughts, service, prayers, and worship. There is nothing mystical or mysterious about it. It is the natural experience of a true child of God.

The third shield is — "They spake the word of God with boldness." Now we have surely substituted this shield for a shield of brass.

HOW GOD SAVED

E. G. Goff

It was a spring day in April 1889 when I was eighteen, that two men in a buggy drove up to our prairie farm house in North Dakota. "Here, lad," they called to me, "will you hold our horse while we go to the house to talk to your mother?"

After a few minutes one of them came out and asked me to put up the horse as they were going to stay. There was something about these men that was different from our usual visitors. When I went into the house they were sitting on the old wood box singing:

Numberless as the sands of the seashore,
Numberless as the sands of the shore;
Oh, what a sight 't will be!
When the ransomed host we see,
As numberless as the sands of the seashore.

Their powerful voices could be heard a quarter of a mile across the fields.

We had a garden croquet party planned for the young people that afternoon but I had lost all interest in it. There was unrest in my soul. For many months I had been longing to know my sins forgiven. These men, I thought, should be able to help me. The other boys and I got out our horses and rode around the country to tell the neighbours that two strange preachers had arrived who were going to have a meeting that night at our house.

That evening when the neighbours were gathered in the front room, John Grimason, a fiery man with sandy whiskers, stood up to preach. He read Proverbs 25:25—"As cold waters to a thirsty soul, so is good news from a far country."

"Why," I said, "that's what I've been wanting these past three years."

He spoke of God's living water, then of thirsty souls, and then of the good news from a far country. I listened intently; my soul was stirred; the Spirit of God was brooding over me. I had been trying to believe, but here was something different. Here was a gift to be received: "good news".

A few nights later one of the preachers asked me to read First John 5:10-12 to him — "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son . . . he that hath the Son hath life; and he that hath not the Son of God hath not life."

"Now," he said, "are you saved?"

I said, "No."

"Well then, you are making God a liar."

That was all he said, and that was enough. I went up the old back stairs to bed. Every step seemed to shout out: "*Making God a liar.*" I had always said my prayers, but I thought what is the good of praying and making God a *liar*? I tumbled into bed, and as I lay there I said to myself, "I've tried to be saved, and I've tried to believe, and I'm not going to try any more. I'm lost! I'm *lost*." It seemed, verily, as if I were sinking down into hell.

Then at that moment the Spirit of God revealed Christ to me. I almost shouted, "Why, He died in my place! I'm saved. I'm *saved*." It seemed as if He lifted me up and put my feet on the Rock. Immediately I jumped out of bed, fell on my knees and thanked God for saving me.

Next morning I began to ask myself, "What happened last night? — why, I'm saved!" I felt myself all over to see if I were real. Out of bed I jumped and knelt down to thank God again for saving me. I went down stairs not knowing just what to say. I sat down on the wood box by the stove. My mother came over, took a look at me and said, "My boy, I believe you are saved."

"Yes, mother, I got saved last night," I said.

She rushed off through the house calling, "Come! See my boy. He says he's saved."

When Mr. Grimason came, he said to me in his abrupt way, "You saved?"

"Yes," I said, "I got saved last night."

"HE THAT HATH THE SON HATH LIFE."

That was May 5, 1889, some sixty-four years ago (now seventy years), and it is the same today. I still have the Son. Christ is in me "the hope of glory".

Friend, is your soul saved or are you still in your sins?

"Dost thou believe on the Son of God?" (John 9:35).

(The notice of Mr. Goff's homecall is included in this month's list of deaths.)

READY RECKONERS God's Reckonings

W. E. Vine

When God promised Abraham that he should have a son and a numerous seed, "he believed in the Lord, and He counted it to him for righteousness." (Gen. 15:6).

There are three great words of Scripture here which occur for the first time, "believed", "counted", "righteousness". The importance of this is seen in the fact that this statement is quoted three times in the N.T., and each stresses one of the three words respectively. Gal. 3:6 lays stress on the word "believed", for there the

Apostle is dealing with the subject of faith. Rom. 4:18 lays stress on "counted", or "reckoned" (the word for reckoned, variously translated in that chapter, occurs eleven times, and "reckoned" is a preferable rendering to "imputed"). James 2:23 lays stress on "righteousness", for that is the point of the argument in the passage.

God's way of reckoning is specially prominent in Rom. 4. His reckoning is a matter of grace, and not of debt (v. 17). That is from the Divine standpoint; from the human His reckoning is on the ground of faith (v. 5). National conditions are set aside, for the reckoning was made for Abraham while he was yet in uncircumcision (vers. 9-18).

What gave God pleasure in reckoning Abraham's faith for righteousness was that, while he took into consideration the human impossibility of his having a child, and did not simply ignore the natural circumstances, yet he believed God. "Without being weakened in faith, he considered his own body now as good as dead (he being about 100 years old) and the deadness of Sarah's womb" (R.V.); but he turned from the realization of these natural circumstances to accept the word of God. "Yea, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God." Hence the Divine ready reckoning is put to His account for righteousness.

That is what faith does — it faces the impossible, but relies on God's word.

"Faith cannot be unanswered;
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails beneath the loudest thunder-shock.
She knows Omnipotence has heard her prayer;
And cries, It shall be done, sometime, somewhere."

The Believer's Reckoning

God's reckoning, then, is a matter of grace. In response to this we are called upon to a ready reckoning concerning ourselves, and that in a twofold way. As Christ died unto sin once for all, and lives unto God, "even so reckon ye also yourselves to be dead indeed unto sin but alive unto God in Christ Jesus" (Rom. 6:11).

Since what we are to reckon is a matter of Divine revelation to us, it is necessarily likewise a matter of faith on our part, governing our conscience and will. It constitutes the believer's whole attitude toward sin. Whenever our former self seeks to exercise its power, we are to reckon ourselves as corpses, as those who have been crucified with Christ. On the contrary, our whole being with all its

powers is to be set toward God, and used in devotion to Christ and His service. The phrase is, "In Christ Jesus", as in the R.V. This expresses the believer's spiritual identification with Christ.

There is another kind of reckoning mentioned in this Epistle. It concerns "the sufferings of this little while." The Apostle says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to usward" (8:18). This reckoning is mentioned as a reason for suffering for Christ. It is not an expression of opinion, or a supposition, nor is it a mere calculation. It conveys a considered judgment, and an assurance. The word *axios*, "worthy", was used originally of drawing down a scale; hence it had to do with weights, and so of that which is of value. Sufferings are of no weight in comparison with glory. The balance is all in favour of the latter — the other scale will go up.

May we, then, glory in suffering with Christ, and be His ready reckoners in anticipation of the rapidly approaching revelation of His glory and its effects upon us.

FURTHER THOUGHTS ON GUIDANCE

Mervyn Paul

As was noted last month (re Matt. 12:14-21), the Lord Jesus had the three common elements of guidance before Him (as a Man) which required that He should make a change in the course He had been following. The counsels of the Lord (verses 18-21) were both a notice of need and His directive authority for acting. Finally, the closing of the door to His Messiah ministry (no further opened way, vs. 14) completed the series. GOD'S TIME TO ACT (the fulness of the time) had come.

In cases where we find ourselves in a situation where we are closed out of the usual course of our daily life, the question I have heard most often has been, "Well, what am I supposed to do now?"

Well, as a clear example of the way the Lord usually guides His people see 1 Sam. 16:1-13. First of all there is the need (a king), vs. 1. Next, the opened way, vs. 2. The final directive, vs. 12. But let us notice the additional details in vs. 3. To Samuel the Lord gave His spoken Word, "And call Jesse to the sacrifice." This word, with those of vs. 2, was the only directive given to him at that time. "And I will show thee what thou shalt do" — further directions would be given as they should be needed. "And thou shalt anoint unto Me him whom I name unto thee" — thus God stressed His purpose (the need) but required him to depend on Himself for further directions respecting the carrying out of that purpose. *He was not given*

a blue print of the Divine plan, then told to go ahead and put it into effect. Instead, it was to be **ONE STEP AT A TIME.**

Now in this example (one of many) observe that the whole thing began with the Lord and was in no sense the product of the prophet's exercise. (In the Bible, exercise may serve to draw attention to a need, but never is set forth as a directive from God, which commonly comes to us only from His Word). Samuel's mourning for the rejected Saul resulted in his being directed to betake himself to Bethlehem, to call Jesse and his sons to a sacrifice. To use a common expression, that much was laid on his door step. Now Eccl. 9:10 counsels us, "Whatsoever thy hand findeth to do, do it with thy might . . ." Again, Solomon prayed that the Lord would maintain the cause of His people "the thing of a day in its day" (Newberry, et al: 1 Kings 8:59b); that is to say, that God would stand by them as they attended to whatever daily duties were laid to their hands. *Thus, such "things of a day" were regarded as features of God's will for them and so were suited to His blessing.* (Contrast the cases of many of us who long so earnestly for some "lucky break" that will make Life more to our liking!) the answer then, to the question, "But what will I do next?" is simply:

- Lay the matter out before the Lord;
- Do whatever He may be pleased "to lay on your door step" whether or not pleasant, disagreeable or trivial, remembering Col. 3:23-24. (The old Anglo-Saxon motto phrased it, "Doe the nexte thyng"). Eccl. 9:10 is your directive, and if there be an opened way to the doing of it, then the finding of it by your hand proves the need.
- Then leave it entirely to Himself to give you any further direction required as, and when, He may see fit, from His Word. ("Tried and proved"). Remember He is the Living and Almighty God, while we are only as maggots (Job 25:6, Newberry) before Him. If He cannot manage our little affairs, which He has promised to do (Prov. 3:5-6), what hope have we?

But what about Bible directives? It seems almost beyond belief to not a few Christians to hear me insisting (on the authority of 2 Pet. 1:3, for example) that there is something in the Word to counsel us on even the trivial matters of our daily lives. True enough, I may not know where to find such verses, but does that matter? A great many times in the years gone by the Lord has seen fit to call my attention, in one way or another, to directives that I didn't recall having ever read before. So the fact that we don't know where to

find such verses does not prove either that they are not there, nor that the Lord cannot find ways and means to call our attention to them *if we will patiently wait for His counsel*. ("Tried and proved").

Wait patiently for His counsel . . . ah! There's the rub! For the thing to be decided is not, "Is there anything in the Bible about this?" but, "Do I desire His counsel sufficiently to pray for it, AND TO REFUSE TO TAKE ONE STEP UNTIL I GET IT?" (Consider Psalms 25:9; 73:24; Luke 11:9) The Devil will urge upon us good solid reasons for being in a hurry to get the thing settled, or done — just as he did when he tempted the Lord in the wilderness. And our own impatient flesh will be all too ready to agree with him, most likely; but Psalm 40:1 is a good weapon to keep handy. David knew the value of waiting for God to act first even if there were times when David acted first, then tried to gain the Lord's consent later. But all too often, like the famine-wearied king in 2 Kings 6:33, our rebellious hearts cry out, "What, should I wait for the Lord any longer?" and are ready, figuratively, to slay His prophet at the very time (the fulness of the time) when both the Lord's directives and an abundance of supplies at bargain prices are nearing the gates of our Samaria!

D. L. Moody used to tell of an old Scottish missionary named Dr. Duff, who went to India and burned out his life in twenty-five years of arduous labour in his zeal for the lost and perishing. When he returned he spoke to a large company pleading for missionaries to go to India with the Gospel. As he spoke, he fell fainting to the floor and was carried out. When he revived he insisted upon being taken back to finish his address, in spite of the protests of those who were caring for him. Moody said: "They brought the white-haired man into the Assembly Hall, and, as he appeared at the door, every person sprang to his feet while tears flowed freely as they looked upon the grand old veteran. With trembling voice he said, 'Fathers and mothers of Scotland, is it true that you have no more sons to send to India to work for the Lord Jesus Christ? You have money in the bank but where are the labourers who shall go into the field? When the Queen wants men to volunteer for her army in India, you freely give your sons. You do not talk about them losing their health and about the trying climate. But when the Lord Jesus is calling for labourers, Scotland is saying: We have no more sons to give. If this is true, although I have lost my health in that land, I will go back to the shores of the Ganges and there lay down my life as a witness for the Son of God that they may see that there is one old Scotsman who is willing to die for them.'"

NOTES ON NEW TESTAMENT WORDS

Hector Alves

II. PREDESTINATION

The words "predestinate" and "predestinated" are found only four times in the New Testament; Rom. 8:29, 30; Eph. 1:5, 11. In two other places the same Greek word is translated otherwise; in Acts 4:28 it is rendered "determined"; and in 1 Cor. 2:7 it is "ordained". The meaning of predestinate is "to determine beforehand".

Predestination is a subject which has been explored by the greatest of intellects from the time that commentaries began to be written. Paul writes very definitely on the subject and so we must not go beyond that which God has revealed to us. In not one of the above passages do we find the matter of predestination addressed to any but the children of God. There is no message of predestination for the unsaved; this doctrine is not found in the gospel of the grace of God. Nowhere in the Scriptures do we read of any who were predestinated to be lost. The question arises, What about Judas? In Acts 1:25, we read, "Judas by transgression fell"; not by predestination. Concerning the passages where we find predestination, the one in Acts 4:28 refers to our Lord Jesus Christ; the other five refer to believers in the Lord Jesus Christ.

Acts 4:28. "For to do whatsoever Thy hand and Thy counsel determined before (predestinated) to be done."

Peter is here witnessing before the rulers and elders and scribes at Jerusalem. He tells them that God determined beforehand the means by which His "holy child Jesus" should suffer and die. He tells them that they had carried out exactly that which God had determined from eternity. The will and plan of God had been performed by their wicked hands. All was predetermined by God, but it in no wise cleared them from the responsibility and guilt attached to such a crime. The Gentiles also had a share in it.

Romans 8:29, 30. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son," etc. "Moreover whom He did predestinate, them He also called," etc. Here we have God's eternal purpose for every believer in the Lord Jesus Christ. "As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49). God's desire is that we should be like His own Son, and that will take place when He comes for us. "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." At His coming He shall change the body of our humiliation that it may be conformed to the body of His glory. This is an absolute

certainty and only awaits the time of its realization. But, although we are predestinated to be conformed to the image of His Son, and although we will not be fully conformed to that image until He comes, yet the process should be going on now. "But we all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory" (2 Cor. 3:18, R.V.). This moral transformation can take place in us here while we behold the moral glory of our Lord Jesus Christ.

Ephesians 1:4, 5. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."

Here we have the destiny which God marked out beforehand for every believer in the Lord Jesus Christ. At the present time we are "holy and without blame before Him", because His love has "Made us accepted in the Beloved One" (verse 6, Roth. Wey. Syr., etc.). There is a question in the minds of many concerning the punctuation at the end of verse 4; whether the colon should be placed after the word "him", or at the end of the verse as in the Authorized Version. In other words, whether "in love" modifies "holy and without blame", or modifies "having predestinated us". Some think the words "in love" should be retained in verse 4, as our version has it, thus making "holy and without blame before Him in love" the purpose of His having chosen us in Christ before the foundation of the world. But is it not true that "In love He has predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will"? One good translation, from the Greek text of Tischendorf, reads, "Having in love predestinated us for Himself to be adopted as sons through Jesus Christ." The context seems to favour this interpretation; either would be a true thought, and both could be kept in mind in the reading of this remarkable passage. It is good to think that in love He determined beforehand to place us before Him "as sons" (R.V.). He has made us sons, and His purpose is that we shall be one day like His Son, the Son of His love.

DON'T WASTE TIME

Even those who have a clear sense of their stewardship before God, as regards many other matters, do not grasp it very clearly as regards time. Many think little or nothing of wasted hours and days. Whole mornings, afternoons, and evenings are frittered away, yet cause them no bad conscience at all. Many who would never waste their money, waste their time without a thought.

THE EXCELLING GLORIES OF CHRIST

"Ephraim shall say, What have I to do any more with idols?
I have heard Him, and observed Him" (Hosea 14:8).

"I have heard Him, and observed Him," seen His beauty rich and rare,
Seen His majesty and glory, and His bliss beyond compare.

I have marked the angels bowing at His feet, a goodly throng,
Listened to the choirs of heaven praising Him with harp and song.

I have heard the voice that speaketh sweetest music to mine ear,
Words of power, and love, and mercy, Ah! none other half so dear.

I have known the secret purpose, dwelling in that heart of love,
To redeem His scattered members, join them to Himself above.

"What have I to do with idols," when such visions fill mine eye?
How be occupied with *shadows*, while the *substance* passes by?

Shine the moon's fair beams at noontide? Can the stars be seen by day?
Nay, beside excelling glories, lesser beauties fade away.

R.H.M.

PREACHING BY TURN

Nothing is a greater hindrance to the progress and fruitfulness of the Gospel work in an assembly than the too common notion that ALL who can "speak" should occupy the platform in rotation, irrespective of evangelistic gift or spiritual condition. In some places it evidently has to be allowed to keep the wheels in motion, and give those who would never be able to gather an audience to hear them anywhere, an opportunity to "exercise their gift". But we do not believe this to be according to the Word of God. Those whose only forte is to "preach away" the congregation and weary those who, from a sense of duty, come to the meetings, are allowed to "take the platform" for peace sake. Neither "one man ministry" nor "every man ministry" is according to God, but the recognition and acceptance of what gifts the Living Head has given, whether two talents or ten, with full opportunity and scope for their exercise. This is what the Word demands, and what all who profess to own His authority should aim at giving.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question. In Ruth chapter 4 verse 8 we read, "Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." Who drew off his shoe? Was it the kinsman, or Boaz?

Answer. According to the grammatical arrangement of the words the "he" would apply to the last mentioned person, Boaz. There are some who believe it was Boaz who drew off his shoe, and we have so applied it in ministry with a purpose in view. However, if it was the near kinsman who drew off his shoe, there is something important to learn from this; it gave Boaz the legal right to redeem. The taking off of his shoe put the kinsman in the place of a servant; a servant walked barefoot. Handing the shoe to Boaz would put him in the place of a son, and an heir. (See Luke 15:22). In several places where the shoe is mentioned in Scripture it is connected with inheritance. When the unnamed near kinsman took off his shoe he, so to speak, forfeited his right to walk on or to take possession of the field of Elimelech. The shoe transferred to Boaz in the presence of the ten witnesses became the deed to the inheritance. The gate was the place where contracts were made legal. The procedure in Ruth 4:1-12 is equivalent to that done in our day when a Notary Public attaches his seal to a document in the transfer of property from one person to another. The servant takes off his shoe, (See Exodus 3:5). The son puts on the shoe, (See Luke 15:22).

Question. Because a young man has been commended to the Lord's work to pioneer in the gospel, does that mean he is qualified to take part frequently and at length in our Conference Meetings?

Answer. A letter commending a young man to go into new places to preach the gospel is not a passport to the platform at a Conference where the Word of God is ministered to the Lord's people. We all know that one man ministry is not of God; but neither is obtrusive ministry; that is, unqualified men thrusting themselves forward because they think it is their turn to get on the platform. There is no such thing as "my turn" in the leading of the Holy Spirit; too often the time is occupied by those who cannot speak to edification, and those who can are shut out. The young man above referred to may have a message from God just as any other brother might, and he is not to be barred or hindered from giving that message. The fear of God, and a sensitiveness to the leading of the Holy Spirit will go far to making Conference Meetings profitable. Saints will then be edified, and less likely to leave the meetings cast down and with the feeling that they got nothing for the heart, soul, and conscience. It is the responsibility of the brethren who have convened the Confer-

ence to use scriptural means to regulate this sort of thing. (See 1 Cor. 14:26, last clause).

Question. I understand from the Darby Translation and others also, that the definite article "the" should be left out in 1 Thess. 4:17, and that we are going to be "caught up together in clouds", that is, clouds of saints, "to meet the Lord in the air".

Answer. To read into this verse "clouds of saints", seems to me a fanciful interpretation. That would imply separate groups of saints. Unless one is a thorough Greek scholar it is just as well to leave the "article" alone, and not to dogmatize about this verse; just read it as it is found in the Bible. "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."

—H.A.

THYSELF AND THE DOCTRINE

In order to be of any real service to others, I must be right with God myself. If I would hold fast the doctrine of the Lord in its integrity, in a day when much of it is being set aside, it is of the utmost importance that my own soul be in a right condition. Hence the force of the apostle's word, "Take heed unto thyself and the doctrine" (1 Tim. 4:16). The doctrine of the Lord in the hands of an unspiritual man, will share the same fate, sooner or later, as the ark of God did when in the custody of Hophni and Phinehas, Eli's godless sons. It was taken from them, and became a captive in the land of the enemies of the Lord. (See 1 Sam. 2:12; 4:4, 11). The truth can only be held fast aright and used in a way worthy of God, for the blessing of others, when it is guarded by the indwelling Spirit of God, and held fast in faith and love which is in Christ Jesus (2 Tim. 1:13, 14).

WITH CHRIST

FOREST GROVE, ORE.—On July 18th, our esteemed brother in the Lord, Mr. E. G. Goff, departed to be with Christ in his 88th year. The account of his conversion at 17 will be found elsewhere in this issue. For over 70 years he was in assembly fellowship, first in Beaulieu, N.D., and, since 1902 at Forest Grove. Brother Goff was a real student of the Scriptures and his whole interests were in the assembly of which he was a true shepherd and pastor. The company gathered at the funeral paid tribute to the esteem and respect with which he was held by saved and unsaved. Hector Alves preached the Word of God at the funeral to the Lord's people and the unconverted.

BERRY MILLS, N.B.—J. Blackwood and T. Wilkie are preaching the Gospel in this new place in a tent with fairly good attendance and two have professed to be saved.

INVERNESS, P.E.I.—Albert Ramsay and Robert McIlwaine are being encouraged with good interest and attendance in this new place. The former preaches nightly and works through the day making a house livable for a widowed sister in fellowship. The latter preaches nightly with his arm in a cast, — broken as a result of a fall. (This is labour indeed).

WOLFVILLE, N.S.—L. K. McIlwaine and J. McCracken moved the tent closer to Wolfville and the interest continues. A number have been stripped of empty professions whom it is hoped will soon be saved.

