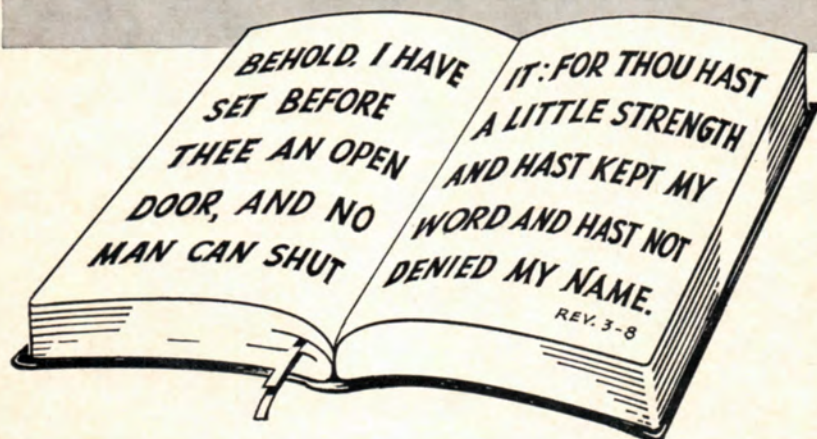


TRUTH AND TIDINGS



C O N T E N T S

1948 - 1968	A. W. Joyce	1
IN VAIN	G. G. Johnston	4
THE JOYS OF THE LORD JESUS	H. S. Paisley	6
THE HEBREW SERVANT	H. Spencer	8
BLOOD APPLIED	Alex Monro	11
JERUSALEM AND ISRAEL TODAY	Hector Alves	14
THE SANDS OF TIME ARE SINKING		17
SCRIPTURAL HYMNS	Hector Alves	18
QUESTIONS AND ANSWERS		19

JANUARY, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

VANCOUVER, B.C. — W. Warke and E. McCullough have been much encouraged by meetings in Victoria Drive. Good numbers attended and a few have professed to be saved.

PREECEVILLE, SASK. — J. Ronald and R. Boyle finished gospel meetings here resulting in a few souls professing to be saved. J. Ronald continues weekly ministry meetings in the home of a couple who professed salvation at these gospel meetings. The two day meeting at Minitonas was very profitable. A number of the Lord's servants ministered the Word. J. Norris and R. Robertson had a few weeks at Maidstone in the gospel as well as sowing the seed from house to house in the area. J. Gray had ministry meetings at Taylorside and Arborfield as well as brief visits to Togo and Kenora. G. McKinley stayed on at Louisville after the Conference and then went to Mervin for ministry.

LOUISVILLE-MERVIN, SASK. — The Fall joint conference was not large but liberty was given in preaching the Word and a happy spirit prevailed.

GLEN EWEN, SASK. — D. L. Adams and Fred Krauss found it uphill in the Gospel meetings but later had a good break and a number professed to be saved.

SARNIA, ONT. — B. Dobson and Robt. Surgenor are having very well attended meetings with blessing in the Gospel.

OIL SPRINGS, ONT. — The Conference was quite good and a number of the Lord's servants were present to minister the Word. After the conference, G. P. Taylor went to Deckerville, Mich., for a week of ministry and later ministered the Word at Merlin, Ontario.

TORONTO, ONT. — Harold Paisley has seen the Lord's Hand in the Bracondale Hall where a number professed to be saved.

WEST HILL, ONT. — Please note the change in meetings times for the
(continued on Inside Back Cover)

TO OUR SUBSCRIBERS

To all those who have already mailed their subscription for 1968 we wish to express our thanks. To those who have not done so as yet, we would request that you do so as soon as possible and thus relieve the heavy burden of work at this time of the year. Remember the price: \$2.50 per copy for the year and \$2.00 per copy for parcels of five or more sent to one address. Send all payments to Jack Joyce, "Truth and Tidings" Box 389, Stouffville, Ontario, Canada.

As mentioned last month, we expect the Bound Volumes of 1967, should be ready for mailing by the first of the year. Order either from the Editor or from Harold Margerison, 110 Sciberras Rd., Unionville, Ontario, Canada. The Bound Volumes include the cover material of "Tidings" and the obituaries. For the 1967 volume the price is \$4.00 post paid and for older volumes from 1963 at \$3.00 each, while they last. Please note — Postal orders from the U.S.A., must be marked in both Canadian and U.S.A. funds, in order to be cashed in Canada.