WAKON, IOWA.—L. Brandt and H. Wahl have had several weeks tent meetings with some blessing. P. Elliott and E. McCullough continue at Union, Ia., W. Warke and E. Jamison are preaching near Mason City, and L. DeBuhr and Clarke are in S. Dakota. S. Hamilton and C. Yost tried house meetings in a new place called Lime Ridge but could not get an interest. S. Hamilton and S. Mick are under canvas in another new place called Livingston, sowing the good seed of the Word.

BARRE, VERMONT—S. J. Rea and W. Gustafson are preaching the Gospel in a rented hall 20 miles from Woodbury. There is some interest and the district has been covered with tracts.

GARNAVILLO, IA.—J. Gray had ministry meetings and then went to Stout and Hitesville. G. McKinley visited La Crosse, Manchester and Garnavillo.

LONG BRANCH, N.J.—Our dear brother Frank Pizzulli is slowly improving from his serious operation and illness but is not yet able for much. He appreciates the prayers of the Lord's people.

NORTHERN IRELAND

Bren. Lytle and McShane are in tent work near Lurgan. H. Paisley and J. Milne have seen a large number profess to be saved at Coleraine. Bren. McCann and Lytle saw some blessing in Monaghan — a hard place. The conferences at the holiday time were good, especially the one at Ballybollen.

CONFERENCES

ARLINGTON, WASH.—"We purpose, D.V., having our annual Labor Day Conference as usual on Sept. 5, 6 and 7. Corr. Arthur S. Colburn, 314 N. French Ave., Arlington, Wash."

HITESVILLE, IOWA—The conference will be held, D.V., Sept. 19 and 20, preceded by a prayer meeting Sept. 18. Corr. George L. Frey, Aplington, Ia.

ARNSTEIN, ONT.—The annual conference will be held, D.V., on Sept. 18, 19 and 20, with a prayer meeting on Sept. 17. Meetings at usual hours. Ministering brethren who teach and walk in the old paths are welcome. Corr. Emil Culin, Arnstein, Ont.

ST. THOMAS, ONT.—The annual conference will, D.V., commence with a prayer meeting in the Gospel Hall, 3½ Erie St., Oct. 10th at 7.30 p.m., Lord's Day and Monday in the Arthur Voaden School on Flora St. B. of B. at 10 a.m. The Lord's servants walking in the old paths and teaching the same will be welcomed in ministry. Corr. Frank H. Woods, 94 Manitoba St., St. Thomas, Ont.

MANCHESTER, IA.—Conference will be held, D.V., on Oct. 3 and 4 with a prayer meeting on Oct. 2. Corr. Dan Lubben, 505 E. Butler St., Manchester, Ia.

CREEMORE, ONT.—The joint Creemore-Strongville conference will be held with a prayer-meeting Oct. 10 at 7.30 p.m., and on Oct. 11 at 10.30, (B. of B.) 2.30 and 7.30 p.m., and at the same hours on Oct. 12. Corr. H. J. Clark, Box 136, New Lowell, Ont.

WITH CHRIST

AKRON, OHIO—Our dear sister, Mrs. Mary C. McIlmoyle went home on July 23rd in her 80th year. She was saved 30 years ago and is survived by her husband and three daughters.

TORONTO, ONT.—Our dear brother, Herb Markle, (brother of Vern Markle of Cuba) was called home on August 2nd, aged 48 years.

A month before, while on vacation, he and five others from the Eglinton Ave. assembly were travelling to Parry Sound to "remember the Lord" when their car was struck head on. All were rendered unconscious and taken to hospital, but brother Markle was the most seriously injured. Much prayer went up for them but the Lord chose to take our brother home. He was saved in Barrie as a lad and in later years was gathered out, first in the Pape Ave. assembly and then in Eglinton Ave. at the commencement of that assembly. Our dear brother had a fine testimony in the business world as well as among the saints. The funeral was a very large one and over 350 listened to the Word preached.

MAIDSTONE, SASK.—On July 23rd, our dear brother Robert Higgins, at the age of 84, passed into the Lord's presence. His wife (who pre-deceased him last January), and he, came from an assembly in Glasgow, Scotland. The funeral services were conducted by Henry de Graaf.

PETERBOROUGH, ONT.—Mrs. Annie Owen passed away to be with Christ on July 14th, after a lengthy illness. She was saved over 45 years ago in Belfast, N. Ireland, and gathered to the Lord's Name. She later lived in Montreal for 18 years and was in Ogilvy Ave. Assembly, and for the past 16 years was in Peterborough. Her son-in-law, James Blackwood, spoke a faithful word to those gathered at the funeral.

WESTHILL, ONT.—Our brother in Christ, John H. Bowbrick went home on August 1st at the age of 77 years. He was saved over fifty-five years ago in Bracebridge and later gathered out in the Broadview Ave. assembly. He was in Birchcliff assembly until the formation of the new gathering at Westhill in which he took a great interest. He had a wide family connection with children, grandchildren and great grandchildren. A. W. Joyce preached the Word of God to saved and unsaved.

CHICAGO, ILL.—The assembly at 86th Street has lost two more of its older sisters within a few weeks of each other. Both were in fellowship about 40 years: Mrs. W. G. Dunnett on May 29th (sister-in-law of Dan Dunnett, servant of the Lord) and Mrs. George Bernard on June 9th (niece by marriage of the late John Bernard, servant of the Lord). Many missionaries will miss the letters of encouragement which Mrs. Bernard loved to write.

FOREST, ONT.—On July 23rd, our beloved brother, Colin Johnson, was called into the presence of the Lord in his 79th year. He was saved 60 years ago — among the last of those saved through the ministry of Donald Munro, who was the first to bring the Gospel and the truth to that part of the country. At the time of her husband's death, Mrs. Colin Johnson was lying unconscious as the result of a stroke and she joined her husband above on July 27th. They were given to hospitality and a large company gathered at the funerals which were taken by W. J. Pell.

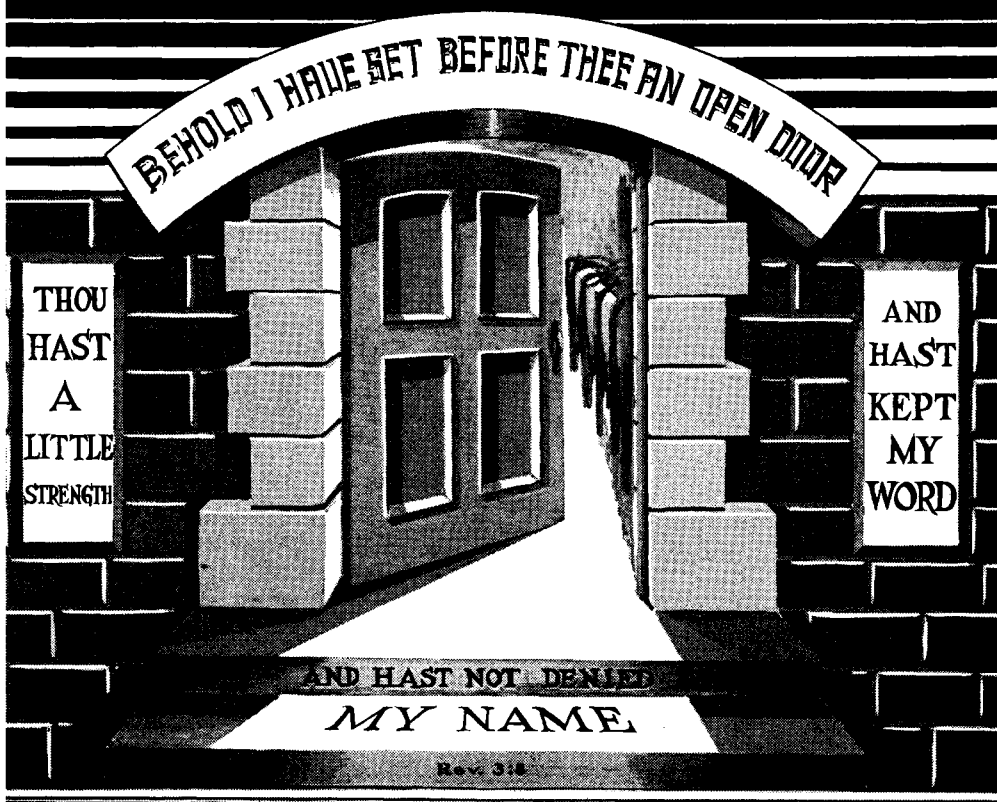
FROSTBURG, MD.—On June 21st our dear sister, Mrs. Minnie M. Dunn departed after an illness of two years. She was loved by all and was of a gentle and kind disposition. The funeral, which was largely attended, was taken by George Graham.

ANNALONG, NORTHERN IRELAND.—We have received, without detail, word of the homecall of our sister Miss Annie McCracken, who has been in failing health for some time. She is a sister of Mrs. J. B. McMullen and lived for some years in Toronto, Ont.

BALLYSHIEL, N.I.—Our brother, Robert Hamilton, passed away on July 15th, aged 51. He was saved 33 years ago through the preaching of Bren. W. McCracken and T. McKelvey, and has been associated with Ballyshiel assembly from its commencement. His interest in the testimony, kindness and humility of mind endeared him to all who knew him. His funeral, one of the largest in this district in years, was shared by J. Thompson and T. McKelvey, and at the graveside by E. Allen and A. McShane.

SPRINGFIELD, MASS.—Our beloved sister, Paula Meier, went home on June 20, aged 52. She was saved at 16 and in fellowship in the assembly here for many years. Clay Fite spoke to a very large gathering at the funeral.

TRUTH and TIDINGS



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VALLEYFIELD, QUE.—B. Grainger is endeavouring to purchase a lot here in view of building a hall. Also at Farnham a choice lot has been obtained — the assembly has been meeting in a house. A woman professed quite recently while brother Grainger was preaching in Farnham. Four were baptized in Valleyfield on Aug. 30th with a good crowd of people looking on.

THE ROMAN CENTURION

A. W. Joyce

Last month, we noticed five outstanding things about the Roman centurion of Luke, chapter 7. Let us notice particularly his language in verse 8 and then apply it to the Lord and His people. "I *also* am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." The iron discipline of the Roman army resulted in a succession of victories which had raised the empire of Rome to a pinnacle of power that had never been equalled before. When a centurion received his orders from the commander-in-chief there was obedience without question. When in turn the centurion passed on the orders to his troops there was immediate obedience.

"Theirs not to reason why,
Theirs but to do or die."

Our blessed Lord, Whom we noticed as the Perfect Servant of the Father, Who rendered absolute obedience and subjection to God, is now in the place of highest authority over His redeemed people who profess to own Him as Lord. His present rule over His own is not a rule of iron, but one of infinite love and grace. Who would dare to suggest that He has less authority over the lives and persons of His people than the centurion had over his soldiers and servants. However, it is one thing to acknowledge this in theory, but do we actually put this into practice in our lives day by day? How glad we are that we ever heard and obeyed the "COME" of the Gospel: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Obedience to the Gospel call has brought nothing but blessing in our lives, but are we satisfied with the blessings of the Gospel and forgetful of the obligations resulting from them?

The centurion said, "Go, and he goeth." The Lord Jesus told in the parable of Matt. 21 of the call, "Son, GO work today in my vineyard, He answered and said, I will not." Have we heard our Master and Lord, Who gives "to every man his work", say to us "GO work today in my vineyard"? Have we said like the son, "I will not"? If so, may we like that son repent of our disobedience.

The soldiers of Rome rendered implicit obedience. They did not obey their officer's commands when it suited them to do so or when the order given did not interfere with their own desires or plans. In fact the order might completely change the pattern of their lives, it might mean to march hundreds of miles from home, it might entail privations, dangers, sickness, wounds in battle or even death itself — but the order was obeyed.

Have we heard our Heavenly Commander and Lord say, "Come"? He calls ALL whom He has redeemed from every yoke with this godless world saying, "COME out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). Have we rendered unquestioned obedience to this command, no matter what the cost or inconvenience to ourselves? Have we, as some, tossed this over our shoulder with the excuse, "That was only for the Corinthians to bring them out of heathendom"? There is not a plain command from God to saint or sinner but has been watered down and explained away by the sophistry of Satan, to the eternal loss of reward for the former and the eternal loss of the soul in the lake of fire to the latter.

Have we heard our Leader call, "Follow Me, (Come ye after Me, R.V.), and I will make you fishers of men"? Every one of us may be soul-winners in our own sphere, but there are conditions that must be fulfilled. We must obey the "COME" of the Great Soul-winner that will bring us into close association with Himself. It will involve self-denial, for He said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). But what a reward is that of the successful soul-winner! There is great joy now, and then there is the "Crown of rejoicing" forevermore (1 Thess. 2:19).

"Go, and he goeth," said the centurion of his soldier. Do we respond in loving obedience to the Word, "GO forth therefore unto Him, without the camp, bearing His reproach"? (Heb. 13:13). Have we renounced all human names whether of godly men, Luther, Calvin, Wesley, etc., or scriptural doctrines, episcopacy (overseership), presbytery (Elderhip), baptism, etc., which have divided God's people and displaced the ONE NAME unto Whom we should gather? (see Matt. 18:20).

Perhaps some who read this paper have been gifted by the Risen Head to preach the Gospel. Your personal lives before the assembly and the world have been consistent. Though you recognize the need and have been exercised about your path, yet you hesitate about "launching forth into the deep". Your Master did not hesitate or turn from the path of suffering when He went all the way to Calvary to suffer and bleed and die to purchase you for His own. Is He saying to you, "GO"? "GO ye unto all the world, and preach the Gospel" (Mark 16:15). The early disciples, "left all, and followed Him."

"DO this, and he doeth it," said the centurion of his servant. In the very night of our Lord's betrayal, just prior to His crucifixion, "He took bread and gave thanks . . . likewise also the cup" and thus was instituted that most precious memorial feast. He said, "This

DO in remembrance of Me." Do we carry out this command in the Lord's place, where He has chosen to put His name, on the first day of the week? If so, are we doing it with a growing appreciation of the Person of Whom these memorials speak, and of the work He accomplished when from His wounded body flowed forth the sin-cleansing blood? Is this command being relegated into a place of lesser importance by the time being absorbed in the ministry of the Word?

When our life work is ended and we stand at the judgment seat of Christ, what report will our Lord have to give of us? Will He have to say: "I said, GO, but he failed to obey Me, he did not GO. I said, COME but he did not respond to the call of discipleship. I said, DO THIS, but he was too busy doing something else. The crown that might have been his, I will have to give to another?" May it not be so. May we recognize increasingly that we are men under authority and all that we are and have belongs to our Lord Jesus Christ.

THE SERVANT OF THE LORD

"It is enough that the servant be as His Master" (Matt. 10:25).

"Unknown"! the world esteems it folly, to tread this lonely way,
And hurls its coarsest jests and taunts unholy
Against him day by day.

"Unknown"! for even saints and brethren look on with cold surprise;
And early friends with whom we took sweet counsel,
Pass with averted eyes.!

Yet 'tis the path unerring wisdom chooseth, that perfect love hath
planned,
In which the servant shares the Master's presence,
Is guided by His hand.

"Well known"! in heaven, their native country are all Christ's follow-
ers fair,
And soon 'mid wondering hosts in endless glory,
Their God will own them there.

Enough that they be as their Master, that His reproach they bear;
Content to wait till Christ shall call them upward,
His glory-home to share.

If you won't be a worker, don't be a grumbler.

THE REASON WHY

G. G. Johnston

Why not share in the religious activities of the denominations about us?

Every Christian should be concerned about doing what is pleasing to his Lord. There may be no lack of arguments and excuses for mixing with others in their religious doings, and at first some of these excuses may seem feasible. Are not those denominations evangelical in doctrine? And, are there not some there, perhaps many, who are genuinely converted, and who manifest love to Christ? Are they not zealous for the salvation of others? Then, what harm could there be in sharing with them in some things, if not in all?

Firstly, how is it that there are Christians who gather in no other name but that of our Lord Jesus Christ, and refuse to accept any other name? They have heard the simple Gospel and have believed in Christ who died to save them. From the Word of God, they have seen that they should be baptized as believers, and that they should gather together to help each other spiritually, and to be a testimony for Christ in a lost world. But, what name should they use? By searching the Scriptures, they have seen that the early Christians were not divided into separate groups, with a different name to distinguish each group. Rather, they gathered unto the Lord, under no name but His. "For where two or three are gathered together *in My name*, there am I in the midst of them." (Matt. 18:20). Counting upon that precious promise, they were gathered by the Spirit unto Christ their Centre.

Among such, we find not a few today who, up to a certain time in their life, belonged to one or other of those denominations. Because the doctrines and practices of those sects were not in accordance with the Word of God, they left them to gather with their brethren in the name of the Lord Jesus. Would the return of any of us to share, to any degree, in the activities of such denominations not seem to mock the devotion of such persons?

But, why are there so many so-called denominations of Christians? This evil began in the church at Corinth. In chapter one, the apostle Paul comments favourably on certain virtues in evidence in that assembly of believers, but before that chapter is finished he complains about "strifes and divisions" which had cropped up among them. In time, the evil was openly manifested in their midst and elsewhere, until today there is no end to the number of sects and denominations, each pretending to be the true church.

"Yes," says someone, "but is it not a fact that today all is in ruin and disorder, so that each one must do what seems to him best?" Certainly not. The true pattern *has not been lost*, and we are able

to turn to the Scriptures to find there the expressed will of God for the Church while it remains upon the earth. If able to find other sincere believers, who are willing to abide by the Word of God, and not invent another rule of conduct beside that Word, even two or three thus gathered by Him may count upon His divine presence. And, what a joy to gather around Him, free to be guided by the Holy Spirit of God, without the graveclothes of human arrangement!

He who is exercised in building up a testimony of this character to the precious name of the Lord will have the satisfaction of knowing that he is building something that is pleasing to Him. To share, whether little or much, in the activities of sectarian denominations would be to build up a thing so often spoken against in the Word.

In order to properly understand this, it is necessary to grasp the fact that an assembly of believers gathered in the name of the Lord Jesus alone is more than another mission, belonging to "The Brethren". If there should exist a denomination called "The Brethren", it would be a sect like the rest. However, if some who are ignorant in this matter should thus speak of those who are gathered unto the Lord, that would not be the fault of those who thus gather. We must recognize as brethren all those who have been regenerated, as ourselves, by the Spirit of God, thus making us children of God. But we refuse the sectarian name, "The Brethren".

The disciples complained to the Lord that some walked not with them, though they performed miracles in His name, (Mark 9:40). He commanded they should not forbid them, but at the same time He did not say that they should leave Him to accompany them. Let us thank God for everyone who preaches Christ, even though it be of "envy and strife" (Phil. 1:15). Paul thanked God for them. It would be quite another thing to associate with them in that wherein they, in other ways, manifest opposition to the Lord.

WITH CHRIST

MERLIN, ONT.—On Aug. 13th, Harold James Johnson was called into the presence of the Lord in his 70th year. He was saved in meetings by F. Nugent and G. L. Shivas 20 years ago, and was received into the Merlin assembly. J. Govan conducted the funeral service.

HUNTSVILLE, ONT.—Our dear brother, Charles Cottrill, passed away suddenly on the night of August 18th. He was at the Bible reading that evening, went home, lay on the bed fully dressed and was found that way next morning. He was born near Orillia in 1881, saved at 13 while reading John 3:16 and has been in happy fellowship in Huntsville assembly. G. L. Shivas and J. Adams shared in the funeral services, which were largely attended.

THE LEARNED TONGUE

Wm. Williams

"The Lord God hath given me the tongue of the learned, that I may know how to speak a word in season to him that is weary" (Isa. 50:4). "The Lord giveth me an instructed tongue to know when it is proper to speak a word" (Sept. Version). Now looking at Isa. 50:6, there is no doubt but the inspired prophet was depicting the earthly life of the Lord Jesus when he used "the learned tongue" to speak to the weary and heavy laden. It is noticeable that the learning that the lawyer had in Luke 10:25 only led him to tempt the Lord Jesus. It was the learning that puffeth up acquired in Schools of men and Theological Seminaries. In contrast the "learned tongue" of the Lord Jesus was not acquired at the feet of Gamaliel or any other school of learning. He received his learning direct from God every morning. "He wakeneth mine ear to hear as the learned." He began His day with God and then in fellowship with the Father, Christ received all the grace and wisdom that would be needed for the day. What an example for us, if we would aspire to speak a word to the weary saint or the sleeping sinner during the day. The "LXX" gives "the instructed tongue" just to know when it is proper to speak and proper to keep silence. When Christ did speak the people had to say, "Never man spake like this man." Then when in the natural course we would have spoken, as when the enemies said that the Christ should come out of Bethlehem and not from Galilee, He said nothing. He did not tell them that actually He *was* born in Bethlehem.

The wise man said that "there is a time to speak and a time to refrain from speaking". How often we do the reverse! We fail to testify for the Lord when we should and we gossip about the failures of the saints and servants of the Lord when we should be silent.

"AND HE PUT FORTH HIS HAND AND TOUCHED HIM." Matt. 8:3. Here we have the Healing Hand of the blessed Lord. There are five prayers in this chapter, (Matt. 8). The Lord answered them all — even the prayer of the demons. When we ask people why they think that they are saved, sometimes they naively reply — "Because God answers all my prayers". Well now, He answered the Gergesenes prayer to depart from them. He answered the demon's prayer to get into the swine, so that getting all one's prayers answered is not in our opinion, a very safe guide.

We sometimes tell the people that we are glad that the Lord does not answer all our prayers or else our Christian life would have been wrecked.

Now the leper seemed to have no doubt about the Lord's power to heal him; he rather seemed to have doubted His willingness to do so. Notice his prayer. How short, simple and sincere it was! Then the Lord made contact with the unclean man. We have seen lepers in Egypt, and of all diseases, this seems to be the worst. It gradually eats away the exterior members, leaving the victim a living death.

The leper was a menace to society and he had to warn others from him by having a cloth over his mouth and to utter the pitiful wail, "Unclean! Unclean!" Likely no one had touched that leper for years. Now here was One Who not only touched him, but at the same time answered his plea with the words, "I will; be thou clean." He stretched forth that holy hand to touch the foul, loathsome creature. He was not defiled, but new life sprang into the veins of the hopeless leper.