We are now commencing our twentieth year of publication of Truth and Tidings and thank God for the privilege of serving the Lord's people in this way. We take the opportunity of wishing all our subscribers in the best sense of the word, A HAPPY NEW YEAR.

1948 - 1968

—A. W. Joyce

The January issue of this year, commences the twentieth year of publication of Truth and Tidings. Our first issue was sent to Canadian Assemblies in May 1948, as a free sample. The acceptance by the Lord's people was very encouraging, so that in July 1948, we were able to report that the subscriptions had far exceeded our expectations. Since then, there has been a steady increase in the numbers printed and mailed. At present, indications point to 1968 being our largest circulation. For this we are thankful to God and wish to express our appreciation to our readers.

What changes we have seen in the past twenty years! changes in so many ways. Glancing over the volumes, we found about thirty-five notices of the homecall of preachers and missionaries in those twenty years. What a gap this leaves in the ranks! It would seem that, generally speaking, we do not see the exercise of former years among young single men to go forth as labourers into the great harvest field. What is the cause? Is there too much prosperity in the business world and too little exercise about the souls of the perishing?

A representative of one of the great oil companies of the United States returned from China in the days previous to the communist regime, when the country was open to the Gospel. When reporting to the head of the firm, he was told that the company wished to increase its business in China and was asked if he had met anyone in China who was familiar with the language of the country and had the ability to head the business in that part. The reply was that he had met such a person, but he doubted if he would accept the position as he was a missionary. The head said, "Offer him ten thousand a year and, if that wont tempt him, offer fifteen." At that time such a salary would be counted large indeed. Upon returning to China the firm representative sought out the young missionary and submitted his proposition. Slowly the young soul-winner shook his head. The other persisted, "I have been authorized by my firm to offer you fifteen thousand dollars a year." The refusal was even more definite. "What's the matter," the business man asked, "Isn't the salary large enough?"

The young missionary's reply was, "The salary is big enough but the job isn't."

What was fifteen thousand a year in comparison with the salvation of the souls of perishing sinners! Why exchange the selling of oil for the winning of souls? May the Lord stir our hearts in view of the soon return of our Lord to serve Him in the Gospel — the best of Masters.

What changes twenty years have brought among the nations and in the political world! The second world war was scarcely over before the "cold war" began. This was soon followed by open outbreaks in various parts of the world. Korea and Viet Nam have taken the lives of thousands. Malaya, Hungary, Crete, Africa, and, more recently, the middle east, all have been the scenes of slaughter and disorder. The "United Nations" continue to debate the problems of the world, yet they seem to be increasingly inefficient in solving them.

In the religious world, the ecumenical movement is gathering strength and momentum. It will only require the coming of the Lord and the removal of the "salt of the earth" for the "churches" to coalesce into a mass of corruption and error. "Babylon the great" will flourish for a brief season of three and one half years. Then it will be utterly destroyed by the "Beast" or ruler of the 10 kingdom confederacy of the revived Roman Empire. Attention has been drawn elsewhere in these pages to the swift and unexpected changes in Palestine and the middle east. All of this is but paving the way for the return in unbelief of multitudes of Jews to Palestine. The trickle of a bygone day has enlarged to a river of returning Israelites, which will yet become a flood.

The Lord may come at any moment, and this "blessed hope" is shared by Christians all over the globe. But we may well ask ourselves, are our lives being affected by this wondrous truth? Are we becoming more earnest soul-winners, more detached from the world and, above all, more devoted to the Person of Christ? It may be that, instead of this, we are getting more immersed in business and the interests of Christ and His kingdom are beginning to fade from our view. Like the Laodiceans, we need an application of the heavenly eyesalve that we may see things in the light of eternity. We need the Colossian truth, "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. 3:2).

If the "Longsuffering of our God" awaits a while longer and the Lord does not come ere this, the New Year is before us. Is 1968 going to be spent for selfish ambitions or for the glory of God? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33). Doubtless we would all agree that "When we stand before the throne dressed in beauty not our own", if regrets are possible in that glorious scene, it will be that we did not live more unselfish lives and serve more faithfully, the One Who suffered all at Calvary to purchase us for His own.

THE SERVANT'S PATH

Servant of Christ, stand fast and amid the scorn
Of men who little know or love Thy Lord.
Turn not aside from toil, cease not to warn,
Comfort and teach. Trust Him for thy reward.
A few more moments suffering, and then
Cometh sweet rest from all thy heart's deep pain.