We cannot heal as He healed, but we can stretch out the helping hand to a weary saint or to a degraded sinner. Can we not make contact with them and seek to impart to them something of the love and grace of our blessed Lord?

The Melting Look

"And Jesus turned and looked upon Peter. And Peter remembered the Word of the Lord, how He had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly" (Luke 22:61). The context shows us poor Peter at his worst. Had the Bible been a human production, this sad incident would surely have been omitted. But the dark background brings out the glorious grace of Christ. That look spoke volumes to Peter. It would remind him of Christ's warning and of his own false boasting. It convicted him of his cowardly denial of the Christ. He had been losing contact with his Master and Lord, and, after following Him afar off, he drew near to the world's fire to warm himself. How sad it is to see a cold Christian trying to warm himself at the flame of the ungodly. Of course in action he was already denying Christ and soon, three times over, he denied His Lord by word.

Now the devil had fulfilled the permissive will of the Lord and the arch-enemy could go no further. Peter was humbled and repentant and showed it by going out and weeping bitterly. We believe that the Lord restored him to His fellowship. Peter never forgot the lesson and his two epistles are among the richest legacies of the church.

Now, dear reader, have you been following "afar off"? Have you become more friendly with the world of late — say since your vacation? One has well said, "character is what a man does during his vacation". You are not happy! You are slipping and know not how to get back the "joy of the Lord" in your life! Let Him direct

that melting look at you and you will experience the double joy of forgiveness. Do not put it off. Remember He said, "I will come again", and He is coming,

'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis the heart that wept with Mary,
Can alone from idols draw.

CORRECTION

(We are very sorry that in last month's issue in the last part of Brother Williams' article, "Shields of Brass", the printers, after the final proof-reading, mixed up several lines. We are, therefore, putting this part in as it should have been.)

The second shield we would speak of is that expression — "And they were all filled with the Holy Ghost." Those Christians had been baptized into the one body — a sovereign act of God to which they could neither add nor detract. But being filled with the Spirit is something we can share and experience as seen by what the Apostle says, "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit" (Eph. 5:18).

Now Christendom, especially Romanism, has robbed us of a number of perfectly scriptural words, but, because of their association with denominationalism, we cannot use them in their biblical sense. We refer to such words as: bishop, deacon, deaconess, etc. Also the extravagances of Pentecostalism have robbed us of the truth of being filled with the Spirit. Now there is but one baptism of the Spirit, but there can be, and ought to be, many fillings of the Spirit. To be filled with the Holy Spirit is just to yield our new nature to Him so that He may control our tempers, actions, thoughts, service, prayers and worship. There is nothing mystical or mysterious about it. It is the natural experience of a true child of God.

The third shield is — "They spake the Word of God with boldness." Now surely we have substituted this shield for a shield of brass. Most of the time we refrain from even mentioning the Word of God in our daily conversation. We heed the devil's insinuation — "There is a time and place for religion." But Paul wrote to Timothy — "Preach the Word: be instant in season and out of season" (2 Tim. 4:2). That means to buy up the opportunities. Give away a tract when you purchase anything. Do a little deed of kindness and have a tract ready. Carry a Bible — a pocket size — all the time. Read it at the noon hour. Get familiar with it and answer all questions and difficulties with a "Thus says the Bible." There are other precious shields but space forbids us naming more of them.

A REMINISCENCE OF EARLY DAYS

A brother in the Lakeshore assembly, in sending in the account of the fruitful tent meetings held this summer by brethren N. Crawford and J. Lipke (which is mentioned in "Tidings") sent the following interesting account of the first days in that neighborhood.

"We had the tent pitched on the former site of the horse shed, adjacent to the building where Mr. Donald Munro first preached the Gospel in this district in 1871. Shortly afterwards, brother Munro commenced the assembly here in 1873. After Mr. Munro left, Mr. Sammon, the Methodist minister, who was evidently a saved man, had special meetings and then told those who had come into assembly fellowship that God was now blessing them and that they should all return to the Methodist church. Many listened to this specious argument and returned to the 'Methodist fold'. The few who remained faithful to the truth of God were made to feel very keenly the bitterness of separation and endured much persecution and insult.

"The Methodist building has long since been closed, but the assembly of God continues on to this present day. Some of those who were saved last summer are among the sixth generation of descendants from those stirring times. In contrast to this the generations of those who remained or went back again into denominationalism are almost all going on in their sins."

We might add to the above that from it we may learn what far reaching effects flow from a wrong choice. Lot went to Sodom and lost his family. Doubtless the devil would tell the early Christians in the Lakeshore district that they were going too far in the path of separation, that they could mix with things, though not quite scriptural, and thus would not be looked upon as narrow-minded and bigoted. Could they have looked down through the years and foreseen the tragic results to the souls of their descendants for the next eighty years, would they not have made a much different choice?

When we are tempted to depart from the "Old paths", the "right ways of the Lord", the Scriptural path of out and out separation from the world, let us remember the future. We may be leading the way which others will follow, drifting a little at a time from the principles of the Word of God. Eventually this may lead to the "congregation of the dead" and contribute to the eternal ruin of souls of another generation. But what if the Lord comes ere that? Then departure will result in shamed faces at His coming again because of our defection from the One Who changes not, "Jesus Christ, the same yesterday, today and forever."

A man has no more real Christianity than he acts out in his life.

THE LIFE AND THE TIMES OF ABSALOM

2 Samuel 15

J. James

There are many lessons that God would teach us from the biography of the Old Testament saints. There are some lives that stand out as examples, such as Abraham, Isaac, Jacob, and Joseph. But there are also some lives that stand out as beacons, warning us of the tremendous dangers that we must face from earth to heaven, such as Lot, Solomon, and Absalom. It is true that Absalom is a type of the anti-Christ, who by stealth and flattery seeks to gain the affections of the people and to stir up rebellion against the Lord God and his Christ. But the purpose of this article is to draw a few practical lessons from the life and times of Absalom.

The story begins with David's sin with Bathsheba. It was done secretly but God brought it out in a public way. From this sin David never fully recovered, for God said the sword would not depart from his house forever. If David had not sinned and caused the death of a good and great man, this story of Absalom might never have been written. David's sons did exactly what he himself had done and David could not deal righteously with Amnon for his sin with Tamar, consequently Absalom her brother dealt with it. For three years Absalom was away and found shelter in the home of his grandparents, the King and Queen of Geshur. On his return, David kissed him but it was grace at the expense of truth. Absalom's will remained unbroken, and the voice of justice was silenced.

In chapter 15:6 Absalom stole the hearts of the men of Israel. He coveted a place for which he was unfitted, and he did it by flattery and evil speaking. Let us always be careful of the man who pleads his own cause by speaking evil of his brethren. There are some men who cannot rise on their own merits — they can only rise as they speak disrespectfully of the merits of others.

Absalom coveted a place — the throne. "Oh that I were made judge . . ." (2 Sam. 15:4). "If only I were the head of affairs . . ." And so we see today men who are not qualified, seeking positions of prominence by flattery and evil speaking as if there were no Judgment Seat. They seek to gain the hearts and affections of God's people and sometimes leave a once happy company cold and suspicious of each other. Instead of drinking the sincere milk of the Word of God, they are only listening to the voice of flattery and evil speaking.

Nothing succeeds like success. Flattery soon did its work and Absalom reigned in Hebron. He had gained the highest pinnacle of his ambition. Absalom's success in reaching the throne was no proof

the throne was his. It is true, as we look around today, that many a man is reckoned great because he is great in his ambition, possessed of a good address, a retentive memory, a fluent tongue, and carries away the hearts of the people from their loyalty to Christ. There is something strange about it all. With their words they dazzle but they do not melt; they display mind, but lack soul; they are full of intellect but lack heart.

"And with Absalom went two hundred men of Jerusalem, that were called; and they went in their simplicity, and they knew not anything" (2 Sam. 15:11). They supported a new movement before they had tested its claims. They rejected David and they chose an adventurer.

But there were some who went into the wilderness with David. He was despised, crownless, rejected, his followers were few, but David could rely on them. They had refused the charms of the flatterer. Some have wondered why David fled and left Absalom in Jerusalem. Was it because God was testing him? He goes forth into the wilderness where he had been before in the days of Saul and goes forth outside the camp. Is it not true! What a calm and settled peace it gives to see God in trial — whether the persecutions of an Absalom, or the cursing of a Shimei — to *see* God in the furnace is to have Him *with us* in the furnace. It is only they who see God in everything, that have everything in God.

"Our Lord is now rejected and by the world disowned,
By the many still neglected and by the few enthroned.
But soon He'll come in glory, the hour is drawing nigh,
For the crowning day is coming, bye and bye.

David did not become bitter. Absalom could rebel, Shimei could curse but David did not show a hard or bitter feeling. The iron never entered into his soul. Yesterday — a king, today — a wanderer. Do we not see in all of this a picture of David's Lord? Did the people not cry "Hosanna in the highest" — and the next day, "Crucify Him"?

Many of God's people, like David, have been rejected. They have washed the saints' feet, they have borne the burden and heat of the day in assembly life, then some worthless Absalom dethroned them in the affections of the people. And many we see opposing the truth who were once friends in whom we trusted. When a godly man speaks the truth, immediately by some he is described as a dangerous man. But David went on. The grace of God was sufficient.

What of Shimei? (2 Sam. 16). He feels his time has come. No sooner is an unrighteous rule established in Israel than the lawless

wax bold. David's calamity is Shimei's opportunity. Is not this spirit seen today in certain assemblies of God's people, when some seek a position for which they are not fitted? In 3 John is brought before us — a man who loved to have dictatorial powers. But let us rest patiently, the true David will return and again He will be enthroned in the affections of all His people.

Thus it has ever been and thus it is today. When the rule of God is carried out, a man of Shimei's character finds it difficult to let his voice be heard, but let fleshly rule be established and the followers of Shimei at once come into prominence, seeking a position they had never before occupied. How different was the spirit of the apostle Paul! He could say, "I trod the path of righteousness, I have instructed others in that path and I look for the crown of righteousness, which the Lord, the righteous Judge shall give me in that day." (See 2 Tim. 4).

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

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

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God has put no standard of holiness before us but His own.

SALVATION AND LORDSHIP

Our confession is unto the Lordship of Jesus, as well as unto salvation in His name. It is our present blessing, being made willing by His grace to own Jesus as Saviour and Lord. And what misery is in store for unbelievers, to have the unwilling confession extorted from them that "Jesus Christ is Lord", when the acknowledgment is only to hear sentence of judgment from His lips. Jesus is Lord of all; but there is a speciality of Lordship in which the Church owns Him, when she owns Him as "our Lord Jesus Christ". It is the acknowledgment of the endearing claim He has upon her as having saved her. He has "bought her with a price". This is His new claim of Lordship. The Church owns Him as Lord of all; but she also owns Him as *her* Lord — the Lord who hath bought her — and thus confesses that she is not her own but His. He is her Lord, and she worships Him. It is on this plea, besides His rightful title to universal obedience. "If ye love me, keep my commandments." What blessed harmony do we thus find in the name of Jesus, between Saviour and Lord.

The severance of salvation from Lordship is the introduction of the worst form of evil. When Jude had to write of "the common salvation", and to exhort the disciples earnestly to contend for the faith "once delivered unto the saints", the principle of corruption is stated as being in the separation of salvation from Lordship — a form of evil exactly suiting the corrupt selfishness of man. "The grace of our God was turned into lasciviousness", and the deity and Lordship of our Lord Jesus Christ was denied: and in this way contempt of all authority was introduced even into the world. The confession of the Church unto Jesus as Saviour and Lord, is most happily illustrated in the disciples coming together in one place to eat the Lord's supper. The Church acknowledges Jesus as a present Saviour, as a present Lord; and this exactly answers to the very constitution of the Church, for it is the Lord who adds to the Church such as are saved. He saves, and as Lord He adds to the Church; for He is Lord of the Church, and in the Church.

He is "Lord of all", although the world knows Him not; but the Church acknowledges that "all power in heaven and *earth* is given unto Him." The title for "the saved" to meet together is the Name of the Lord Jesus — the same Name is the title for them to act, and when they so act they practically acknowledge that all power *on earth*, as well as in heaven, is given to Him. They act as thus associated in His Name as truly as the judge and magistrate act in the name of the sovereign who has delegated to them his power.

The idea of meeting together "simply as Christians", is often very bare and defective, and almost appears to make a party of Christians socially assembled to stand on the same ground as the Church in her most solemn public acts.

When disciples come together to break bread, it is around the Lord's table they are gathered, they eat together the supper of the Lord, they shew forth the Lord's death till He come. That we are of the *blood-bought family* is our title; but then *the Lord's title is to be acknowledged*. It is the Lord *who bids the guests, spreads the table, and orders the feast*. This is not left in the power of the guests. And this we have very specially to acknowledge, for it is written for our instruction, that upon the failure of the saints to maintain the order of the table, the Lord showed Himself in chastening judgment (1 Cor. 11). To meet together for the Lord's supper on *our* title of being saved by the blood of the Lamb, without owning the title of Jesus to be obeyed as Lord, would at once place us on the verge of the precipice so fearfully portrayed in the book of Jude. And the neglect of discipline in the church, leads the way to lawlessness in the world.

—J. L. H.

HIS PROMISE GOES WITH IT

Mervyn Paul

Late 'teen-ager "Gerry" (as I shall call him), big Bible under his arm, was on his way out to meeting. Saved, and in fellowship in an Assembly, he saw to it that he never missed one. As he was leaving, his unsaved mother spoke to him about a neglected home duty — *right when he was going to meeting*, of all times! Indignant and resentful, he "bawled her out", subjecting her to a brash youth's saucy impudence — which means harsh language for which one ought to be ashamed, but isn't. Astonished to hear a Christian address his mother thus, his visiting grandfather, a nominal churchman, ventured to ask, "Is that a new Bible you have there?"

"Oh no, it's not new."

"Is it different from the King James Version?"

"No, that's what it is. Why?"

"Oh I wondered if it were a special nine commandment Bible. Mine used to have ten."

"I don't get your meaning."

"Well, I was thinking about the fifth commandment, 'Honour thy father and thy mother.' It is said to be the first commandment with promise, but it doesn't seem to be in the Bibles of some young people today."

Deeply crest-fallen, Gerry went off to meeting. "You know," commented his grandfather afterwards, "he can quote Scripture by the yard and talks Bible all the time. Oh yes, he is converted and is active in his church work. In fact, he fairly lives in that Gospel Hall. But I wouldn't give much for a person's religion that didn't teach him to honour his father and mother."

I must admit that when Gerry's grandfather (a relative of ours) related that story recently we felt the sting of it keenly, also. But what could we say in Gerry's defence? Among 'teen-agers it commonly is considered smart to be able to indulge in flippant remarks — in impudence, although they rarely realize that it is such. They do it to one another at school, counting it as a form of having fun. They may extend it to the teachers if they are weak enough to submit to it. After a time, when they become "good at it", they often try it out on older folk, especially parents for whom they may have but little respect. Reform schools are full of such young people, whose impertinence went on to become insolence, and who generally have to remain in custody until the futility of such self-expression dawns on them and a measure of sanity returns. Only when they have learned to "bridle their tongues", and their ways, will they become socially acceptable once more.

Now I have no doubt that Gerry longs to see his worldly-minded parents led to Christ. He witnesses to them faithfully and probably prays earnestly for their salvation . . . and then ruins it all by trampling down the fifth commandment, enjoined upon us Christians in Eph. 6:12. That he has been active in trying to lead others to Christ there is reason to believe. And perhaps he has wondered why his parents can't see their need of Him. At any rate, it now should be clear to him that if his sharp tongue caused his grandfather to consider "his religion" as worthless, then likely it has been one of the reasons, at least, for the delay in his mother's salvation. Perhaps he soon will begin to realize that if our daily lives do not produce their measure of conviction, we may be certain our words will never do it.

It is so easy and inspiring to stand with the crowd and sing, "Let the beauty of Jesus be seen in me", but it's going to take more than pious wishes to break off the bad habit some of us have of talking back to, and saucing our parents . . . to get clear of letting others, *and the angels* (Eph. 3:10), see the hatefulness of the Flesh in us. Our first need, then, is to recognize this sin as being a sin — a Spirit-grieving soul-weakening, testimony-ruining sin. And if you think that's hitting it too hard, well, read James 3:1-12. Next, we can pray for grace to battle the thing down until we shall be overcomers. And that this will be well worth while we learn from the promise:

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Ex. 20:12).

"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth" (Eph. 6:2-3). Can you think where we could get a better bargain?

MINISTERING TO THE LORD'S SERVANTS

They who minister in the Word without having means of their own, are often spoken of as "living by faith". But to say this is seriously to misuse terms, and to attribute to a very small class what ought to be true of *all* saints. Faith, it is quite true, may be exercised in very different ways, even as to-day no one's faith is tried in the same manner that Abraham's was. But for all that, in some form or other, faith, wherever it exists, will be put to the test, and most commonly is so in the simplest occurrences of everyday life.

What is greatly needed in all who have means to administer is, more exercise of heart before God, more seeking and getting distinct guidance from Him as to how to dispense *His* bounty. And perhaps in nothing is this more needed and more desirable, than in minister-

ing to those servants of the Lord that are without means of their own, because in their case, so many purely natural considerations are liable to arise and influence us. If, for instance, there be such an one living near us, and especially if his ministry was acceptable, it would be only according to the Lord's mind to give substantial expression to one's fellowship with him in his service; yet it would scarcely be wise, speaking generally, to minister *directly* to such an one to a *large* extent, as the danger of such a proceeding would be to take his eyes off the Lord, and turn them to the creature. If therefore one was led by the Lord to minister *largely* to such a brother, the happier way would probably be to send the *extraordinary* gift *indirectly*, so that the recipient might not know the real donor. So also in the case of a servant who might go to any place for a short visit to preach the Word, it is a question whether it is not happier *generally* (there are exceptions to every rule) when no pecuniary gift is bestowed, as it might have the appearance (though no such thought ever entered the donor's mind) of fellowship with service in *that locality only*, rather than that of fellowship with the servant in his service *generally*, while there might arise the possibility of his revisiting the place, thinking only to serve the Lord, when, *quite unconsciously to himself* other motives might have come in and influenced him.

And here we may observe in passing, that the expression of fellowship that is *sent* to a brother has in it an element of sweetness which is lacking when it is only given to him on the spot. We all like to feel that we are remembered, and any and every proof we unexpectedly receive of having a place in the memory and the affections of those that are far away, is peculiarly grateful to the heart. To know that one is thought of when absent, awakens feelings of a wholly different nature from those engendered by the welcome accorded to one when personally present. Both are precious in their season; but surely we may say there is one that excels.

HIDING THE TRUTH

Many years ago, a well known American evangelist who worked among all the denominations, said of his work in Glasgow, Scotland, "I could scatter this whole work to the winds, if I just told the people the truth as to Believers' Baptism." He was a baptized man himself; that is, he had been baptized since he had believed. Yet he felt he must keep that great separation truth under hiding lest it should damage the work! Let us be assured that *the truth of God can never damage the work of God*. If God's truth would scatter a work to the four winds, we need not ask if that work is from above.

NOTES ON NEW TESTAMENT WORDS

Hector Alves

12. REPENTANCE

Repentance is one of the great themes of the Scriptures, and it is the royal road to God's storehouse of grace. It is to be feared that much of the teaching on the subject of repentance is not in keeping with the Word of God. The dictionary meaning of the word "repentance" is not the Bible meaning of this important doctrine. Repentance is not to be confounded with penitence, although penitence may be associated with it. Penance is not repentance, although we do find in the Douay Translation of the Scriptures the words "do penance" where the Authorized Version has "repent". In Acts 17:30, we read, "God . . . now commandeth all men everywhere to repent:" but nowhere does God call upon men to do penance. It is quite true that the man who does repent ought to endeavour to make right any wrong he has done to God or man, although he can never fully or really do the former. It was our Lord Jesus Christ who restored to God that which He took not away.

The scriptural meaning of repentance is "a change of heart", "a change of mind", "an after mind", it has in it the idea of a turn about. This is clearly brought out in Psa. 119:59, "I thought on my ways and turned." That is true repentance, as illustrated in the parable of the so called "prodigal son". The Greek word "metanoia" from which our word "repentance" is derived, occurs some fifty-eight times in the New Testament. We will look briefly at four aspects of repentance.

1. Repentance relative to God.

"God is not a man that He should lie; neither the son of man, that he should repent" (Numbers 23:19).

It is true that in certain places we read of God repenting, viz. "And it repented the Lord that He had made man" (Gen. 6:6).

"And the Lord repented of the evil which He thought to do" (Ex. 32:14).

"And God repented of the evil that He had said" (Jonah 3:10).

From these and other like portions it would appear to us as if God does repent; but we know that God changes not, (Mal. 3:6) and, "Known unto God are all His works from the beginning of the world" (Acts 15:18).

"The sacred writers often represent God as moved with regret, or repentance, or relenting, for having suffered or resolved upon certain things . . . This is not to be understood as if God had conceived any regret at anything that He had done wrong, or that He repents of a false step that He had made, as a man does when he

perceives he has committed an error. God is not capable of repentance in this sense. But sometimes He changes His conduct toward those that are unfaithful to Him." (Alexander Cruden).

2. Repentance relative to the sinner.

"Testifying both to the Jews, and also to the Gentiles, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). The Scriptures nowhere call upon sinners to work up a contrition with which to appear before God as a condition essential to receiving His grace. It is the goodness of God that often leads to repentance, (Rom. 2:4). A change of mind is wrought in the sinner toward Him. What Paul preached was a change of attitude toward self, toward God, and toward Christ. That change of mind along with faith in our Lord Jesus Christ brings salvation.

3. Repentance relative to the Christian.

"For though I made you sorry with a letter, I do not repent, though I did repent" (2 Cor. 7:8).

Although "repentance toward God" was a definite crisis in the life of everyone who is saved, it is not a thing that takes place once for all. It is rather an attitude of soul that is experienced Godward all along the journey heavenward. In the case of Paul here, repentance, as the word is used in 2 Cor. 7:8, does not indicate consciousness of guilt, but simply regret or sorrow on account of an act when it is feared that unhappy consequences may result from it. We may do or say something with the best of intentions, apparently right and proper, and justified by our conscience, yet the result of it might call for repentance. This is frequently the experience of a servant of the Lord, who, having ministered some rebuke, or corrective ministry, knowing it to be according to the Word of God, yet, when the effect of it is seen, has a feeling of repentance, or even regret. So, Paul's admission here may serve to comfort some of us.

4. Repentance relative to the church.

"Remember therefore from whence thou art fallen, and repent" (Rev. 2:5).

"Repent; or else I will come unto thee quickly" (Rev. 2:16).

"I gave her space to repent . . . and she repented not" (Rev. 2:21).

These three quotations from one chapter, and addressed to three different churches, require little comment. At Ephesus the first love had been left. At Pergamos there were those who held the doctrines of Balaam and of the Nicolaitanes. At Thyatira there was corruption in the church. In each case the only hope of recovery was repentance; a change of mind, and a change of attitude toward that which was displeasing to the Lord. The word to the church at Laodicea was, "Be zealous therefore, and repent" (Rev. 3:19).

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Questions. There are a few questions that I would like to ask regarding the loaf of bread on the Table on Lord's Day morning. I would like the answers to appear in Truth and Tidings.

1. Should we call the bread "a loaf", or should we keep to the scriptural expression "the bread", as in 1 Cor. 11:16?

2. Why is it that a loaf of white bread is always used as an emblem of the Lord's body? White bread was not in use in our Lord's time. Why use an inferior substitute when we can easily get the genuine whole wheat?

3. Should it be the brother who gives thanks for the loaf who also breaks it and passes it around?

Answers.

No. 1. The Greek word "artos" is translated "bread" some eighty times out of about one hundred occurrences in the Authorized Version of the New Testament; the other twenty times or so it is translated "loaves" or "loaf". In the accounts of the institution of the Lord's Supper in Matthew, Mark, and Luke, as also in 1 Corinthians, chapters 10 and 11, the word is "bread". The Revised Version gives in the margin "a loaf" in each of these instances in the synoptic gospels; and "loaf" in 1 Cor. 10:16, 17. In most translations of the New Testament the word "bread" is found in the accounts of the institution of the Lord's Supper. However, the word "loaf" is used in the Rotherham, Weymouth, Noyes, and some other translations.

The Passover bread, which we presume was used at the institution of the Supper, strictly speaking, could hardly have been a loaf according to our use of the word today. No loaf, in our sense of the word, could be baked with unleavened dough; the "artos" of that day was a thin sheet of bread, and pieces were broken off for the purpose of eating. Today bread is baked in the form of a loaf. The important point for us is that the bread should be a whole loaf; not broken or cut into pieces. There seems to be no rule laid down in regard to calling it bread, or calling it a loaf. Grimm's Standard New Testament Greek Dictionary gives the meaning of artos, "Food composed of flour mixed with water and baked," so that a biscuit would seem adequately to meet the case.

No. 2. It is better not to introduce faddish ideas of food into the things of God. The meal offering of old was to be made of "fine flour". They had sieves in those days, and also knew the art of making flour, perhaps as well as it is known today. Let the loaf of bread used as a memorial on the Lord's Day be of white flour

or of whole wheat flour; we should not be at all concerned about the percentage of bran, or the colour of the bread. He "took bread", (1 Cor. 11:23) we are not told what kind of bread.

No. 3. At the institution of the Lord's Supper He took bread, He gave thanks, He brake, and He gave to His disciples. (1 Cor. 11:23, 24). In our day the brother who gives thanks certainly does not put himself in the place of the Lord Jesus Christ. The breaking of the bread is not an official act. The brother who breaks the bread and passes it around is doing a service for the assembly; he is a "diakonas", a serving man. The brother who breaks the bread, and the brother who passes the cup are doing deacon work in the same way as the brethren who perhaps later on are counting the amount of the offering. If the brother who gives thanks for the bread feels led of the Lord to break the bread, and to pass it, he is at perfect liberty to do so, but there is no necessity laid upon him to do it. We understand that in some assemblies brethren have been appointed to do this service of breaking the bread and passing the cup.

Question. Does baptism bring us into something? I was noticing the change made in the Revised Version of the words "in the Name of the Lord Jesus" to "into the Name of the Lord Jesus". Does this infer that baptism brings the believer into something he was not in before? "And he said, Into what then were ye baptized? And they said, Into John's baptism . . . And when they heard this they were baptized into the Name of the Lord Jesus" (Acts 19:3-5 R.V.).

Answer. Believers' baptism is for those who are born again. These are already "in Christ". "For in one Spirit were we all baptized into one body . . . and were all made to drink of one Spirit" (1 Cor. 12:13). The ordinance of baptism is nothing more than a figure of our identification with Christ in His death and resurrection. "We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection" (Rom. 6:4, 5, R.V.). The words "into the Name of the Lord Jesus" in the Revised Version of Acts 19:5 tell of the confession of the Name into which the believer is baptized. At his baptism in water the believer in the Lord Jesus Christ is not initiated into anything that he was outside of before his baptism.

One of the deepest secrets of rest is to take everything, without questioning whether it seems good or evil, direct from the very hand of God, as the first great Cause of it all.

BERRY MILLS, N.B.—J. Blackwood and T. Wilkie saw the Lord's hand in salvation and closed with a large crowd present. Passing visits were made in Moncton by brethren Dickson, MacLeod and Logan (Africa).

SAUGERTIES, N.Y.—B. Dobson had some Gospel meetings and also ministered the Word to the people of God with good interest.

CLARK, S. DAKOTA—After preaching the Word with O. Smith at Sunburg, Minn., Leonard De Buhr took the tent to Clark in S. Dakota, where he was joined by a young brother, Robert Orr. They have been encouraged with blessing in the Gospel.

VIOLA, IA.—L. Brandt continues with interest here, P. Elliott and E. McCullough are in Eldora and have seen a little blessing.

GRANDVIEW, IA.—O. Smith and D. Hyde have been preaching the Gospel.

S. Hamilton and S. Mick closed at Livingston. The former went on to Mason City, Hampton and Aredale and the latter joined J. Clarquist at Sheldon, Ill.

BARRE, VERMONT—S. J. Rea and W. Gustafson were encouraged in the Gospel meetings with souls to Christ. The assembly in Woodbury, Vt., is small and needs our prayers.

The tents in Northern Ireland have had the best weather in memory. A. McShane and Lytle have seen a number saved near Lurgan in tent work. H. Paisley and Milne (Venezuela) had 15 weeks in Coleraine where a good number professed and the assembly has been built up. Mr. Campbell joins H. Paisley in Sept. in Ballymagarrick. Bro. McCann (Brazil) and Nesbitt have had some weeks in Antrim. Dr. Hagan and J. Thompson have seen blessing in 12 weeks in their tent in Tandragee. W. Bunting and E. Fairfield (Venezuela) are having well attended meetings in Drumurry.

CONFERENCES

DETROIT, MICH.—The annual conference will be held, D.V., on Nov. 21 and 22, at 10 a.m., 2.30 p.m. and 7.30 p.m., preceded by a prayer meeting on Nov. 20 at 7.30 p.m. All meetings will be in the Gospel Hall, 7345 West Chicago Blvd., Detroit. Corr. Alexander Stewart, 9950 Pierson, Detroit 28, Mich.

WATERBURY, CONN.—We purpose having our annual conference, D.V., Oct. 30 and 31 in the Gospel Hall, Spencer and Phoenix, Waterbury, Conn., with usual order of meetings. Prayer meeting will be on Oct. 29 at 8 p.m. Corr. Wm. Batterton, R.F.D. 2, Greystone Rd., Terryville, Conn., U.S.A.

LORAIN, OHIO—We will have our conference, D.V., on Lord's Day the 29th of November with a prayer meeting on the 28th at 7.30 p.m. All of the Lord's servants walking in, and teaching, the old paths are welcome. Please note the address of the Spanish Gospel Hall, 3002 Elyria Ave., Lorain, Ohio.

LOUISVILLE, SASK.—The assemblies of Louisville and Mervin purpose to hold their fall conference, D.V., on Nov. 7, 8 and 9, with a prayer meeting on Nov. 6. Corr. H. de Graaf, Turtleford, Sask.

VANCOUVER, B.C.—The annual conference of Victoria Drive Assembly will be held, D.V., October 10, 11 and 12, commencing with a prayer meeting Oct. 9 at 8 p.m., in the Victoria Dr. Gospel Hall, (corner of 31st Ave.) till the Lord's Day. Then in the Alpen Auditorium, 33rd Ave. and Victoria on Lord's Day afternoon and for the rest of the conference. Only those walking in the right ways of the Lord will be welcome to minister the Word. Corr. W. Hutchison, 4760 Little St., Vancouver 16, B.C.

SYDNEY, N.S.—We purpose, D.V., holding our conference this year on Oct. 11 and 12, preceded by a prayer meeting on the 10th, at 7.45 p.m. The Lord's servants walking in the old paths and seeking to strengthen the things which remain will be welcome. Corr. M. MacDonald, 56 Welton St., Sydney, Nova Scotia.

WITH CHRIST

ORILLIA, ONT.—(We greatly regret the delay in the following insertion.) Our dear sister, Mrs. Cecil Clark, went home to be with Christ on June 23rd in her 74th year. She was saved in Orillia 53

years ago in meetings held by the late Francis Logg of Scotland, and her husband was saved two days later. She has been in fellowship in the assembly here all these years. The home was always open for the Lord's people and His servants and she will be missed for her hospitality and loyalty to the Word of God. A. W. Joyce preached the Word at the largely attended funeral service.

SYDNEY, NOVA SCOTIA—Our dear brother, Robert Bartlett, was called home suddenly on Aug. 9th. He was saved 48 years ago and was in fellowship in Sydney Mines assembly for 20 years and for the past 28 years in Sydney. F. Holder and D. J. Carmichael spoke to the large company gathered at the funeral.

YORK, N.Y.—On Aug. 31, our sister in the Lord, Mrs. Margaret McKnight Ladley, departed to be with Christ. She was born in N. Ireland in 1885 and born again in 1908. She came to the U.S.A. in 1909 and was in the York assembly till her homecall. Our sister went on consistently till the end. W. Warke and A. Klabunda spoke at the funeral services.

BALLYMENA, N. IRELAND—Our dear sister, Mrs. John Harkness (sister of Robert Carson of Victoria Dr., Vancouver, B.C.) went home on Aug. 19th at the age of 83. She was saved 69 years, in fellowship in Larne and for many years in Wellington St., Ballymena. She bore an excellent testimony, saw her family saved and also her grandchildren and was a true "mother in Israel". The funeral, which was large, was taken by T. McKelvey and A. Buick in the home and by H. Paisley and J. Harrill at the graveside.

ATHERLEY, ONT.—C. Wilfred Johnston (eldest brother of our associate editor, G. G. Johnston), went home in his 75th year. He was saved at the early age of 10. As long as health permitted, he sought to maintain a small testimony in the old homestead at Dartmoor, later near Sebright. H. Fletcher and J. Gunn took the services.

BELFAST, N. IRELAND—Mrs. Mary J. Emerson passed suddenly into the Lord's presence on March 21, only 9 months after her son Cecil. She was born in Belfast and emigrated to the U.S.A. in 1915 and was saved through the preaching of the late J. F. Pearson. She was received into the assembly in Manchester, Conn., a few years later returned to Belfast and was in happy fellowship in Ormeau Rd. assembly till her homecall. Mrs. Emerson was greatly loved and respected for her godly, consistent life and had the joy of seeing all of her children saved. Her son, Dr. Samuel Emerson and his wife serve the Lord in N. Rhodesia. T. Campbell and F. Knox shared the funeral in the home and S. Jardine and J. Finnegan (N. Rhodesia) at the grave. (The funeral of our sister, Miss Susanna (Anne) McCracken, whose homecall was reported in last month's issue, was taken in the home by W. Bunting, J. K. Duff and W. Johnston, and at the grave by J. Thompson and R. Hull.)

HATBORO, PA.—Our dear brother, William R. Ramey, went to be with Christ Aug. 4th aged 75 years. He was in happy fellowship in the Hatboro assembly for a number of years and will be greatly missed. S. J. Rea spoke to saved and unsaved at the funeral.

VALPARAISO, IND.—Our sister, Mrs. Thomas Cooper, went home to be with the Lord on July 25th, aged 86. She was saved 46 years ago while attending tent meetings in Chicago conducted by our late brethren, R. W. McCracken and S. Greer. She was in happy fellowship in 86th St. Assembly, Chicago, for many years. Toward the end of her life she went to live with her son in Valparaiso. Funeral services were conducted by brethren from the 86th St. Assembly, Messrs. Gould, Kennedy and Cotton.

DETROIT, MICH.—Mrs. Emma Flutur passed peacefully into the presence of the Lord on Aug. 16th. She had been in failing health for some time but patiently bore her suffering in the spirit of hymn 165 in the B.H.B., which hymn seemed to be of great comfort to her. Our sister was saved in Standish, Mich., in 1911 and was received into fellowship there and later in Central Hall, Detroit. A. T. Stewart and J. Govan shared the funeral services which were largely attended.

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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NOVEMBER, 1959

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IMPORTANT CHANGE

FROM NOW ON, PLEASE SEND ALL RENEWAL OF SUBSCRIPTIONS, CHANGES OF ADDRESS AND CANCELLATIONS TO TRUTH AND TIDINGS, 1 NORTH PARK DRIVE, TORONTO 15, ONT., CANADA. Send as before all items of news, conferences, notices of deaths to the Editor, 26 Munro Blvd., Willowdale, Ont.

TIDINGS

CHANGES OF ADDRESS

Correspondent for the Birchcliff Assembly: T. W. Stainton, 19 Cudia Cres., Toronto 13, Ont.

CLEVELAND, OHIO—Our brother Wm. Ferguson, Editor of Words in Season, has moved to a new address to which all correspondence to him should be sent. 10140 Clifton Blvd., Cleveland 2, Ohio.

ORILLIA, ONT.—The conference over Labour Day was larger than usual and practical and helpful ministry was given. The conferences at Huntsville and Arnstein were also largely attended with help given in the ministry of the Word, and at both places, blessing was also seen in the Gospel. The Chapman Valley conference was larger than last year and the hearts of the Lord's people were cheered and strengthened through the good Word of God.

SAULT STE. MARIE, ONT.—Fifteen ministering brethren were present and a time of spiritual blessing and renewing of strength was reported from the conference. The Gospel also was faithfully preached and one since professed to be saved. An active Gospel work has been carried on from the Soo at Echo Bay, with blessing.

CHARLTON, ONT.—James Smith and Murray McLeod are preaching the Gospel with a growing interest in the meetings.

TORONTO, ONT.—Wm. Williams had good and appreciated meetings in various halls in Toronto after a very happy visit in Iowa. From Toronto he went to Huntsville and Chapman Valley. Our veteran missionary brother expects to leave for Venezuela on the 23rd of October to resume labour in that most fruitful field. His address as before will be Apartado 38, Puerto Cabello, Venezuela.

ORILLIA, ONT.—Hector Alves had appreciated ministry meetings in Orillia.

ROSEBANK, P. E. I.—Albert Ramsay and Robert McIlwaine moved their tent to Rosebank and the countryside is getting stirred. A number of Christians from this neighbourhood are enjoying the Word and it is hoped that they will be led on, as well as sinners saved.

Just Published...

TRAINING for REIGNING

By -

Mervyn Paul

FROM THE PUBLISHER'S PREFACE...

DURING THE past seven years, in the monthly publication RUTH & TIDINGS, Mr. Mervyn Paul has presented a series of writings devoted primarily to the spiritual help and guidance of young Christians. The Lord has been pleased to bless this written ministry to the strengthening and upbuilding of His own and many appreciate readers have expressed the desire to have these bound in a more permanent form. Hence this present volume.

This being a collection of monthly articles, written over a period of years, it is to be expected there will be a measure of repetition. However, editing of the messages has sought to eliminate as much of this as possible.

Any profits realized from the sale of TRAINING FOR REIGNING will be used, Lord willing, in the publishing of companion volumes by well-known writers.

John H. Adams

FROM THE AUTHOR'S INTRODUCTION...

THERE BEING A REASON for their character and content, the author hopes the following pages will not be compared critically with the literary, or sermonic style of writing used by most writers on spiritual themes. They were intended to be similar in form to letter writing, and so more easily read and understood.

The actual details of the problems of those who have asked for help have been kept "strictly confidential"; nevertheless there have been many "angles" seldom, if ever, mentioned in public ministry. And since it is these forgotten features which have come most often to his desk, reflections of them will be found in these pages. May the reader hear the Good Shepherd's voice somewhere in them; and may their basic principle be clearly discerned; that nothing matters — nothing whatever! — except the will of God (1 Peter 4: 1-2).

Mervyn Paul.

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MATTHEW 20*A. W. Joyce*

Could it be possible that there will be grumbling in Heaven at the judgment seat of Christ? This question has been asked because of verses 10-12 of Matthew 20. The answer of course could be given, "Certainly not, for then we will see things exactly as our Lord does in that perfect state above, therefore how could we murmur against His will." True, but this does not explain the verses mentioned nor solve the problem raised by them.

Matt. 20:1-16 is one of the many wonderful parables of our Lord, spoken during the days of His flesh. Usually a parable was used to simply illustrate a spiritual truth. Sometimes a parable was used to hide the meaning from the "wise and prudent" and to reveal it to the "babes". (See Matt. 11:25 with chapter 13:10-17).

However it is well to remember when difficulties arise in the mind regarding parables such as the one under consideration, the one in Luke 16:1-12, etc., that **ALL PARABLES TEACH ONE MAIN LESSON**. If we do not keep this before us, and try to apply in a spiritual sense *every* detail of a parable, we will run into many difficulties. The unjust steward was commended by his lord (not the Lord Jesus), not for his dishonesty for which he was about to be dismissed, but for his foresight. The Lord applies the lesson to his hearers in verse 9, teaching them to use their temporal possession *now* in view of the future. So in the parable of Matthew 20 we learn the lesson of the **SOVEREIGNTY OF THE LORD IN THE DISTRIBUTION OF REWARDS**. Having suggested the one main lesson, however, we *can* apply some of the details which are in perfect harmony with the general teaching of Scripture elsewhere.

The Call to Service

Every person who has been redeemed by the precious blood of Christ has been called to serve. Moses relayed to Pharaoh God's demand, "Thus saith the Lord, Let My people go, that they may serve Me" (Ex. 8:1). It was ever God's mind that a redeemed people should be a serving people. The Thessalonians "turned to God from idols to serve the living and true God; and to wait for His Son from heaven." Have we all acknowledged the claims of redemption, and have we heard and obeyed the call, "Son, go work today in my vineyard"? (Matt. 21:28). We were all saved by grace apart from any merit or work of our own, but now we have the great privilege of serving the best of Masters and winning for faithful service, an eternal reward.

There is one thing of which we can be well assured — the sovereignty of the Lord in the distribution of rewards will not be at the expense of righteousness. “Shall not the Judge of all the earth do *right*?” or in the language of our parable, “Whatsoever is *right* I will give you.” This assurance should keep the labourer contentedly working throughout the day of service until the day of reward dawns. Sometimes the Christian servant is tempted to complain *now* because of lack of appreciation shown by God’s people for his labours. Sometimes also he sees a fellow-servant getting more than his share of credit. The labourer who has his eye upon the Master above and upon the coming day of rewards, will go on serving with unsoured spirit knowing that the less credit and reward he receives now from his brethren, the more he will receive by and by from His Lord.

The teaching of this parable should be a great encouragement to those who have been saved late in life, or to those who are being called home early in life. The devil would whisper, “there is no use you trying to do anything for God, it is too late.” The master went out at the *eleventh hour* and asked, “Why stand ye all the day idle?” It was when the disciples in John 21 were “not far from the land” that the Lord gave them one of the greatest catches of fish they had ever seen. The aged person who is exercised about serving the Lord, though nearing the shore, can even yet be greatly used by God, yea, even the restored backslider after wasted years of wandering. Think also of how much some who only spent an “hour” in the field, have done for the Lord. Some have left their mark for God who were called from the harvest field to glory while only in their twenties or thirties such as David Brainerd, Robert Murray McCheyne, etc.

The Call to Reward

Soon the call to service will be changed to the call to reward. In the harvest field of Matt. 20, verse 8, the cry went forth “Call the labourers”, and the day of service was over. “The night cometh when no man can work” and very soon our opportunities will end, “The coming of the Lord draweth nigh.” May the Lord encourage each one of us to serve Him better, in the assembly; in the work of the Gospel among young and old; in the home among our own; in the business; by prayer and supplication; and by the testimony of our lives and our lips. The path of fellowship with the Lord in this enemies’ land may not be a smooth one as we learn from what follows.

The Communication of His Path

Verse 17, “And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them . . . the Son of Man

shall be betrayed . . . and they shall condemn Him to death," etc. During His life, the path of our Lord was one of loneliness and rejection. His death was preceded by betrayal, denial, suffering and reproach from men. The twelve learned this as they were *apart* in the way with Him. If we are going to learn His mind we will have to be in His company, apart — alone with Him. The reason we know so little of suffering and reproach from the world, alas, is that we seem to be more in their company than in His. He communicated to the disciples what His path was, and, in His Word, He has communicated to us what our path should be, "Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Peter 2:21). Also, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

Contrast of Spirit

What an abrupt contrast we have between the path of the Lord and the expressed desire of James, John and their mother. In the parable we have **SERVICE**, in His path we have **SUFFERING** and now in the disciples we have **STRIFE** and **AMBITION** for the highest place of honour. In Mark 10:35 James and John requested, "That we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory." In Matt. 20, it was their mother who made the request for them. It seems almost unbelievable that these disciples should break in at such a time with such a request. While their Master tells of going on to the lowest point of humiliation their minds are occupied with grasping for the place of pre-eminent honour.