For grace pray much, for much thou needest grace.
If men thy work deride — what can they more?
Christ's weary foot thy path on earth doth trace;
If thorns would thee, they wounded Him before.
Press on, look up, tho' clouds may gather round,
Thy place of service He makes hallowed ground.

Be wise, be watchful, wily men surround
Thy path. Be careful, for they seek with care
To trip thee up. See that no plea be found
In thee thy Master to reproach; the snare
They set for thee will then themselves enclose.
And God His righteous judgment thus disclose.

IN VAIN

—G. G. Johnston

“Thou shalt not take the name of the Lord thy God in vain” (Exodus 20:7).

To blaspheme the name of the Lord is thought by many to be what is meant by this commandment. How daring the sinner who will thus defile his mouth! He may consider that his mouth is his own, but all such blasphemy will receive just punishment at the hand of God.

But, is that all that is meant by taking the name of the Lord in vain? It could be properly translated: “Do not use the name of the Lord vainly, or falsely.”

Shall we consider some other ways in which we frequently use the name of the Lord. The gospel is preached and some profess to be saved. What is meant? They may not fully realize it. Who does? But this means that a soul professes to accept Jesus Christ, not only as Saviour from hell, but as Lord of this life. “If thou shalt confess. . . Jesus as Lord . . . thou shalt be saved” (Rom. 10:9. R. V.). How many of us have realized anything of the seriousness of this? Yet every born again soul has bowed the knee to Christ and has a nature begotten within him to be subject to His control. He has taken upon him the name of Christ. Those who are not real have taken it in vain.

Every truly saved person is a Christian — a Christ’s one. He, or she, bears the holy name of our Lord Jesus wherever he goes. Are we guilty of taking that name falsely? Do we seek daily grace to do honour to that holy name? Are we found in places that do Him discredit? Does this principle govern my life continually: “I’m bearing Christ’s name, and by God’s grace I must not take it in vain? I must not allow my actions to give the lie to my profession of His holy name.”

Again, the thrice holy name of the Lord was employed in my baptism. In it was symbolized my identification with Christ in His death. I professed to have died with Him. Was I lying when I professed this? I was, if I continue to live after the flesh.

In my baptism I was buried in the water. Those who have been buried in the earth are completely cut off from the living. We see them no more. I professed to be so completely associated with our blessed Saviour in my baptism that by this association I was cut off from the world. The baptismal ceremony did not produce it, but it was a confession that Christ had done just that for me, and in me. Does my behaviour give the lie to this? Have I taken the name of the Lord in vain?

As I came out of the waters of baptism I professed by identification with a risen Christ, and also my purpose, by His grace, to live a life of devotion to Him. In a very solemn sense, I took the name of the Lord upon me in my baptism. Have I been guilty of taking that name in vain? I have, if there is no loving devotion to Christ in my life.

I have been admitted into an assembly of God's people gathered unto the precious name of our Lord Jesus. Again I have taken His holy name upon me. Am I honouring that blessed name and seeking to draw others also unto His worthy person? Or, am I by my actions and words driving others away from Him? Do I exult in the privilege of being gathered according to Scripture "unto Him?" Or, do I complain and find fault with the assembly? If the latter, am I not giving the lie to what I profess: that I am gathered unto Him, and that He satisfies?

One trembles to state what has happened repeatedly to the sorrow of those with years of experience. For example, a youth who has known nothing else but the Sunday School and gospel meetings of a certain assembly begins to see that the boys and girls he is growing up with are getting saved, being baptized and brought into the assembly. He is being left behind. He is not so much concerned whether or not he may be lost forever. He is being left behind socially, and, if he is to retain his friends, he too must profess the name of the Lord. What hope is there of his marriage with one of those well behaved Christian girls, unless he does?

So he feigns a desire to be saved, professes, and is considered a Christian. Or, it could be a young woman. What has happened? There is, of course, little change in life. It is soon evident that it was all done for social advantage? "If I make no profession, I wont be asked to the gatherings of the young people." What hypocrisy! Is this not taking the name of the Lord Jesus in vain? Will the Lord hold such guiltless?

Does this explain some of our difficulties? The ministry of God's Word matters little to such. Their interest is in who was at the meeting, and in the contacts made through it. There is no evidence of an exercised conscience, however plain and pointed the message spoken. Shortly they find some excuse and drift away, or they accomplish their purpose, marry and continue as a burden to the godly. How few of such ever wake up to the fact that they were never truly converted to God!