It seems evident that, even though unexpressed, somewhat similar feelings filled the other disciples. Verse 24 says, "When the ten heard it, they were moved with indignation against the two brethren." Since, on different occasions they had contended among themselves as to who should be the greatest, this would indicate that they were angry at the two desiring the places they themselves coveted. How much trouble since that time has been caused among the people of God by men striving for place, prestige or power.

Correction of the Wrong Spirit

In verses 25-28, the Lord corrects the spirit of ambition by showing that such a spirit is entirely like that of the world. Then He lays down the path for true greatness among the people of God. "Whosoever will be great among you, let him be your minister (servant); and whosoever will be chief among you, let him be your servant" (bond-servant). Lastly He brings before them His own

purpose in coming down to this world. "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

May we learn this lesson and desire to tread the path to true greatness.

Would'st thou be first, then lowly serve,
 Would'st thou go up, go down,
 But go as low as ere you will,
 The Highest hath been lower still.

May we learn the four lessons of Matthew 20, concerning SERVICE, SUFFERING, STRIFE, and SUBMISSION.

THE REASON WHY

Why Not Take an Active Part in the Political Struggles of One's Country?

G. G. Johnston

The Christian's position, relative to the governing powers, is clearly outlined in Scripture. Firstly, a Christian is beneath the political powers of the country in which he may be living. He is to be subject to them. At the same time, he is above them, inasmuch as he is called upon to "pray for kings and for all that are in authority" (1 Timothy 2:1, 2).

The apostle Peter exhorts us as follows: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God" (1 Peter 2:13, 14).

More than once in his epistles Paul exhorts the saints to be subject to the authorities, because they are ordained of God. Writing to the Romans, he said: "Let every soul be subject unto the higher powers. For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation (or, judgment) . . . For he is the minister of God to thee for good" (Rom. 13:1-4). Someone might say: "That could not be true of some governors, for they have been very wicked." Some of those who ruled in apostolic days were counted as monsters of iniquity, such as Nero, the Emperor of Rome. The New Testament Scriptures never suggest that the Christian should oppose the governing powers, but to the contrary that he should be an example of submission, as a good citizen.

It is told that someone interviewed a certain governor desiring that he do something to hinder the advance of the Gospel in that country, because it was doing harm to the Roman Catholic system.

That gentleman replied that if the Evangelicals were more numerous, he would be able to sleep better. Those who know the real Christian, understand that he is a subject person, worthy of confidence.

Every Christian should pray for governors and kings, not only for those of the country in which he lives, but also for those of other lands. By so doing, he is made a great blessing in the world. Evil intentioned men are thus hindered from doing what they would, and evils in existence may be removed. Nowhere in the New Testament can we find instructions regarding a Christian's behaviour as a politician. How long would peaceful harmony remain in an assembly of saints, if some of the brethren zealously defended the cause of one political party, and others the opposite party? A Christian is left in the world as a witness for the Lord Jesus. How would he get along in his witnessing to a man of the world, if he should learn that he campaigned hotly against his political party?

Besides being a faithful witness for his absent Lord until He returns, the Christian will wish to "lead a quiet and peaceable life, in all godliness and honesty" (1 Tim. 2:2). To obtain this happy end, he is not exhorted to enter the political struggle, but to pray to God. When the Christian does this on every occasion, and especially at election time, he enjoys a good conscience toward God, and has the respect of the world. Should he abase himself to sling political mud at an opposing party, he would lose both of these blessings.

YE THAT ARE SPIRITUAL

It does not take heavenly wisdom to be a flatterer — to tell a brother something that is pleasing to the flesh. But it *does* need wisdom from above, if you would reprove a brother or tell him something that is withering to the flesh. It is only *some* that are fitted for this work. When a brother is overtaken in a trespass, Scripture says, Ye which *are spiritual* restore such an one (Gal. 6:1). It is not for any brother to be running to "deliver his soul" to the erring one. You may argue that, if the erring one is truly humbled, he will take offence at nothing. But that is only one side of the truth, even if it is the truth. If the Lord's directions are not followed, godly results cannot be obtained. If the Lord says "ye that are spiritual", how can we expect happy results if "ye that are carnal" attempt the work of restoration? *That* is the side of truth which concerns us. Let us abide by what is written; and then we may have hope that, peradventure, God will give repentance to the acknowledging of the truth. "He that handleth a matter wisely shall find good" (Prov. 16:20). But, if the matter is not handled wisely, we have no right to expect that good will come of it.

HENRY MOORHOUSE'S FOUR QUESTIONS

1. Are you saved?
2. Would you like to be saved?
3. Are you willing to be saved NOW?
4. Does not God say so?

During the first visit of Henry Moorhouse, the well known English evangelist, to America, he was the guest of a cultivated and wealthy gentleman who was greatly blessed by the simple preaching of the evangelist. This gentleman had a daughter who was just advancing into womanhood and was looking forward with bright anticipation to a gay and worldly life.

One day she entered the library and found the preacher poring over his Bible. Begging pardon for the intrusion, she was about to retire when he looked up and asked in his quiet, tender way, "ARE YOU SAVED?"

She could only reply, "No, Mr. Moorhouse, I am not."

Then came another question, "WOULD YOU LIKE TO BE SAVED?"

She thought of all that is meant by salvation, and of all that is meant by the lack of salvation, and frankly answered, "Yes, I wish I were a sincere Christian."

Then came the third question, asked very solemnly, "ARE YOU WILLING TO BE SAVED NOW?"

Under this searching thrust her head drooped as she began to look into her heart. On the one hand, her youth, her brilliant prospects, her father's wealth and position in society, made the world peculiarly attractive. On the other hand stood the Lord Jesus Christ Who must then and there be received or rejected. No wonder the struggle was severe. But as the realities of eternity swept before her vision, she calmly and resolutely said, "*Yes, I want to be saved now.*"

The supreme moment in her life was reached and the evangelist was led by the Spirit of God to guide her wisely. He asked her to kneel with him and read aloud the 53rd of Isaiah. This she did, in tones tremulous and broken by sobs.

"Read it again and whenever you find 'we, our, us' put in 'I, my, me'. Read it as if you were pouring out your own heart before God."

The weeping girl again read, "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief; and I hid as it were MY face from Him; He was despised, and I esteemed Him not. Surely He hath borne MY griefs, and carried MY sorrows; yet I did esteem Him stricken, smitten of God, and afflicted." Here she broke down completely as the thought of her personal relation to the Lord Jesus in His sufferings, for the first time flashed like lightning

before her. Wiping away her blinding tears, she read on: "He was wounded for MY transgressions, He was bruised for MY iniquities; the chastisement of MY peace was upon Him, and with His stripes I am healed. I, like a sheep have gone astray; I have turned to my own way; and the Lord hath laid on Him all MY iniquities."

She was silent for a moment, and then exclaimed with deep emotion, "Oh, Mr. Moorhouse, is this true?"

Quietly he answered, "DOES NOT GOD SAY SO?"

Again she was silent for a time, but at length she said: "*Then I am saved, for all my iniquities have been laid on Him, and no stroke remains for me.*" She arose with the peace of God filling her soul and the power of God pledged to keep her until she would be presented faultless before the presence of His glory with exceeding joy.

Can you also put in the "My" and the "I"? Are you willing to be saved now? "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe now and live.

I BEHELD HIS GLORY

Oh how can I forget it, that gladly solemn hour,
When Christ the Lord did make me a trophy of His power—
When drawn by love eternal, unto His feet I came;
There I beheld His glory, there I did hear His Name.

And brighter far than noon-day the heavenly light did shine,
And soft as many waters I heard a voice divine,
That told of love unmeasured—enduring cross and shame,
That I might see His glory, that I might know His Name.

Then faded fast the splendour that gilds earth's fairest scene
Mine eye had caught the glory—the fields of living green;
And thus my soul was blinded to all the sights of fame,
While I beheld His glory, while I did hear His Name.

O then for me was broken the spell of by-gone years;
The word of power was spoken—farewell, earth's hopes and fears.
Within this bosom glowing there is a heaven-born flame,
Since I beheld His glory since I did know His Name.

And all that once was gain to me I reckon now but loss;
And all earth's highest honours I count as less than dross,
That I may be approved of Him—oh let this be my aim;
For I have seen His glory—I have heard His Name.

Thus while I tread life's journey, far from my heavenly home,
I would show forth the praises of Him who soon shall come;
O help me tell the story—the joyful sound proclaim,
Until, in endless glory, we'll ever hear His Name.

A LETTER TO A YOUNG CHRISTIAN

E. G. Goff

(In our September number, page 180, we recorded the homecall of brother E. G. Goff. Since then, the following letter was sent to us which was written some time ago to a young sister.)

Dear D——,

This is just to congratulate you and to express to you my pleasure that you are engaged to a saved man. It is not enough to marry *in* the Lord, but, if it is to be a happy union, it must be also *of* the Lord.

It is God's mind (generally speaking) that every girl has her own husband. There are too many career girls now-a-days. When God created the first man and woman, He called *their* name "Adam" (Gen. 5:2). It takes male and female to make *one*. "This is a great mystery, but I speak concerning Christ and the church" (Eph. 5:32).

Seek to *fit yourself* in every way to be a real help-meet, see Gen. 2:18; a good, godly wife, mother, companion, one of whom it could be said (Prov. 31:11). "The heart of her husband doth safely trust in her." Read carefully from verses 10 to the end. "A woman that feareth the Lord, she shall be *praised*."

Remember you get out of married life, or any other, just as much as you put into it. Bear ye one another's burdens. Be helpers and workers together that your prayers be not hindered, and so fulfil the law of Christ.

I write thus because I have a godly care for you and you have been brought up in this assembly, attending Sunday School when young and taught God's ways for your spiritual and temporal benefit.

I would like to have had you continue in our assembly fellowship, but I am glad you will be near enough to come back at times (from the assembly to which she moved after marriage).

My time and work is about done and I am just waiting for the home call, "Come up hither." Now my dear girl, I wish you every joy and happiness. Give God the first place always.

Your friend, instructor and brother in Christ,

E. G. GOFF

OUR SECURITY

J. Evans, Australia

When we consider the abounding INSECURITY, we should appreciate the more the security with which we may be blessed. As we look back over the past year and review world conditions, if we were asked for one word to describe the feelings of the most of the people, I think that word would be INSECURITY. We observe this in every sphere of life.

In the Political Sphere

with its nationalism, selfishness, mistrust and treachery, covenants and treaties are being treated as mere "scraps of paper". As we look to the Middle East and other trouble spots of the earth with their racial hatreds coupled with war clouds appearing ever and anon on the horizon, they compel us to realize we are living in an age of insecurity and abiding fear.

In the Social Sphere

we find that morals have lapsed everywhere. We have noticed data which reveals a horrible rise of crime, divorce, suicide, alcoholism, vice, youth delinquency, etc. Government and authority are flouted. The Word of God is despised and there is a growing lack of the fear of God among the young.

In the Religious Sphere

insecurity abounds. Many are taught that if they do not endure to the end they will not be saved from hell. Others are taught that unless they keep the sabbath and the ten commandments they cannot be saved. In many quarters the truth of the inspired Word of God is questioned or denied from the pulpit. All this produces a keen sense of insecurity and it is no wonder that so many suffer from nervous break-downs.

In the Future

the ungodly will have an intensified feeling of insecurity and fear as the prophecies of the last days reveal. When the Man of Sin and the Antichrist appear on the scene with their political and religious combination, and their satanic devices and ways are being forced on the world, a tormenting fear will possess myriads. Then when God's judgments are being executed upon a Christ rejecting world in the opening of the seven seals and the vials of God's wrath are poured out, the people in mortal fear will hide themselves in the rocks and dens of the earth and will cry for the mountains to fall upon them and hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb. (See Rev. 6:12-17).

But thank God there is a bright side to present that gives absolute security. There is a way of escape for the unconverted now. Flee to Christ, the Saviour of sinners, for your refuge. See that in His shed blood on Calvary there is redemption provided for you upon your showing, "repentance toward God and faith in the Lord Jesus Christ". He will receive you and then you will realize that "Blessed are all they who trust in Him". One of the greatest blessings is that

We Have Eternal Security

This fact causes the heart of the believer to be ravished with His love, grace and power. It makes one feel like singing all the time for now we know that His perfect love has cast out fear. Alleluia! Those who have this joyful assurance of eternal security are sometimes taunted by those who hold the falling away doctrine that there is only one text for this assurance — John 10:28, whereas we have many Scriptures and

Seven Indestructible Pillars

upon which our security rests. If we consider these and appropriate them in humble faith we shall henceforth have no doubts about our security being eternal, despite our constant failures and weaknesses. In this, as in our salvation, it is entirely of God's free sovereign grace, "The gift of God is eternal life, through Jesus Christ our Lord."

Proverbs 9:1 says: "Wisdom . . . hath hewn out her seven pillars," may we not say *grace* has also? Let us look at these pillars briefly. Five of these pillars are bunched in that wonderful Psalm of God's faithfulness — the 89th. By the way, in the seven times that His faithfulness is mentioned we find that they cover all God's conduct and purposes. Let us read the verses where the five pillars are found and then look to the New Testament to provide the other two.

"Also I will make Him My first-born, higher than the kings of the earth. My mercy will I keep for Him for evermore, and My covenant shall stand fast with Him. His seed also will I make to endure forever, and His throne as the days of heaven. If His children forsake My law, and walk not in My judgments; if they break My statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips. Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever" (Psalm 89:27-36). Do you not see the five pillars here?

- (1) God's unchangeable lovingkindness. (Note the "I will nots").
- (2) God's unfailing faithfulness, verse 33.

- (3) God' unbreakable covenant.
- (4) God's unalterable promises and prophecies, verse 34.
- (5) God's undeniable oath, verse 35. (The following two are in the New Testament).
- (6) God's unlimited power of Hand, John 10:27.
- (7) God's irrevocable purposes of Love, Romans 8:28-29.

Dear child of God, please "mark, learn and inwardly digest" them all. Each one is designed by Omnipotent Power, Infinite Grace and Unquenchable Love for our *Eternal Security*.

"How good is the God we adore; our faithful unchangeable Friend,
His love is as great as His power, and knows neither measure
nor end."

Let us now look at the first of this bunch of everlastings.

Pillar 1: God's Unchangeable Lovingkindness

It is the first cause in our conversion, see Jer. 31:3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Psalm 25:6 says of His lovingkindnesses, "they have been ever of old," (literally from eternity). It is marvellous in its antiquity, and it is wonderful in its gracious workings. To this the Psalmist gives expression in Psa. 36:7, "How excellent (precious) is Thy lovingkindness O God! Therefore the children of men put their trust under the shadow of Thy wings." See further references in Psalms 40:11; 42:8; 48:9; 51:1; 63:3; 69:16. Isaiah 63 is full of the blessed effects of His love so that he was constrained to say in verse 7, "I will mention the lovingkindnesses of the Lord . . . which He hath bestowed on them according to His mercies and according to the multitude of His lovingkindnesses.

"Awake my soul in joyful lays, and sing Thy great Redeemer's praise,
He justly claims a song from thee, His lovingkindness Oh how free.

"He saw me ruined by the fall, yet loved me notwithstanding all,
He saved me from my lost estate, His lovingkindness Oh how great.

"When trouble like a gloomy cloud, has gathered thick and thundered
loud,

He near my soul has ever stood, His lovingkindness, Oh how good."

(To be continued)

He who is running a race is not occupied with the admiring witnesses, he has his eye only upon the goal.

GREAT TRUTHS AT SYCHAR

W. S.

Great truths were revealed at Sychar's well. The poor, outcast woman, realizing the depth of her own spiritual poverty, was filled with good things. Many who were rich in their own eyes, although coming into as close contact with Christ, were sent away empty. Even to Nicodemus, the learned teacher of Israel, our Lord did not reveal Himself as He did to the sinner of Sychar. According to carnal reasoning, one would naturally expect that the scholarly Nicodemus should have drawn from the great Teacher heavenly truths to which the unlettered woman of Samaria must have remained a stranger. Was Nicodemus not the teacher of Israel? Was he not deeply read in all the learning of the schools? Was he not looked up to and acknowledged as one of the greatest religious leaders of the day? Then, surely, to such an one, above all others, would be revealed the mysteries of the kingdom. If anyone might be expected to know more than another concerning the secrets of heaven, then, according to human reason, that man would be Nicodemus. But it was not so. "Hath not God made foolish the wisdom of this world?" (1 Cor. 1:20).

"I that speak unto thee, am He." Thus our Lord spoke unto the woman. But He made no such unreserved manifestation of Himself to Nicodemus. In His conversation with the woman, He settled forever the long vexed question as to whether Mount Gerizim or Jerusalem was the place where men ought to worship. But, more than this, He revealed to the woman, that the foundation of a *new* temple was about to be laid — that a new order of worship was to be established — that the earthly temple was to be done away and that a spiritual temple was about to be raised up. This would not be a temple made with hands, but a temple of which every saint should form a living stone.

He mentioned also the time. The time for all this was at hand—so near that He could say, "The hour cometh and now is" (John 4:23). But to whom were all these wonderful revelations made? They were made to a poor, unlettered woman of despised Samaria. To the learned Nicodemus there flashed forth no such beams of heavenly light from the great Sun of Righteousness. He who was acknowledged as the teacher of Israel, failed to draw such draughts of living water from the great Fountain.

How long will God's people be in learning the great lesson that John 4 teaches? If a man has a college education — if he has attended certain years at a university, the popular idea is that such a man *must* be able to expound the mysteries of the kingdom. If any secrets

of heaven are to be revealed, then surely, say the people, they must be revealed to the clergyman; for has he not graduated from college? Who is better qualified than he to have light on God's Word? This is the way men reason, but as the gift of God cannot be bought with money (Acts 8:18), neither can it be bought with a classical education. We do not take time here to deal with the question of unconverted preachers. But even on those who are born again, let it not be supposed that a university education can confer the gift of the ascended Lord. If a man has not been chosen and fitted of God for the great work of preaching Christ or feeding His people, the college may educate him, men may put their hands on his head and ordain him; yea, they may give him flattering titles, and say, "This is now a minister of Jesus Christ"; but it will all be a mere mockery. He may be scholarly and amiable, but man cannot make him a minister of Christ. Why? Simply because God has not made him one. No one need be in any doubt about this matter, for if God does not fit and ordain a man as a minister of Christ, all the universities in the world will not make him one.

If God makes a man a minister, he is a minister of Christ, although he may never enter a university door. The colleges may be ignorant of him, and the professed religious leaders of the day may not acknowledge him. But the great Head of the church has ordained and sent him, and he shall not run in vain. In speaking thus let no man think that we despise learning. Other things being equal we cheerfully admit that education will make a gifted man all the more "thoroughly furnished". But we must warn against the superstition of believing that because a man has passed through a college, he is therefore a servant of God. Let us see that, in holy things, we do not make obeisance to mere scholarship. A man may be a Nicodemus so far as regards learning and position in the professing church, but that is not enough. The people may look up to him as the channel through which heavenly blessing and spiritual light must come, but he is entrusted with none of God's secrets; he may be sent none of God's messages. No flesh shall glory in His presence.

If we fancy that scholarly attainments, university degrees, and titles to one's name, will prove a magnet that must draw down the unction of the Holy One, we could not embrace a greater delusion. The Lord of heaven will not be dictated to, as to the channels through which He will act. If He chooses to pass by Eli the priest, and unfold "things to come" to the child Samuel, His way is right. If He chooses to pass by the great Nicodemus and reveal to the despised woman of Sychar the first dawns of a new dispensation, it is for us to *observe His way*, and to learn that *He* will choose His channels of

blessing, although that choice may pour contempt on the pride of man. (It is striking to note that, when Nicodemus does come to the front, see John 19:39, it was only to display, not academic learning but sacrificial love.)

SCRIPTURAL BISHOPS

J. Trodden

Scriptural revelation as to Bishops is not what is practised in the "Church of Rome" nor yet by its not very far distant relative, the "Church of England". Bishops in Scripture are not men appointed by any hierarchy, far less are they given charge over districts as being subordinate to the head of their system. They are men with Spiritual fitness to "oversee" in a local company called the "church of God" (1 Cor. 1:1). In such a sphere locally they are existent in two's, three's or more (see Phil. 1:1). Their qualifications are moral and spiritual (17 items specified in 1 Tim. 3 v. 1-7) and moreover, they are directly "placed" by the Holy Spirit who alone is judge to decide their competence (Acts 20:28) "In the which the Spirit hath made you bishops" (or overseers).

Two other designations are used in reference to the same persons in the New Testament. They are called "Elders" (1 Pet. 5:1 and Acts 20:17) and "Shepherds" (Acts 20:28), "Feed as a Shepherd the Church of God" (1 Pet. 5:2), "Feed, or Shepherd the flock of God which is among you".

Firstly "*Elders*". They must be men of experience and spiritually furnished to teach — out of a matured experience. Secondly "*Shepherds*" because they must be men with a shepherd heart, who with patience feed and tend the flock of God (Jno. 21:15-17). Their garb is an inward spiritual state exhibited in their practical ability to oversee the assembly and guard it and its members from the inroad of evil whether moral or doctrinal. The fact that they must give account to God of their stewardship necessitates their intimate knowledge of all the flock belonging to the particular gathering in which they work (1 Tim. 3:1) as overseers. (Heb. 13:17) "They watch for your souls as they that must give account".

Thus to such men of discreet spiritual status the saints comprising the gathering are called upon to obey and submit (Heb. 13:19). The whole trend of interest as to Bishops in the Church of God is a spiritual exercise to further the spiritual condition of the assembly and further divine interests in the place where "the church" exists.

A SINGLE EYE makes all our ways single.

WHEN DISAPPOINTMENTS COME

Mervin Paul

One of the most difficult lessons we begin to learn after we are saved is that God's thoughts and ways are wholly different from those that are natural to us (Isa. 55:8-9); which is one reason disappointments often are needed. When we have lived ordinarily, in a good, moral, sensible way, before conversion, it is hard to believe that, bit by bit, as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18) *our thoughts and ways must keep on changing* as we seek to allow ourselves to be conformed to His (Rom. 12:2; 8:29). Otherwise we shall stop growing, for getting to know, and to practise, the will of God involves such a continual change. This, alone, is true progress.