Those who start with Christ in the boat may be sure of three things: storms, His presence, and a safe arrival.

(William Hoste)

THE JOYS OF THE LORD JESUS

—H. S. Paisley

(A Lord's Day Morning Meditation)

Every believer should delight more and more in the Person and worth of our glorious Lord. At the commencement of another year, let us meditate on the **Joys of the Redeemer**. Two of these joys are past, two are present and three are yet in the future. May we enter into these delights of His, as we sing in James G. Deck's delightful hymn:

"We triumph in Thy triumphs Lord,
Thy joys our deepest joys afford
And make our faces shine."

1. **JOY BEFORE THE WORLD BEGAN.** We cannot but believe that from all eternity the Son found infinite joy in the Father's love. And all the Father's joy was in the Son of His love. How wondrous are His words: "Thou lovedst me before the foundation of the world" (John 17:24). What mighty grace that He who shared such joy in Heaven should become a "Man of Sorrows" in His own earth.

2. **JOY AT CREATION.** "When the morning stars sang together and all the Sons of God shouted for joy" (Job 38:7), where was He? He was the mighty Creator of all things and what joy filled his heart as He, the Uncreated Creator, called all things into being. Without Him (Christ) was not anything made that was made. His power, wisdom and control is seen in all His glorious works and yet this joyful and Eternal one came down into this scene to shed tears, and finally His precious blood, in the fulfillment of the Father's will.

3. **JOY BEFORE HIM IN HIS HUMILIATION.** The words of the people in Hebrews 12:2, are very touching to us all. In anticipation of the finishing of the work given Him to do, He was filled with Joy. This was before Him as He endured the Cross, despising the shame. The Cross was terrible in its reality, its agony and loneliness but He endured it all without one murmuring word, thus bringing pleasure to His God and eternal blessing to every saint. The shame of Pilate's mock trial, the foul spitting, the cruel thorny crown, the buffeting, and the scourge were patiently borne in light of the Joy that would be His forever. This was the Joy of having perfectly pleased the Father, the Joy of having the Bride of His heart, the Joy of Israel's blessing and the glory of the eternal state of bliss in the New heavens and the New earth.

4. **JOY NOW IN HEAVEN.** This same One Who was for a little while lower than angels is now highly exalted. He has gone on high having led "captivity captive." God has placed high honours upon the Head that once was bound with thorns. "He hath annointed Him with

the oil of gladness above His fellows" (Heb. 1:9). That which was foretold in Psalm 45:7, has been fulfilled in the glorious Resurrection and Ascension of the Lord Jesus Christ. In all things He has the first place. At the present time, joy is His over every sinner who truly repents and in their walk afterwards as a testimony to His power to save.

5. JOY AT THE RAPTURE. The moment when the present era will end is unknown, but the manner in which it will be consummated is revealed in I Thess. 4. The sleeping saints (their bodies) will arise and be reunited with the living ones and the whole church together with the friends of the Coming Bridegroom (the Old Testament saints) will all be raptured into the mid-air to be forever with the Lord. What joy will be His in that glad day as He looks with infinite gladness upon the fruit of His sore travail on the Tree. Our joy will be full, but we cannot but believe He will say "REJOICE WITH ME".

Soon thy saints shall all be gathered, inside the veil:

All at Home, no more be scattered, inside the veil.

Nought from Thee our hearts shall sever

We shall see Thee, grieve Thee never;

"Praise the Lamb! shall sound forever, inside the veil.

6. JOY AT HIS CROWNING DAY. He is coming to the air, and also to the earth; to the air for His Church, but to earth to set up His glorious Kingdom and for the future blessing of Israel. All His promises to Abraham, Isaac and Jacob will be literally fulfilled. Then will be sung, "The Lord in the midst of thee is mighty. He will rejoice over thee with JOY, He will rest in His love and will joy over thee with singing" (Zeph. 3:17). Are not the majestic words of Isa. 62:5 full of wonder to us? "For as a young man marrieth a virgin, so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride so shall thy God rejoice over thee."

7. JOY FOR ETERNITY. "When He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. . . the Son also Himself shall be subject unto Him. . . that God may be all in all" (I Cor. 15:24-28).

This carries us on beyond time and all dispensations to that final bliss of the Eternal State. What full joy will be the happy portion of all His people of every age and what exceeding joy to Him who made it possible by the pouring out of His life at Calvary. Our minds are lost in wonder at the prospect. May it have a present bearing on our lives, that our future joys may mellow our sorrows here and produce joyful service and worship.

"Yes with joy we'll praise Him now

Till with saints above we bow,

And to all Eternity

Praise Him, Praise Him, cheerfully."

THE HEBREW SERVANT

—H. Spencer

INTERPRETATION

In the 21st chapter of Exodus, verses 1-6 we have a narrative of facts. The outstanding fact is — God cares for the poor. The Hebrew servant was bought by his master, not necessarily to become his permanent property, but in the seventh year he was privileged to go out free, if he complied with the conditions laid down by God. If his master had given him a wife and he had children born to him as a result, should he say "I love my master, my wife, and my children, I will not go out free:" then his master was to bring him to the judges, also to the door or door post, and the master was to bore his ear through with an aul; thus marked, he was to serve his master forever.

The greatest Hebrew that has ever trod this earth is "Jesus of Nazareth." The greatest Hebrew servant that ever served God is that same Jesus. Of Him — God says — "Behold my Servant whom I uphold, etc." (Isaiah 42:1). That same Holv One, according to Psalm 40:6 (Margin) said to His God, "Sacrifice and offering thou didst not desire: mine ears hast thou digged." Jesus came into the world alone but His Master gave Him a wife and children. He loved the church (His bride) and gave Himself for her, and calls attention to the children God had given Him. He came from heaven and could have gone back to heaven without dying for us on the tree at Calvary. He did not, but, as it is written in I Corinthians 15:28 "When all things shall be subdued UNTO Him, (in the Millenium they will be subdued UNDER Him) then shall the Son also Himself be subject UNTO Him that put all things under Him that God may be all in all."

Is it not significant that when our Lord, after His resurrection from the dead, spake down from Heaven to Saul of Tarsus, He called "**in the Hebrew tongue**" (Acts 26:14). He did not speak in the Syriac language which was in common use in Palestine when our Lord was upon earth, but in HEBREW! Why? Because He was the Hebrew servant still, and ever will be. After seven years ministry, (not 3½ years as generally supposed) He was nailed to the tree at Calvary, thus yielding Himself to everlasting servitude as a Man. He now lives in the power of an endless life saving to the uttermost those who come unto God by Him.

If you have a Bible with marginal dates, look at the date over Luke 3:23 (in the margin): it says A.D. 26. In the text it says: "Jesus began to be about 30 years of age!" Now look at the date in margin, in respect to the death of Christ, (Luke chapter 23) it says A.D. 33. Correctly giving seven years ministry though the dates should be A.D. 30 and A.D. 37. See also Daniel 9:25-26 for the correct age of Jesus when

crucified. The Jewish Hebdomad (week) was a week of years: see Genesis 29:18-27. Remembering this, work out the sum given by Daniel (chapter 9:25-26 referred to):

The commandment given: — Nehemiah, Chapter 1, B. C. 446.

From the commandment to cutting off of Messiah: — 7 weeks and 62 weeks equal 69 weeks or 483 years. Jesus was born 446 years after the command was given. From 483 subtract 446; the answer is 37, which gives the age of Messiah our Lord when he was "cut off".

When Joseph ruled in Egypt, he was a type of Christ sent into the world by His Father; then, there were seven years of plenty. When David ruled as king, he ruled for seven years in "Hebron" (Fellowship), so Christ as King of the Jews had the increasing fellowship of His brethren for the seven years of His public ministry. After Calvary within 40 days He spake "to 500 brethren at once". Jacob, type of Christ in servitude, served seven years for a wife. Anti-Christ, in imitation of Christ, will serve his father the Devil for seven years after the translation of the church. By interpretation of Exodus 21:1-6, the Hebrew servant is a type of our Lord Jesus Christ.

APPLICATION

It was "the law of God" to be applied to master and servant in Israel. The judges, the wife and children, Love, Blood, Ear, Aul, Door — everything was meaningful. Israel had had experience of the application of blood on the door posts, when they came out of Egypt. Not only was there an application for Israel but there is also an illustration for us today: it was written for our learning (Romans 15:4).

ILLUSTRATION

Truly, the story of "THE HEBREW SERVANT" illustrates "God's Way of Salvation." Among the many precious titles of Jesus, we find the following: "Servant", "Bridegroom", "Everlasting Father." As the perfect Servant of God His first recorded utterance is, "I must be about my Father's business." His last recorded utterance as He died at Calvary was: "It is finished". Now, He is saving men and women from their sins that they may serve the living and true God as did the believers at Thessalonica in the beginning of the Christian era. "Whose I am and whom I serve", said the apostle Paul.