And between the thoughts and ways of God, and those which are natural to us, there can be no compromise. "For East is East and West is West; and never the twain shall meet", the poet wrote concerning East-West differences; and I should like to use that thought to suggest a reason for many of the struggles that end in bitter disappointment which keep on being told in my ears. In fact, apart from the sins of presumption, it seems safe to say that every disappointment we Christians ever suffer — even respecting unanswered prayers — arises from some failure to understand the Lord's thoughts or ways. And do we not admit it when we mournfully say, "there must be some purpose in it"?

(Of all ordinary professions, perhaps it is the Christian business men, deeply involved in the routines of organization, purchasing and sales, manufacture, supervision, labour adjustments, Government regulations, etc., who find it the most trouble to try to carry on with two sets of contrary thoughts and ways. For while businesses (especially if small) can be managed to the glory of God, without doubt, yet there is much conflict between the two systems, they tell me. For when the question is: Which will be the more practical? or, the more spiritual? usually the practical angle wins. Those who have questioned this statement generally have had to admit that their understanding of the Lord's thoughts and ways was more or less limited to moral issues. Moreover it is well to remember that Satan, himself, was rebuked for encouraging such a conflict in Matt. 16:23, when he was told, "thou savourest not the things which be of God, but those that be of men". Clearly, as already noted, there can be no agreement between the two.)

The story of the prophet Jonah (Chap. 4) is one that tells about a bitterly disappointed man. Four times we read of his anger. First, he was dismayed over the way his message to Nineveh turned out.

Some think he may have expected to see God's wrath fall on those heathen Gentiles as a warning to Israel. Instead, Nineveh repented and was saved from destruction, even as the runaway prophet, himself, repented in the sea-monster's belly and was delivered by the One of Whom he testified, "Salvation is of the Lord". Certainly Jonah's thoughts and ways respecting Repentance and Salvation disagreed with those of his God!

It took the gourd episode to straighten out matters; for it crowned his disappointments, giving the Lord opportunity to teach him his folly. Jonah never would have believed it possible, but the Lord saw that **ONE MORE DISAPPOINTMENT WAS NEEDED**. And so, in lovingkindness, He caused it to come (Phil 4:19).

The gourd the Lord prepared, to add to the protection from the sun's great heat, covered Jonah's flimsy booth nicely. And for its shade we may be sure the prophet was grateful. Yet, since it was Disappointment rather than comfort that the all-wise God had in mind, He also prepared a worm that quickly cut down the gourd.

And now, dear reader, all we have to do to catch a glimpse of how much, *or how little*, we may enter into God's thoughts and ways is to consider how we feel about the treatment Jonah received that day. Frankly, my own human thoughts and ways would lead me to protest: "Poor man! I certainly feel you had good reason to be angry! You were out there doing a job for the Lord for which your Hebrew contemporaries would long despise you. Surely you had a right to expect that your Master would not deprive you of a little comfort!" Yet I know right well that such reasoning is very wrong. The Lord planned to teach Jonah a lesson on sparing, one that he never would forget, but also one for ourselves to "read, mark, and inwardly digest." *Hence it was vastly more important than a few hours' comfort in the shade.*

And so for us, as for the prophet, the thing to do when disappointments come is to seek our Heavenly Father's face—not to complain, but to be made to understand in what way we have been straying from His thoughts and ways. For Earth's disappointments are meant to be exhorters toward better spiritual understanding. And since He made known the reason to Jonah, why not to you and me?

SELF

If Christ is on the throne of our hearts, self will be in the dust. In Isaiah 6, no sooner does the prophet see the Lord sitting upon the throne than he cries, "Woe is me! for I am undone" — self is in the dust. The best way to mortify self is to enthrone Christ — give Him the highest place and "Crown Him Lord of all", and we shall soon see that we have nothing left of self to glory in.

NOTES ON NEW TESTAMENT WORDS

Hector Alves

13. ATONEMENT

The question has often been raised, "Is atonement an Old Testament doctrine only, or has it a place in the New Testament? Perhaps the reason for asking this question lies in the fact that "atonement" is not a New Testament word. Its only occurrence in the A.V. Version is in Romans 5:11; "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." There is no doubt whatever that the word "atonement" here ought to be translated "Reconciliation". So that leaves us without one single mention of this word in the New Testament. However, we do find the word throughout the Old Testament, and frequently in the Book of Leviticus. "Atonement" is a translation of the Hebrew word "kaphar" which means "to cover", and wherever atonement is mentioned in the Scriptures, a covering of one kind or another is in view. In Gen. 6:14 the word "kaphar" is translated "pitch", Noah "kaphared" the ark when he "pitched it within and without with pitch." We find the word again in Gen. 32:20; "I will appease (kaphar) him with a present." And in Psalm 49:7, "None of them can . . . give to God a ransom (kaphar) for his brother." In these, and various other passages, the idea is covering from exposure to something.

In Leviticus chapter 16 we have an account of Israel's day of atonement; there we find the word some twelve times. On that great day the sins of the people were covered over for one year; the ceremony was to be repeated year after year, it was to be "an everlasting statute". This atonement, or covering over, was accomplished by the shedding, and the sprinkling, of the blood of animals.

Now, the question arises, Why did the very able translators who gave us the Authorized or King James Version of the Bible, translate the Greek word "katallage" as "atonement" in Rom. 5:11, while they render the same Greek word "reconciling" in chapter 11, verse 15, and "reconciliation" in 2 Cor. chapter 5, verses 18 and 19? Two reasons for this may be given. First, it is quite clear from the various uses of the word that atonement is the basis of reconciliation. Another reason is that at the time this translation was made the word "atonement" had a meaning which it does not possess today. Its meaning then simply was what the word itself implies, at-one-ment, which certainly is equivalent to reconciliation. A bringing together of those who have been estranged the one from the other. In the scriptural sense of the word it is the sinner who is reconciled to God, rather than the idea of God being reconciled to man. Since the

days of King James when we got our present translation of the Scriptures, many English words have changed their meaning; space will not permit to quote some authorities on this fact.

The idea in the mind of the translators would be that the one who was covered from God's judgment by the fact that "Christ died for us", (Rom. 5:9) and "saved from wrath through Him", (verse 10) must be at one with God (verse 11). Consequently, they used the word "atonement". In Old Testament times God forgave the sinner, and covered his sins in anticipation of the cross work of our Lord Jesus Christ. In this dispensation He does all this, and "much more", because of that work now accomplished. The believer today has more than forgiveness, and more than atonement, he has been "justified by His blood". More than that; "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" (verse 10). Another ground of confidence is expressed in verse 10, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation" (verse 11 R.V.). The believer in the Lord Jesus Christ has his joy in God through the sacrifice of Christ, which is both atonement and propitiation, and has brought about reconciliation. Old Testament atonement was brought about by sacrifices that "could never put away sins". Atonement was made and sins were covered. "Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1). But the "one sacrifice for sins" on the cross has not merely covered sin, but put sin away. "Once in the end of the age hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). New Testament reconciliation is a truth that goes beyond anything known in the Old Testament; it is a peaceful relationship with God which nothing can alter, or disannul; it is eternal.

MAKING SURE OF MY PORTION

If we allow Satan to keep us away from the Word for just one day, he has gained a victory. We may say we were busy and had not time, although we had the desire. There may be a grain of truth in that, but one day of neglect will make it easier to neglect the Word for a second day. Soon there will be no desire for the Word at all and our souls will become dried up and our power for service will be gone. We will thus lay ourselves open to the attacks of the flesh, the world and the devil. Therefore, whatever may require to be put off till another time, let us make sure of our daily portion from the Word.

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question. The words of 1 Tim. 2:15 have been a real difficulty to me. "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." What does this verse really mean?

Answer. These words have been a difficulty to most of us, and the different translations which we have seen give different meanings to the verse. First, let it be stated that there is nothing in the verse to suggest that a woman's soul is saved because of childbearing. We know that salvation from sin is only through faith in the Lord Jesus Christ. The Revised Version gives, "She shall be saved through the childbearing." So also the margin of the Newberry Bible, Rotherham, etc. J. N. Darby renders this, "She shall be preserved in childbearing." Moffat translates it, "Women will get safely through childbearing." It is difficult to understand these interpretations when we know of a number of cases of godly husbands and wives who did "continue in faith and charity and holiness with sobriety"; yet the wife did not come safely through childbearing, but passed away in it. Conybeare and Howson translate this verse, "But women will be saved by the bearing of children," etc., and they add this note, "The Greek here cannot mean 'in childbearing' (A.V.). The apostle's meaning is, that women are to be kept in the path of safety, not by taking upon themselves the office of the man . . . but by the performance of the peculiar functions which God has assigned to their sex." We would suggest that the thought here is child-raising rather than childbearing. The younger women will be saved from wantonness, and from being busybodies, etc., and will bring glory to God by marrying and having children, then bringing them up in the nurture and admonition of the Lord. Looked at in its context the meaning seems to be that Eve having failed, resulting in the fall of man from the place of favour before God, the godly woman will, in bringing up her children for God, be saved from the reproach into which Eve fell as a consequence of her sin. The Syriac translation bears out this view; "Yet she shall live (margin — be saved) by means of her children, if they continue in the faith, and in love, and in sanctity, and in chastity."

Another interpretation is that there is a reference here to the birth of the Saviour; the woman was saved by childbearing.

Question. Is it right to have only one brother preach in the Gospel Meeting; should there not be two take part?

Answer. It is not a matter of right or wrong; there is nothing wrong in one brother taking all of the meeting, and it is quite right and scriptural to have two brethren take part in it. In fact three could take part if circumstances require that. The wise man has said, "Two are better than one; because they have a good reward for their labour." And again, "A threefold cord is not quickly broken" (Eccl. 4:9, 12). Our Lord sent His disciples out two and two, and we find this was the practice of the servants of the Lord in the Acts of the Apostles. In pioneering, and when holding special gospel meetings it is advisable to follow that pattern. In regular meetings the arrangement is altogether a local one. When the meeting is arranged, those responsible may appoint one, two, or three brethren to take part in the meeting. This is a good thing when a young and inexperienced brother takes a short time at the beginning of the meeting. Where the meeting is open for the leading of the Holy Spirit and no arrangement has been made, an able brother may quite profitably take up all of the time. We have noticed that sometimes 35 minutes is not long enough for a gifted brother to develop his subject, while 20 minutes seems to be too long for others to occupy the time profitably.

Question. Has Luke 22:14 any reference to the Lord's Supper, or to our gathering together on Lord's Day morning? If some have to travel a good distance to that meeting and come in fifteen minutes late, what right has an elder brother to speak on this verse? Are they responsible to God for one being late? Is that not the business of those who may have come in late?

Answer. "And when the hour was come, He sat down, and the twelve apostles with Him." (Luke 22:14).

These words may undoubtedly be taken as having reference to our gathering together on Lord's Day morning. In this statement we certainly have an example set before us by the Lord and His disciples of punctuality and godly order. We believe that the elders in an assembly have a responsibility to see that such order is maintained. They not only have the "right" to minister on the subject, but an obligation is upon them to do it. Corrective ministry, if given in the fear of the Lord, and in the spirit of humility, should be laid to heart by all. The habitual late comer should lay to heart the reading of Luke 22:14, and seek to benefit therefrom. However, there may occasionally be a good reason for being late at the Lord's Day morning meeting, and it is better to be late than to be absent. In such a case care should be taken not to be too hasty to condemn or to pass judgment on anyone without the knowledge of the circumstances.

LABRADOR—The boat, the "M.G.M." (Missionary Gospel Messenger) was manned this summer by five brethren: Herb Harris, Bert Joyce, George Campbell, Ron Dart and A. Bergsma. They visited fishing villages with tracts and preached the Gospel up the Labrador coast as far as Cartwright, and some professed to be saved at the meetings. They also worked on a small hall in Charlett Town, Labrador, where last winter souls were saved. At their last call, Flower's Cove, Newfoundland, they met much opposition from a clergyman. A short distance from there they found an open door at Nameless Cove.

SEATTLE, WASH.—We were pleased to have J. James with us for over a week, meetings were well attended and his timely messages much appreciated. He went on to Lynden where a new hall has just been opened.

HITESVILLE, IOWA.—The conference was reported as good and the Word was preached faithfully to saint and sinner. Also at Manchester there was a time of blessing, and the attendance was the largest they have had. A. Klabunda and G. Baldwin remained for Gospel meetings. O. Smith and P. Elliott went back to Hampton, Iowa. L. Brandt and H. Wahl closed tent meetings in Viola with some blessing. S. Mick purposed having meetings in Black Earth, Wis. R. Boyle visited some of the assemblies in Iowa and Wisconsin, and intended having some meetings in Willmar, Minn., on his way back to Port Arthur, Ont. Eric McCullough had some meetings in La Crosse.

EAST BOSTON, MASS.—The assembly was glad to have a visit from Frank Pizzulli who is improving in health after a very serious operation. George Graham is expected for meetings soon.

HARTFORD, CONN.—John Govan is ministering the Word in the Italian Hall using his chart, "Egypt to Canaan".

NORTHERN IRELAND

Bren. McShane and Lytle have been encouraged in tent work near Lurgan by a number professing to be saved. Bren. Paisley and Milne (Venezuela) had very good meetings in Coleraine, where a good many were delivered by the power of the Gospel.

Harold Paisley has been exercised about coming to Canada to labour permanently on this side. He expects, D.V., to come here with his family the latter part of November.

CONFERENCES

EAST BOSTON, MASS.—In the will of the Lord we purpose having our 7th annual conference in the Gospel Hall, 35 Putnam St., East Boston, on Dec. 5 and 6, with a prayer meeting Dec. 4 at 8 p.m. The Breaking of Bread will be at 10 a.m. Brethren who know and practise the truth of God in simplicity are welcome to minister the Word. Corr. Frank Procopio, 78 Falcon St., East Boston, Mass.

DETROIT, MICH.—As mentioned in detail in last month's issue, the annual conference held at 7345 West Chicago Blvd., Detroit will be Nov. 21 and 22 with a prayer meeting Nov. 20 at 7.30 p.m. Corr. Alexander Stewart, 9950 Pierson, Detroit 28, Mich.

LOS ANGELES, CAL.—Our annual conference will be held, D.V., Dec. 26 and 27, with a prayer meeting on the 25th at 7.45 p.m. in the Hall at 1040 Pico Blvd. All other meetings will be held in the Conference Room, Santa Monica Civic Auditorium. The Lord's servants walking in the old paths are welcome to minister. Corr. C. W. Weems, 3554 Colonial Ave., Los Angeles 66, Cal., U.S.A.

MONTREAL, QUE.—We purpose, D.V., having our annual conference at the New Year season, commencing with a prayer meeting on Dec. 31st in the Gospel Hall, 821 Ogilvy Ave. Friday, Saturday and Lord's Day, Jan. 1, 2 and 3 will be in the Town Hall, Mount Royal. Corr. Wm. E. Reid, 1610 Poncet, Montreal 12, Que.

WITH CHRIST

MONTREAL, QUE.—Our dear brother, John McCormick, passed suddenly into the presence of the Lord on Sept. 19th aged 58. He was saved in Belfast 40 years ago and has been in fellowship in Montreal for about 30 years.

TORONTO, ONT.—William R. Payne was called to be with the Lord on June 28 in his 91st year. He was saved at 20 and in fellowship in Crediton, England. He came to Toronto in 1903 and was in fellowship, first in Broadview assembly, and for many years in West Toronto. The service was conducted by Wm. Bousfield and Henry Fletcher and well attended by neighbours, friends and business associates.

BAY CITY, MICH.—Our sister in the Lord, Mrs. William Cowan passed away on June 7. She was saved at 17 and has been in fellowship here almost all that time, although a semi-invalid for a good many years. F. W. Mehl preached the Word at the funeral service.

CREEMORE, ONT.—Mrs. Ethel Minnie Clark passed peacefully into the Lord's presence on Sept. 27th. She had been in failing health for the past 5 years. She was born in England 81 years ago and born again in 1925 at meetings in New Lowell by the late J. C. Beattie. She was in fellowship in New Lowell, Strongville and Creemore. The funeral service was conducted by George Wilson and John Adams.

LONG BEACH, CAL.—Our sister in the Lord, Mrs. Joseph Nixon passed away on April 17 aged 77. The service was conducted by Russell Harris. Then on July 12 her husband, Joseph Nixon passed away, aged 78. The Gospel was faithfully preached to quite a number of his former fellow workmen by Harold Thorneycroft.

LA CROSSE, WIS.—Victor Snider went suddenly to be with the Lord on Sept. 22. He was saved for many years, had been a great help in the assembly and had a real interest in the Gospel. He will be greatly missed.

GARNAVILLO, IA.—Our dear brother, Dale Hyde, was called unexpectedly into the Lord's presence by a heart attack on Sept. 17 at the age of 56. He was awakened at an open air meeting at Ostedock, Ia., and was saved Jan. 10, 1929. He was later received into the assembly at Garnavillo. He spent considerable of his time in preaching the Gospel and labored around Grandview, Ia. He was interested in the forming of an assembly there and the Christians met to remember the Lord for the first time on his last Lord's Day on earth. O. Smith and L. Brandt preached the Word at the hall and R. Boyle at the graveside.

FRESNO, CAL.—Our dear brother in the Lord, Harry Thorpe, was called home in his 81st year. He was born in Ireland and was saved there over 55 years ago, and has been in the assembly here since its formation. He was a quiet brother, faithful in attendance at meetings and was respected by all who knew him. The Gospel was faithfully spoken by brother A. Wilson at the funeral.

TRUTH and TIDINGS

BEHOLD I HAVE SET BEFORE THEE AN OPEN DOOR

THOU
HAST
A
LITTLE
STRENGTH

AND
HAST
KEPT
MY
WORD

AND HAST NOT DENIED
MY NAME

Rev. 3:8

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TIDINGS

VANCOUVER, B.C.—"Our conference (Victoria Drive) was one of the best. The truths and principles of Scripture were clearly and definitely set forth, governing our assembly and private life." Eight brethren ministered the Word. L. E. McBain and H. McCready are preaching the Gospel in the Victoria Drive hall — some have confessed Christ as their Saviour and others are anxious.

KITCHENER, ONT.—We had J. Norris for a few nights and Hector Alves with the chart on the "Seven churches". Brother Alves also visited Clinton, Embro and Midland.

ST. CATHARINES, ONT.—The brethren in the assembly (36 Queenston St.) have announced the formation of a new assembly in happy fellowship with the parent one. They met for the first time on November 1st. It will be known as the Pelham Road assembly and is located at 103 Pelham Rd., St. Catharines, Ont. The correspondent is: John Funk, 71 Highland Ave., St. Catharines, Ont.

COLLINGWOOD, ONT.—W. Bousfield is having meetings with a good attendance on Lord's Days and a fair number through the week.

LONDON, ONT.—S. Maxwell and J. Gray are having very good Gospel meetings and a number of women have professed to be saved. Attendance has been good throughout and the Christians have been encouraged.

PARKHILL, ONT.—The saints were greatly refreshed by a visit from A. T. Stewart. Our brother also had appreciated visits to Grand Bend and Lakeshore.

ST. THOMAS, ONT.—The recent conference was larger than former years and was a season of refreshing with profitable and searching ministry. Ten of the Lord's servants were present to minister the Word. The saints here appreciate visits from the Lord's servants walking in the old paths. Frank Woods."

TORONTO, ONT.—In the Pape Ave. Hall, Wm. Warke and O. L. MacLeod, in the Eglinton Ave. Hall, John Norris and John Adams, and in the Lansing Hall, Frank Pearcey and R. Hanna (Chile) have been carrying on Gospel meetings nightly with a little encouragement in the Gospel, though, on the whole, it has been hard to get strangers nightly in the halls. The seed has been faithfully sown.

CHARLTON, ONT.—J. Smith and M. McLeod had four weeks' good meetings. One man professed to be saved, and others were concerned. They had short visits to the surrounding assemblies, giving appreciated ministry.

DEER LAKE, ONT.—Earl Pears is having ministry meetings with good interest.

MONTREAL, QUE.—"N. Gratton is able for regular meetings here, Farnham and Valleyfield and is thankful for a measure of health. We are glad to report continued interest in the meetings in these parts. B. Grainger."

OUR GLORIOUS LORD

A. W. Joyce

The Scripture, because every word of it is inspired by God, does not use exaggerated expressions as we so often do. A tourist visited the highlands of Scotland. Arising early in the morning he went for a walk on the hills. Meeting an old shepherd he exclaimed, "Isn't this a glorious morning!"

"Aye," conceded the old Scotchman, "but ye must keep some words for the Almighty."

We often use the word "glorious" quite loosely but in the Word of God it is usually connected with the Lord and His attributes.

The first use of the word "glorious" in Scripture is in Israel's song of redemption, as they praised the One Who had delivered them from Egyptian bondage as being, "Glorious in Power" (verse 6), "Glorious in Holiness" (verse 11). How suitable this was, and how perfectly it coincides with our own experience. In the days of our unregeneracy, "Jehovah Tsidkenu was nothing to me." "He was despised and rejected of men . . . we esteemed Him not" (Isaiah 53:3).

It was not until, like Israel, we felt keenly the bondage of sin, that we longed for deliverance. How gladly then we drank in "The glorious Gospel of the blessed God" ("The Gospel of the glory of the blessed God" R.V.). Not only is the Gospel a glorious message, but the Gospel is the very Glory of God.

The Apostle Paul not only received that glorious message to the salvation of his soul, but then, in all its fulness, he received that Gospel as a sacred stewardship to pass on to others. Has the reader personally received the Gospel to his soul's salvation? If so, he, and all who are saved, have a stewardship committed to them, and are responsible to pass on the Glorious Gospel of Christ to others.

When we were saved, our eyes were opened for the first time to see and appreciate the **GLORIOUS PERSON OF CHRIST**. In every sense of the Word He is glorious:

In **DEITY**, equal with the Father "from the beginning".

In **OMNIPOTENCE**, as Creator, bringing worlds into existence by the Word of His power.

In **INCARNATION**, in glorious condescending grace, He became man, "The Word became flesh and dwelt among us."

Then what a glorious life He spent among men! He set the captive of Satan free (Luke 18:16), and "All His adversaries were ashamed and all the people rejoiced for all the glorious things that were done by Him."

"Never man spake like this man," said the officers who were sent to arrest Him. In His hour of deepest shame and sorrow — betrayed, forsaken, thorn-crowned, crucified — never was He more glorious in His wondrous love to a lost world.

More surpassing lovely His form appears to me
When stripped and scourged and bleeding,
He dies upon the tree.

Well might the Apostle Paul exclaim "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

In RESURRECTION, as He rose from the grave what a triumph was His! The soldiers who guarded the tomb became as dead men in their terror. The doubting, trembling disciples were confirmed in their faith and filled with joy as they beheld him. Ascending far past angels, principalities and powers, He was welcomed to the throne of majesty at the right hand of God. He was invested with glory as the Mediator, Advocate and Great High Priest of His people.

But Thy glorious resurrection, showed Thee victor o'er the tomb,
And Thy saints by Thy protection, through Thy work shall overcome.

The Glorious People of God

After contemplating a little of the glories of Christ, it would seem to be almost sacrilege to apply the term "Glorious" to ourselves. But let us notice Psalm 45. The first eight verses are occupied with the glories of our Lord, then in verse 13 we read: "The King's daughter is *all glorious within*." By sovereign grace, worms of the dust like ourselves have been made *in Christ* "all glorious within". In John 17, the Lord Jesus prayed to the Father. "The glory which Thou gavest Me, I have given them" (verse 22), And again in verse 10, "I am glorified in them". Such is the cleansing power of His precious blood and the transforming power of His Spirit. God sees us perfect in Christ as to our position before Him. How very solemn if, in our practical lives before men, we dishonour the Name of Him Who has glorified us!

The Glorious Church of God

God's Old Testament dwelling place, the temple in Zion, foreshadows the New Testament church (although the glory of the latter far surpasses that of the former). In Psalm 87 we read, "The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." What was it that gave Zion pre-eminence in the heart and affections of God? (1) It was God's chosen dwelling place where He had been pleased to place His Name. (2) It was the centre of gathering to which all the tribes

of Israel went to present their worship and sacrifices. (3) It was the place where the temple had been erected by Solomon by the commandment of God and according to the pattern given to David, the father of Solomon.

What is it that makes a scriptural church or assembly today so glorious in God's sight? Certainly it is not the people who gather there, in themselves. It is because:

The Name of the Lord Jesus Christ **ALONE** is acknowledged and He is in the midst of them (Matt. 18:20).

It has been built "according to the pattern" given in the New Testament scriptures (Acts 2:41-42, etc.).

Because Christ is acknowledged as Lord and guides by His Holy Spirit, so that *one man*, however gifted, does not arrogate to himself, nor take from others, the power to rule, the privilege of ministry, and the guidance of the worship of the assembly.

When sin creeps into the assembly as it did in Corinth, the Word of God will purge it out for the Glory of God (1 Cor. 5:4-5).

It is God's testimony before men in the world, "The pillar and ground of the truth" (1 Tim. 3:15).

When an assembly is scripturally gathered and divinely maintained it is glorious to God because it exalts His beloved Son and His precious Word. It is a wonderful privilege to be in such an assembly. It is also a solemn responsibility. May we never by doctrine or practice dishonour or defile that which God has ordained for His glory.

The Glorious Appearing

Soon our day of pilgrimage and testimony will be over and meanwhile we have a wonderful prospect: "Looking for that blessed hope, and the *glorious appearing* of the great God and our Saviour Jesus Christ" (Titus 2:13). When He appears in glory we shall then reach the consummation of our salvation — perfect likeness to Christ. "When He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2). "We look for the Saviour, the Lord Jesus Christ: Who shall fashion anew the body of our humiliation that it may be conformed to the **BODY OF HIS GLORY** according to the working whereby He is able even to subdue all things unto Himself.

With the light of resurrection,
When our changed bodies glow,
And we gain the full perfection
Of the bliss begun below.

Then 2 Thes. 1:10 will be fulfilled, "He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day."

THE REASON WHY

Why Should a Christian Not Take an Interest in Sport?

G. G. Johnston

Every Christian, who for love to Christ desires to serve Him well, should seek a clear understanding of his calling. In the past, he was an integral part of this world. Naturally, he fed upon worldly things, and desired nothing higher. But, now that he has experienced a spiritual birth, his soul longs for spiritual things. Two natures, the flesh and the Spirit, exist within him. These two are opposed to each other, and the exercised Christian will be guided by the Spirit of God to spiritual things, while the less spiritual Christian will often tend to go after those things which give satisfaction to the flesh (Read Galatians 5:16-25).

Some form of physical exercise is no doubt necessary, as a diversion from the monotony and lack of activity experienced by those long seated at desk in schools and colleges. Without it, there would be danger of our youth suffering from muscular debility. But, anything apart from this becomes purely worldly amusement, where our unconverted friends do not expect to find us. If they are aware that those who profess to have been converted to God should not be in such places, surely we ourselves should understand it thus.

We read in Peter's epistle: "For the time past of our life may suffice us to have wrought the will of the Gentiles" (1 Peter 4:3). Could we, perchance, imagine that running after the sports of the day would be according to the will of God?

The apostle John, in writing to the family of God, says to Christian young men: "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:14, 15). In regard to all such things, we should ask ourselves whether they are of the Father, or of the world. It would do us great spiritual good.

Again, we read of "bodily exercise" in Paul's epistle to Timothy. He does not counsel him to share in the sports of his day in order to better his health, but he says: "Exercise thyself unto godliness. For bodily exercise profiteth little (or, for a little while), but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:7, 8). Could we for a moment imagine Timothy taking part in the athletic games of his day?

As far as physical exercise is concerned, there are many ways of obtaining this without mixing with the ungodly. Thank God, we have liberty to distribute tracts everywhere. If we were to place one

in each home in the town, or city, where we live, we should have plenty of exercise, and perhaps we would spend less in purchasing them than if we went to the games. Perhaps a brother is sick, or absenting himself from the meetings. A good walk of two or three miles to visit him would give the young Christian plenty of physical exercise for one day, and would tend to his spiritual good at the same time.

It is written of primitive Christians: "And being let go, they went to their own company" (Acts 4:23). If a Christian is walking in fellowship with God, there is a notable difference between him and the world.

Another reason why a Christian should not take interest in sport is that in it large sums of money are gambled. Because of this, the poor are robbed of their meagre earnings, leaving their wives and children in need. Those of the world shout themselves hoarse, and at times trample one another to death in excitement over sport. Could it be that a Christian would be occupied with the same things?

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3).

THE CARE OF GOD

The God Who marks the sparrow's fall, Who clothes the lily on the
lea,
And heeds the hungry raven's call — such is the God Who cares
for me.

Refrain

A peace divine e'en now is mine, from every care my heart is free;
What need I fear when Christ is near, or dread, while God doth
care for me?

Though Heaven's glory is His shrine, where all before Him bow the
knee,

A place in His great heart is mine — He cares for such a worm as me.

Revolving worlds His wisdom guides, He rules in heaven and earth
and sea;

Yet in His great pavilion hides, a weak and worthless thing like me.

Should I His tender care forget, or cease His guiding hand to see,
His heart is so upon me set, He ceases not to care for me.

Thus I am happy all the day, my soul is filled with heavenly glee;
My only care is to obey, that One Who ever cares for me.

CONVERSION

Wm. Williams

The Word of God speaks about conversion under different aspects. In Acts 2:41 we read, "Then they that gladly *received his word* were baptized." Here conversion is looked at as the result of receiving the Word of God. Now in John 1:12 we have another expression — "But as many as *received Him*, to them gave He power to become the sons of God." This shows that receiving Christ and receiving His Word produce the same result — i.e., conversion. We might state it more emphatically, that without receiving Christ and His word there can be no conversion.

We live in an age when men have invented very much to lighten labour; to make what was before a disagreeable chore into a real pleasure. Man would even dare to improve and make easy God's artless unencumbered plan of conversion. He would seek to "speed up" conversion by eliminating the time required for the conviction of sin, an indispensable experience which always precedes true conversion. Now there is much in the present day type of evangelism which produces little or no conviction. Sinners are moved by music and sentimental singing, by emotional appeals until they get a feeling that they would like "to decide". Under the influence of this emotion they are asked if they believe, and of course they affirm that they do believe. Then the preacher or counsellor says — "Then you are saved" and naturally the anxious one, if he has not "character", thinks that he has now "got it" and then starts out to "keep it". But time the great tester, proves that there never was a real spiritual birth. They were never "born again" and they turn back to the beggarly elements of the world. Such cases are much more difficult to reach than they were before they professed to be saved.

Then we notice, with certain misgivings, that the younger men amongst us who are said to have "a real gift in the gospel" are becoming increasingly dramatic and "long winded". Preachers should be natural and unaffected. They should be *themselves*, and on no account seek to mimic others unless their virtues of brevity, lucidity and sincerity.

We often refer to the short prayers which we have in the Word of God as an example to those who are "drawn out in prayer" until they weary the saints. Now would it not be well to note some of the examples of gospel preachers which we have in the word and then learn to be brief and earnest.

We have a fine example of real conversion in Thessalonians, chapter one. They "turned to God from idols" — that was not produced without some time of exercise. Then they proved the reality of their conversion by their works. They started to "serve the living and true God" as a proof and fruit of their having been born again. This proved their consecration — their being set apart for God and His service. Next they looked on to the Lord's coming, "to wait for His Son from heaven, whom He raised from the dead, even Jesus, Who delivered us from the wrath to come."

This glorious change was attained by the simple preaching of the gospel without any of the modern high pressure methods used in seeking to get numbers and converts in modern American evangelism. These Thessalonians went on and grew in faith and love. Some walked disorderly, it is true, while others failed to discern the Day of Christ; but on the whole the church grew and proved the meaning of their name — namely "Those who win the victory".

Let us not then precipitate conversions by human methods; rather let us sow the good seed of the Word and our God will give the increase.

We finish by quoting a paragraph from "Prophecy Monthly"—

"The spirit of antinomianism is abroad in the land. It has ravaged Fundamentalism, it has infected Evangelicalism; it has created a mass of believers who lack the rugged character seen in the New Testament. It has produced decisions instead of conversions. It has caused the disparagement of doctrine, the sentimentalizing of love, the softening of holiness, and produced a shoddy Christianity. The highest attribute of God is not love, but Holiness; for God's Holiness is the motive for His Love."

HELP BUT DO NOT HURT

We may do a great deal of harm, although acting with the best intentions. I saw a blind dog in a friend's house. I found out that, when it was only a few days old, one of the boys had forcibly opened its eyes with the *good intention* of helping it to see. Nature would have done the opening in her own gentle way; but force having been used, total blindness was the result. The little boy meant to help, but he did an irreparable injury. Thus you see that the right thing may be done in the wrong way. It is most desirable that we should help each other to see clearly in the things of God. But we must take care that in trying to help we do not injure. God's way to open blind eyes, is by anointing with eye-salve. Our way, too often, is by forcibly tearing them open.

OUR SECURITY

J. Evans, Australia

Part 2

Pillar No. 1 (continued): God's Unchangeable Lovingkindness

Psalm 89:31-33, shows us that those who get away from the Lord cannot escape chastisement, nevertheless His lovingkindness which is everlasting, He will not take from us and we cannot get outside of the sphere and blessed results of it. We get a near parallel to this in 1 Cor. 3:14-15, "If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: *but he himself shall be saved, yet so as by fire.*"

Pillar No. 2: God's Unfailing Faithfulness

Psalm 89:33, "I will not suffer My faithfulness to fail." How blessed this is. The Psalmist saw the contrast to this in man. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men" (Psalm 12:1). "God is not a man that He should lie; neither the son of man that He should repent: hath He said and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. 23:19).

We read of 7 things that God will not suffer to be done, and each Scripture is in connection with His people's SECURITY. (1) Ex. 12:23, (2) Psalm 16:10, (3) Psalm 55:22, (4) Psalm 89:33, (5) Psalm 121:3, (6) Prov. 10:3, (7) 1 Cor. 10:13. "I will not suffer" suggests God's loving personal concern over His people, involving intervention and interposition on their behalf.

The Old Testament and the New abounds with the testimony of His people that "God is faithful". I tabulate a few references to prove this and hope our readers will look them up as space will not allow us to elaborate. These Scriptures will drive out anxiety and fear; and will sustain in every trial.

God is faithful in:

- His unique Call (1 Cor. 1:9)
- His unfailing Care (1 Cor. 10:13)
- His unlimited Power (2 Thess. 3:3)
- His immeasurable Grace (1 John 1:9, Eph. 1:7, 2:4-8)
- His unending Love (2 Tim. 2:13, 1 Cor. 13, John 13:1)
- His unbounding Provision (1 Kings 17:14, Phil. 4:19)
- His unalterable Personality (Heb. 1:12, 13:5)
- His unceasing Intercession (Heb. 7:35)

Beloved, does not all this show how eternally secure we are?

Pillar No. 3: God's Unbreakable Covenant

A covenant may be defined as a promise made binding by an oath between one or more persons. A Covenant is dissolved upon

the death of a party to it. A Testament is a Will and Bequest made by one person and which can only come into force after the death of the Testator. We read of seven distinct Covenants in the Scriptures, but for this paper we can only be concerned with that which affects the children of God now. Namely, **THE EVERLASTING COVENANT**. Its subject is so vast that we can only give a few thoughts relating to our theme. Three things characterize the Everlasting Covenant.

- (1) Its infinitely wise inauguration was in the everlasting love and eternal wisdom of the Father.
- (2) Its solemn confirmation and ratification is seen in the blood and sacrifice of His Son. The blood of Christ is called "the blood of the Covenant", — that makes it irrevocable and unchangeable.
- (3) The execution of it in perfect assurance to its partakers, is seen in the efficacy of the Spirit's working as the Spirit of grace.

The Covenant is everlasting as to its beginning and as to its future. All the perfections of Deity acting in harmony are engaged in the keeping of it. It is the standard of all God's conduct relating to His precepts, promises, and prophecies. Omnipotence accomplishes what infinite wisdom has planned. The Everlasting Covenant is better than all others, as Christ is the Mediator of it and it is established upon better promises. As the bow in the cloud was to be looked at and God's covenant with Noah and the earth was remembered by it, so the Father looks upon the wound-prints of His Son our Mediator and remembers His Everlasting Covenant. *Psa. 105:8* is thus fulfilled, "He hath remembered His covenant for ever, the word which He commanded to a thousand generations."

Jesus is the **SURETY** of this Covenant (*Heb. 7:22*). On the ground of the blood of our Covenant Surety we have the greatest **SECURITY**, for His decrees in the covenant are irreversible and everlasting, ordered in all things and *sure*. To further clinch our assurance, God confirmed this Covenant by an Oath and that gives eternal security for us. (*Heb. 6:17-18*).

A striking picture of God's unbreakable covenant is given to us in *2 Sam. 21:1-7*, in the case of Mephibosheth. Because of the covenant David made with Jonathan, Mephibosheth was safe, when judgment fell upon the family of Saul and seven sons died, Mephibosheth was spared. But King David spared him because of the oath between him and Jonathan. As long as the King lived, Mephibosheth should live also. That covenant was irrevocable. So God's covenant is with us. There is no condemnation to those in Christ Jesus. The believer in Christ can never perish, he has already passed from death unto life, and as He lives in the power of an endless life, so shall we.

It might be queried, "Is not the Covenant associated with Israel exclusively?" No, Christ's words, works, and the shedding of His precious blood and the blessings connected with it was in the nature and scope of the Covenant up to His death; after His death it became a Testament. He said to "His own" this cup is the New Testament in my blood, thus the believing Gentiles inherit all and every spiritual blessing (Eph. 1) and the eternal security that the Covenant gives. Alleluia!

(To be continued)

THE CREATION

In the ancient book of Job — perhaps written before the book of Genesis — we have in one chapter (38), about forty questions by God to man. Have these forty questions ever been answered? Never. The truth is that the mind of man is fairly baffled, even in the field of physical science where he feels strongest. As to the antiquity of the earth, the greatest scientists of the day are in hopeless disagreement. Here, then, we turn from man to God, from the rude and rudimentary knowledge — all uncertain — to what is revealed, to what is positive, to the Holy Scriptures.

Faith in God imparts certainty. The *reasonableness* of this must be apparent to the simplest mind, for it is faith in the Creator Himself. It is faith in the source and origin of all. The only Revealer of what is, and will be, the only final Judge of what is right and good, is GOD. Without faith, a creature is like a tempest-tossed ship without anchor, ballast or sails.

Faith can soar to any height, fathom the profoundest depths, and unravel the most complicated mysteries. Faith in God is the soul's anchor. "THROUGH FAITH WE UNDERSTAND" (Heb. 11:3, Gen. 1:1). How simple are the first steps in knowledge! In the first ten words of the Bible, we learn the first two fundamental truths of all science: First, that God is the Creator; second, that ordered and fashioned matter is not eternal, nor evolved out of a state of chaos.

It is said "Progression is stamped on everything; development is a law of nature." Then is there nothing fixed; nothing absolute? There is — thank God. In the Holy Scriptures *we have the truth*. We are not guessing at it. We have it. The truth is a fixed system in the Bible. The Revelation is complete in all its parts. In Old Testament times there was development in the progress of Revelation. Now all is fixed. There is no development in the truth of the Bible itself though there is, of course, development in our apprehension of it. Christ is the truth (John 14:6) and there can be no improvement or progression in the Person of our Lord. He is the same, yesterday, and today, and forever.

—W.S.

ANOTHER LETTER TO A YOUNG CHRISTIAN

E. G. Goff

My dear D——,

First, I thank you for your letter, and for any measure of appreciation in regard to mine. Now, seeing you accepted my words of advice in regard to taking a help-meet or husband, and let me say here the meaning of the word husband is "*House-band*, so now, I am going to write you in regard to the ordering of your house. We read in Exodus 1:21, "The midwives feared God and *He made them houses*, that is, God gave them husbands and children (descendants). Now read Deut. 22, "When thou buildest a new house, thou shalt make a battlement," or fence (the roofs were flat), lest any man fall from thence. God held them responsible. Now here is the house, as it were, with four sides like a square: (1) Read God's Word every morning; (2) Pray always; (3) Company with God's people; (4) Reverence the Lord's Day. For, "If the foundations be destroyed, what can the righteous do?"

In Deut. 6:7 the Lord said of His commandments: "Thou shalt teach them diligently unto thy children . . . talk of them . . . bind them . . . write them."

Let your house be like the house at Bethany, where Jesus loved to go and where He sat at the table with them while they made Him a supper.

Let your house be like that of the "great woman of Shunem" (2 Kings 4:8). She was great in God's things. She had great discernment, for she said, "I perceive this is a holy man of God." Then she said to her husband, "Let us make a little chamber . . . a bed (nest) . . . a table (daily provision) . . . a stool (for prayer) . . . a candlestick (for light). Make provision for God's servants and give yourself to hospitality.

Now I want you and your betrothed to read together the book of Ruth. It is the greatest love story ever written.

Chapter 1, Ruth deciding. "Where thou goest I will go."

Chapter 2, Ruth gleaning. "Where thou lodgest I will lodge."

Chapter 3, Ruth resting. "Thy people shall be my people."

Chapter 4, Ruth rewarded. "Thy God shall be my God."

Gen. 24, "Wilt thou go with this man? and she said, I will go."

Now read in the last chapter of Proverbs, "Who can find a virtuous woman? For her price is far above rubies." Read carefully what she is and does—read it over five times, and once a week after you are married.

Verse 11, "The heart of her husband doth safely trust in her."

Verse 12, "She will do him good all the days of his life" (a true helpmeet).

Verse 13, "She worketh willingly with her hands" (not lazy or slovenly).

Verse 14, "She bringeth her food from afar" (always something fresh).

Verse 15, "She riseth also when it is yet night and giveth meat" (does not send her husband to work without breakfast).

Verse 16, "She considereth a field and buyeth it" (a woman of discernment).

Verse 17, She is strong in body, soul and spirit (no weakling).

Verse 18, "Her candle goeth not out by night" (no slothfulness).

Verse 19, "She layeth her hands to the spindle" (knows how to sew and clothe her family).

Verse 20, She stretcheth out her hand to the poor" (ready to help the needy).

Verse 21, "She is not afraid of the snow" (she has made suitable provision beforehand).

Verse 22, "Her clothing is silk and purple" (God is able to give riches).

Verse 23, "Her husband is known in the gates," he sits among the elders (a man's estate depends on his wife's encouragement and help).

Verse 24, "She maketh fine linen and selleth it" (God gives a surplus to help others).

Verse 25, "She shall rejoice in time to come" (a future, a crown laid up and heavenly riches).

Verse 26, "She openeth her mouth with wisdom . . . and kindness" (a true mother in Israel).

Verse 27, "She looketh well to the ways of her household" (Godly guidance).

Verse 28, "Her children arise up and call her blessed, her husband also, and he praiseth her" (the happy result).

Verse 30, "Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised" (what more could she ask for).

Verse 31, "Give her of the fruit of her hands" (a just reward).

Go, my dear, and do thou likewise. The Lord will be with you, make His face to shine upon you and give you peace.

I am just tired, I don't suppose I shall ever write you again. I'm getting ready to move. Your uncle,

ED GOFF

(As mentioned last month, our brother has gone to be with the Lord)

TROUBLE UPON TROUBLE

Mervyn Paul

Only our all-wise, loving Father in heaven ever would think of solving His child's problem by allowing yet another one to develop; **but, as the record of Habakkuk, the perplexed prophet, shows, that is exactly what He does from time to time.** To our little, short-sighted minds, the following of one troublesome problem by a still greater one is apt to seem like an attempt to bring a person to disaster's brink. Nevertheless, *when we wait on in faith long enough to see how things work out*, always we are forced to admit that "He hath done all things well" (Mark 7:37; Psa. 78:72).

An oft-repeated story, varying only in details, may illustrate the point. Mr. and Mrs. A., we'll say for the purposes of this article, had a wonderful courtship. Their wedding has been fully approved as unworldly and glorifying to the Lord; then the arrival of their baby seemed to crown everything with His blessing. They simply could not doubt that they were enjoying their Heavenly Father's smile, and so were happy and contented as could be. Then their first big problem hit them like a thunder-bolt. Through the meanness of one who had pretended to be his friend, Mr. A. lost his job.

Now after they had used up their savings, Mr. A.'s earnings had been barely enough to keep up with expenses, cost of the new baby, and all. Hence the loss of his position frightened them badly and led them to do a lot of frantic praying. Of course they really thought the Lord would show His mighty, delivering power by giving Mr. A. another job — perhaps a better one — and right away. But no new position could he find, good or bad. So, as I have said, they were much alarmed as well as discouraged when weeks went by without relief, save bits of help provided by their parents and other Christians. The Devil told them that either God had forsaken them, or else He was punishing them for something or other. (He didn't tell them, although he must have known it, that the heads of the firm for which Mr. A. had worked were keen supporters of a certain secret society and that it was their discovery that Mr. A. was not likely to join it that had led those executives to give his job to one of their lodge members). Hurting our young friends worse than any other thing was the fact that, although they clung tightly to 1 Sam. 2:30 (first part), expecting daily to see a happy deliverance from their trial, nothing they could recognize as such came along.

That was Problem No. 1. Problem No. 2 arrived in the form of a severe illness which sent Mrs. A. to hospital. Almost in despair, Mr. A. took their baby to his wife's mother, sold part of their precious bit of furniture to get a little money, then moved in with his own

parents. Poor young man! He would have stopped praying altogether had it not been for his love for his beloved wife and their baby. He felt he couldn't let them go; so he kept on pleading for them desperately.

In time Mrs. A. recovered and they set up house-keeping in rooms in his father's old house. Also, because he had no other work, he began to help his father with his little business — feeling much humiliated, by the way. So it wasn't until several months later that they began to realize that *the hand of their all-wise heavenly Father had been at work in their life all the time*, skilfully CHANGING ITS COURSE for their good! . . . something they had never once considered.

The Lord had allowed Mr. A. to be pushed out of a position which eventually would have tempted him into a dangerous snare. He was being saved from that.

His wife's illness revealed a physical weakness which yielded, **finally, to treatment.** Her health was being saved.

His job with his father in the despised little business was designed to strengthen him to retain his balance morally, spiritually and emotionally. His testimony was being saved. Thus their wavering faith in God, although sorely tried, was their preservation while changes were being made to lead them into the pathway they ought to have taken in the first place, had they not been mis-directed by youthful ambition and pride.

If you will read Habakkuk 2:4 you will see what the Lord told His servant when trouble upon trouble was in the offing. This pious temple-singer's first puzzling problem centred around the fact that, although flouting flagrantly the Law of God, Judah's sins seemed to go unnoticed. As one has written, "He was perplexed by the contradiction of the known character of God and the present experience of His people." And so the prophet told out his perplexity to the Lord, then began his watch upon his tower, waiting for the divine answer. (Oh that we could learn to do the same, listening for His voice in reply from His Word!) He learned that God was about to send the Chaldeans to deal with His people. So much for that. But when he heard the woes pronounced by the Lord the prophet was filled with fear and trembling. So far as he could see, God was going to settle their first trouble by sending along another which seemed worse still! Yet as we read the last three verses of his little book (Hab. 3:17-19) — and again I quote: "Fear gave way to faith; for Habakkuk had learned the lesson of chapter 2:4 and was ready to leave things to God. *For the man who knows God is content to wait for God, knowing that He is never too late with His mercies.*"

Here then is our heavenly Father's counsel, assurance and means of survival when perplexity and trouble are upon us: "But the just shall LIVE (actually live — not succumb) by his faith" (Hab. 2:4). So when trouble comes on top of trouble and we can't see any sign of relief, our active dependence on God becomes His means for preservation and blessing. Well now, can you believe that? Since God has said it, let us hope that none will rate it as a fine, but quite impracticable, pious sentiment; for I have heard it questioned!

WHERE IS THAT BLESSED ONE?

Oh tell me, thou bright star of eve, where is that blessed One
From whom thou did'st thy light receive—say, whither has He gone?
For there's a place — some spot within the universe of God —
Where my Lord Jesus sits enthroned, and has His blest abode.

Then, tell me, gentle beaming star, wherever thou hast been,
In all thy wand'rings from afar, hast thou His glory seen?
Hast thou e'er crossed the shining way, trod by the angel's feet
That leadeth to earth's cloudy day down from the golden street?

But ah! such things I may not know—it is enough for me
That when He comes, my glorious Lord, His glory I shall see.
Then I would seek no more for heaven or ask where He has gone;
For it is in the lowly heart that He doth set His throne.

And heaven is not so far away as once to me it seemed
And nearer, too, that shining way of which I fondly dream'd.
My blessed Lord, where'er Thou art, that spot is heaven to me;
O take Thy place within this heart, and reign eternally.

A REMINDER

The majority of our subscriptions fall due this month. PLEASE RENEW PROMPTLY. THE PRICE—\$2.00 per year for each copy. For five or more sent in a parcel to one address—\$1.50 per year per copy. We remind our many U.S.A. subscribers that your postal orders cannot be cashed in Canada unless marked in both U.S.A. and Canadian funds.

SPECIAL NOTE! Send all renewals and new subscriptions to Truth and Tidings, 1 North Park Drive, Toronto 15, Ont., Canada.

BOUND VOLUMES

Each year we find an increasing demand for bound volumes. Often we have had to disappoint those who were late in ordering. We expect to have a sufficient supply of 1959 volumes ready to mail early in January. These books which are indexed and attractively bound with hard red covers, will be mailed to any address, post-paid for Three Dollars. We also have a limited number of 1958 volumes.

THE YOUNG CHILD'S PROFESSION OF FAITH IN CHRIST

Hector Alves

What are we to do about our young children between the ages of eight and twelve years when they profess faith in Christ as their Saviour? In answering this question we will consider four things. The Child's Evidence. The Parent's Responsibility. The Judgment of Others. The Assembly's Attitude.

The Child's Evidence

Where there is divine life there is sure to be some evidence of it in one way or another. In the case of a young child, we do not look for the same evidence that was seen in Saul of Tarsus, or in the jailer at Philippi. There is the danger of the young child being carried away with the wave of profession during a series of special and fruitful gospel meetings; sentiment rather than conviction has been the motive power in leading to the profession. On the other hand, the young heart and conscience often is stirred up to the reality of sin in the sight of God, and its penalty as revealed in the Word of God. Concern about his or her eternal welfare takes hold of the child, and the ear is opened to receive the word of the truth of the gospel, then the way of salvation is made clear and plain, and the child believes to the salvation of the soul. A good story can be told even at the tender age of eight or nine years, and it is clear to all that something has taken place in the heart. The lip testimony is scriptural, and the walk begins to be in keeping with it.

The Parent's Responsibility

When the young child professes to have trusted in the Lord Jesus Christ as Saviour there are two extremes to which the parent is liable to go. One is, to immediately cast doubt upon the profession because of the child's tender years, eight or nine, or maybe even younger. The other is to bolster up the profession of the child that gives no evidence of a change of nature, simply because it is "our child". Both are wrong, and both are unfair to the child. Any little evidence of divine life ought to be encouraged and nurtured. Parents have a responsibility to diligently teach their children, who profess to be saved, the elementary truths of the Holy Scriptures. This sphere of training falls particularly to the mother in the home, under whose care the young children are more frequently found. Young Timothy had this great heritage; "From a child thou hast known the Holy Scriptures," etc. Children need not be taught forms of prayers before they are saved, but they should be taught to pray and encouraged to read their Bibles when they are saved. This can best be done by both precept and example. If the life of God is

there, then the response will be spontaneous. When the child hears the parent praying, and praying for him or her, then it will soon be praying in a similar and simple manner.

Give the young child a good start for often the first three or four years of the Christian's life moulds all of the future. Sometimes, with real care and feeding the weakest case of profession soon outshines the one that appeared so bright at the beginning. Home training cannot be over-estimated in these days of indifference concerning the claims of God upon us. Where there is a divided home, one parent a child of God, the other not saved, it will soon be manifest in the child to which he or she looks, not in obedience as to parents, but for guidance concerning the things of God. To inflate or encourage an empty profession is neither fair to the child nor for the glory of God. If the life of God is there it cannot be extinguished but if it is not there it cannot be fanned into a flame by any amount of bolstering up.

The Judgment of Others

When there is doubt in the mind of the parent concerning the young child's profession, it is a good thing to ask others what they think of the profession. "In the multitude of counsellors there is safety" (Prov. 11:14). Ask the Sunday school teacher what change has been seen in the child's response to the lessons, the reading of the Word of God, and the attention given to it. Enquire of some of the exercised brethren and sisters who are intimately acquainted with the child, and who would be neither partial or prejudiced, what they really think of the child's profession. It is only natural for a parent to favour his or her own child in this matter, although not all do this, but would rather give benefit to the doubt. We cannot be too careful or over-exercised in this matter, it has to do with the eternal welfare of our children, and the parent has a grave responsibility to perform.

The Assembly's Attitude

Young children in fellowship in a local church is a thing that is foreign to New Testament doctrine. The age at which a child may follow the Lord in the ordinance of believers' baptism, and also be received into the fellowship of the assembly is a matter for the elders and the bishops or overseers to decide. Some children at the age of thirteen have the spiritual intelligence of a sixteen year old, while some who are sixteen may not have the knowledge of a thirteen year old in regard to baptism and assembly reception. We certainly would not commend the reception of children into a local assembly between the ages mentioned above at conversion—eight to twelve

years of age. Thirteen years of age, we suggest, would be young enough for anyone to be in the assembly. It is not a place for young children, but rather for such as are able to give a scriptural reason for why they are, where they are.

THE POWER OF DARKNESS

"This is your hour, and the power of darkness" (Luke 22:52).

"Who hath delivered us from the power of darkness" (Col. 1:13).

In yonder garden dark, through midnight stillness hark!

The pleading voice of One in deep distress, Whose sweat becomes as blood,

While, like a rolling flood, the powers unseen upon His spirit press.

The Cross with all its gloom, the dark and dismal tomb —

"A baptism" of suffering He must bear; and straightened was His soul
Till over Him would roll the sorrows He anticipated there.

Soon (all His followers fled), to mocking trial led,

My soul, behold Him there condemned for thee; upon that awful day,
To Calv'ry borne away, Where for thy sins they nailed Him to the tree.

His last request denied, in agony He died,

No friendly hand a drop of water gave; forsaken by His God

The billows o'er Him flowed, with none to help, He sank beneath the wave.

My soul, that dreadful hour of darkness was the power

From which His sorrows have delivered thee; now in God's wondrous grace

His kingdom is thy place, where evermore in safety thou shalt be.

The power of darkness foiled, is of its captives spoiled,

The glorious Victor, rising from the dead, proclaimed a jubilee,
And all may now go free—captivity by Him is captive led.

In conversation be sincere;

Keep conscience as the noontide clear;

Think how all-seeing God thy ways

And all thy secret thoughts surveys.

* * * *

The twenty-third Psalm is a veritable diamond mine filled with precious jewels, to which we may help ourselves and be made rich.

QUESTIONS AND ANSWERS

(Send questions to Hector Alves)

Question. Is it right to use a loud-speaker in open air work? At present, in our open air meetings, we find the voices do not carry very far.

Answer. Some of us are not too happy about bringing anything of a mechanical nature into the things of God, loud-speakers, public address systems, tape recorders, etc. When it becomes a matter of necessity, then judgment should be used regarding these things. A good Old Testament example is found in Numbers, chapter 7. The circumstances recorded there are of peculiar interest and importance. The Tabernacle had been set up, all had been done as the Lord had commanded Moses; nothing was lacking. Then we find the princes of Israel coming with an offering, six wagons, and twelve oxen. There was no commandment given, no "thus saith the Lord" for this; nothing about wagons in all the details given in the Book of Exodus concerning the Tabernacle. The Lord said to Moses, "Take it of them." (Verse 5). Then we see the wisdom of Moses in the distribution of these wagons and oxen. No wagons were given to Kohath for to him belonged the care of the holy things. These were to be carried in their own strength, nothing of a mechanical nature was to be used in carrying the ark, the table, the candlestick, etc. But to Gershon and to Merari were given wagons and oxen, this was to help in the service of things outside: pillars, sockets, boards, curtains, and coverings. These wagons and oxen were what we might call auxiliaries to the work on the outside. So today, all that pertains to the house of God ought to be carried on in our spiritual strength, but an automobile, a Bible Carriage, and in days gone by, a horse and buggy could be used in the furtherance of the gospel. Some of us have little need of a loud-speaker in the open air. God has given us a good pair of lungs. Use the loud-speaker if there is really a need for it, but do not override the conscience of your brethren in the matter.

Question. Help is desired on a matter which concerns others besides myself. During the coming Fall and Winter months should some of us young men attend evening classes in subjects which are of vital importance to us at the present time, and which may prove of great help to us in the future, even should we be led to give our full service to the work of the Lord? Our difficulty is that these classes will be held on the week nights of the Assembly prayer meeting and the Bible reading.

Answer. A child of God is not to be slothful in business (Rom. 12:11), and we believe he should seize every lawful opportunity to advance himself in subjects vital to his "providing things honest in

the sight of all men." (Rom. 11:17). The Revised Version renders this, "Take thought for things honourable in the sight of all men." While the matter stated in this question is one for the individual conscience, yet we would encourage young men to attend such classes only as long as it does not interfere with their spiritual welfare. If it is a choice between classes and meetings, then by all means make choice of the latter. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). We do not believe that the Lord will allow any man to lose when His claims are put first. "For them that honour me I will honour" (1 Sam. 2:30). To neglect the meetings might have serious consequences in days to come; and it is well to keep "a conscience void of offence toward God and toward men" (Acts 24:16) at the present time also. If earnest prayer is made in the meantime the Lord may open up a way in which neither classes nor meetings will be missed. Other nights may be fixed by the authorities, or meetings may be held on the free nights, and so the time can be divided to the glory of God.

Question. Would you please answer the following question in the magazine? Is it true that a person who is put out of fellowship should not be allowed to come to the meetings? If so, how is there to be restoration?

Answer. One of the objects of discipline in the house of God is the restoration of the erring one. When excommunication is carried out because of one of the sins mentioned in 1 Cor. 5:11 the one put away is called "that wicked person". With such an one there is to be neither assembly fellowship nor social fellowship; "not to keep company", and, "with such an one no not to eat" (verse 11). However, when the sinning brother or sister bows to the discipline that has been carried out, and when there has been a manifestation of true humility and repentance, that person is expected to be present at the various public meetings of the assembly, although not yet received back into assembly fellowship. In due time it will be seen that a restored condition has been brought about, and the time has arrived to "confirm your love toward him". (2 Cor. 2:8). "Sufficient to such a man is the punishment, which was inflicted by the many" (2 Cor. 2:6). It is difficult to see how there could be true restoration apart from one's presence at the assembly meetings.

The man who has nothing to boast of but his illustrious ancestors is like a potato plant, the only good thing belonging to him is underground.

NORANDA, QUE.—V. Davy returned home after many interesting visits and some cottage meetings, calling upon isolated Christians and carrying the Gospel to the homes of strangers.

QUEBEC CITY, QUE.—John H. Spreeman purposes, D.V., living here for the next year to help this work. His new address is: 885 Calixa - Lavallee, Quebec, Que.

AVONPORT, N.S.—The Christians have purchased a wing of the Aldershot barracks and moved it in sections to Avonport. John McCracken is helping with the erection of a hall.

SYDNEY, N.S.—F. Holder and G. Heidman had some Gospel meetings after the conference. The latter expects to join D. Howard in the Gospel at Moncton.

CLEMENTSVALE, N.S.—Norman Crawford and Robert Fuller are seeing some interest in the Gospel here.

ROSEBANK, P.E.I.—A. Ramsay and R. McIlwaine have been encouraged by a good interest and blessing in the Gospel.

(Late Item) **LOS ANGELES, CAL.**—Former West Jefferson assembly's new address: 11138 Venice Blvd., Culver City. Particulars next month, D.V.

LA CROSSE, WIS.—J. James had helpful and appreciated ministry here; then S. Hamilton drove him to Hitesville, Garnavillo, Beetown and Blue River. He has gone on to the West Chicago hall, Detroit.

HAMPTON, IA.—O. Smith and P. Elliott are preaching the Gospel. One has professed. L. DeBuhr and E. McCullough are in Stout. L. Brandt and H. Wahls are in Lynxville.

DECKERVILLE, MICH.—G. P. Taylor is ministering the Word on "The Church and the Churches".

EAST BOSTON, MASS.—F. Pizzulli is improving somewhat in health and was able to attend the Methuen conference and had a week at East Boston. He also visited the Italian assemblies in Orange, Hoboken, and Jersey City.

NORTHERN IRELAND—J. A. Milne is home on a visit from Venezuela. He and Harold Paisley have had 15 weeks in Coleraine and quite a number of precious souls have been reached with the Gospel. Please note: During the past few months brother Milne has received letters of enquiry about gifts which were sent to him about the close of 1958 and the early part of this year. Evidently a number of letters to him have gone astray. If any have sent gifts which have not been acknowledged, please write him, c/o Mrs. N. McKee, 44 Surrey St., Lisburn Rd., Belfast, N. Ireland. He leaves on the 28th of January for Venezuela where the address will be, Local Evangelico, 6th Ave. No. 117, San Felipe, Edo, Yaracuy, Venezuela.

GROWELL, N.I.—J. G. Hutchison, after recently seeing the Lord's hand in salvation, expected to start meetings here.

CONFERENCES

WINDSOR, ONT.—The usual New Year meetings in the Gospel Hall, 644 Partington Ave., will be held, D.V., as follows: Saturday Jan. 2nd at 10.30 a.m. and 2.30 and 7 p.m., Lord's Day, Jan. 3rd at 10 a.m. and 2.30 and 7 p.m., with prayer meeting Jan. 1 at 7.30 p.m.

SANTA MONICA, CAL.—Please note that the conference (Dec. 25-27) mentioned in November at 1040 Pico Blvd. should have been headed Santa Monica. There are "Pico Blvds." in both Santa Monica and Los Angeles.

CAMDEN, N.J.—The annual conference will be held in the Pennsauken Junior High School, U.S. Highway No. 130 and Merchantville Ave., Pennsauken, Jan. 1st, afternoon and evening only, and all day Jan. 2nd and 3rd. Prayer meeting will be in the Gospel Hall, 915 N. Front St. Dec. 31st at 8 p.m. The Lord's servants walking in the old paths and teaching the same, welcomed to minister. Corr. A. W. Wilson, 5038 Clayton Ave., Pennsauken, N.J.

WITH CHRIST

INDIANA, PA.—Our dear brother, Alexander Porter Calhoun, went to be with Christ on Oct. 23rd in his 89th year. He was in fellowship here for a number of years.

TILLSONBURG, ONT.—Emerson Underhill passed away suddenly on Sept. 7th in Calgary, aged 58, while on a trip. He was a brother beloved and esteemed and will be missed. One grandson professed to be saved since the homecall of his grandfather.

MONCTON, N.B.—On October 12th our beloved brother, George Morton, went to be with the Lord aged 83. He was saved 58 years ago and will be missed in the assembly.

LONGPORT, N.J.—Our brother, James Donnachie, who had just moved here from Pittsburgh was called home unexpectedly on Sept. 6th. He was saved in 1917 during meetings by the late David Oliver and has borne a consistent testimony. Robert Crawford spoke of saved and unsaved at the funeral in the Home for the Aged.

PHILADELPHIA, PA.—On October 23rd, after a period of illness, our beloved sister, Miss Elizabeth Norwell, went home quietly to be with the Lord. She was saved at 13 in N. Ireland and was in the old Downtown meeting and in later years in the Overbrook assembly. Her quiet godly manner endeared her to the saints. Funeral services were shared by John Elliott and Robert Crawford.

DETROIT, MICH.—Our brother Robertson died on Oct. 25th at the age of 84. He was saved in Scotland. From 1919 until 1954 he was in the Central hall assembly and then in Schoolcraft until his homecall. He was a faithful and good man who will be much missed. The funeral service was very large.

FRESNO, CAL.—Dr. J. C. Drake, who was in happy fellowship here in the Fresno assembly for over forty years, went home on Oct. 7th aged 76 years. He was born again when a medical student in St. Louis, Mo., was a lover of the truth and will be much missed in the assembly. L. E. McBain preached the Gospel faithfully at the services.

GRAND RAPIDS, MICH.—On Oct. 4th, our brother, Peter J. Pell, Sr., went home in his 90th year. He was saved at 16 and has been in fellowship with assemblies for the greater part of his life. He is survived by ten children, all of whom he had the joy of seeing saved. He loved the Lord and was given to frequent song and praise which impressed others. The funeral service in the Northwest Gospel Hall and at the graveside was shared by T. G. Wilkie, F. W. Schwartz and F. W. Mehl.

CRAPAUD, P.E.I.—Miss Matilda Cassidy (Aunt Tilly) went home to be with the Lord Whom she loved on Oct. 2nd aged 84 years. Much conscious of the Lord's presence, at the end she kept repeating, "I will never leave thee." She was in happy fellowship in the Crapaud assembly.

TORONTO, ONT.—Our dear sister, Mrs. T. Malcolm, went to be with Christ on Oct. 26th, at the age of 82. She was saved in 1901 in Aberdeen, Scotland. She had been troubled about her soul and Mr. Wm. Williams and his wife took her to hear the Gospel and she received the Gift of God. She was in fellowship in Brock Ave. assembly for many years, and latterly in Eglinton Ave., till her homecall. She and her late husband were most highly esteemed. A. W. Joyce preached the Word and F. G. Watson shared in the funeral.

LOS ANGELES, CAL.—Our beloved brother, Fred Possell Davis, went to be with the Lord on Nov. 2, aged 77. He was saved in 1910, and, with his wife in happy fellowship in Jefferson Blvd. assembly for many years. A quiet and faithful brother.