Would you serve God? Then God must have your ear. "Faith cometh by hearing and hearing by the word of God." "Hear and your soul shall live." Again and again Jesus cried: "If any man have ears to hear let him hear." God wants our ears. Our physical ear is made up of "The Outer Ear," which can be seen of men and is really constructed to catch up the sounds intended to be heard. Then, there is "The Middle Ear," which cannot be seen, but is of greater importance than the outer ear. The outer ear may be cut off, but in the middle ear

is the mechanical contrivance, hammer and tympanum. Hairs in fluid which sort out the different words (as do the keys of a typewriter) to be conveyed by the Inner Ear, to the brain. The ear is a sensuous member transmitting light waves to the brain. There is an outer man of flesh and an inner man of spirit. There is an ear of the spirit which hears the Word of God and decides to accept or reject it.

The Hebrew servant was exercised by love. Do you love the Lord Jesus Christ? Scripture says: "If any man love not the Lord Jesus Christ let him be anathema." If you have any love for Him why not let him save you. Love will never save you, not your love for Him. No matter how devout you are, you must be born again. You must begin a new life. God is speaking to you; He wants to take you to the door and put an aul through it. The door is Christ. He said "I am the Door." Do you ever remember putting your ear to the Door? With your ear to the door you will hear a voice. It may hurt much. It will act like the steel aul through the lobe of the Hebrew servant's ear. What does the voice say, "The wages of sin is death." "He that believeth not shall be damned." The aul is not through yet. "If thou shalt confess with thy mouth Jesus as Lord and believe in thine heart that God hath raised him from the dead thou shalt be saved." "Lord I believe." "Lord, what wilt thou have me to do?" "I bear in my body the marks of the Lord Jesus," said the apostle. Have you a single mark?

"The wrath of the Lamb" (Revelation 6:16).

There is something fearful in the thought of a world crying out to be sheltered "from the wrath of the Lamb", the wrath of the meek and lowly One, who "was wounded for our transgressions, and bruised for our iniquities." But it is a solemn truth. The same voice which now says, "Come unto Me", will, if His tender invitations are refused, at length say, "Depart from Me, ye cursed." Now is the day of salvation; then will be the day of judgement; and surely every shaft of judgment will be barbed by the memory of slighted grace.

(T. B. Baines)

* * *

"O Lord, we adore Thee,
For Thou hast redeemed us;
Our title to glory
We read in Thy blood."

(Mary Bowley)

BLOOD APPLIED

—*Alex Monro*

It needs hardly to be mentioned that in the Scriptures of Truth, and in God's dealings with His creature man, blood plays a prominent, yea even a predominant part. Since Eden's fall the way of approach to God has been closed, except by the application of shed blood. We intend, in this article, to bring before our readers three Old Testament instances of applied blood and show how, in each instance, the application prefigures the work of Christ at Calvary's cross on behalf of the believing sinner. Firstly, then, in Exodus 12 is the blood of the lamb which was

APPLIED FOR PROTECTION

The scene on that memorable Passover night in the land of Egypt has often been brought before the heart and mind of the child of God. Picture it once more. One lamb for each household had been taken on the tenth day of the first month and kept until the fourteenth day. It was required by God, as a type of His beloved Son, that each must be an unblemished lamb, of the first year. On the fourteenth day the lambs were to be killed between the evenings, their flesh roasted with fire and their blood applied to the two side posts and the upper door post of the houses wherein the children of Israel dwelt.

Why, may we ask, was this to be done? For what reason must this simple, yet profound ceremony, which required the forfeiting of the life of many an innocent animal be carried out? The answer is that the hour of God's judgment had come. Time after time He had spoken to the hardened, impenitent Pharaoh of Egypt but to no avail. Now the almighty arm of justice is about to be laid bare against the firstborn of the land. "For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood I will pass over you and the plague shall not be upon you to destroy you when I smite the land of Egypt" (Exodus 12:12, 13).

Unspeakably precious indeed to the heart of each Israelite, were these words of Jehovah. Amidst the darkness of judgment's night their's was a blessed assurance that all was well — not because of any deeds of merit wrought by themselves, but simply because the blood has been applied. When Jehovah passed through the land on that fateful night He sought for one thing — and one thing alone — upon the houses of His people. That was the blood. If it were there, all was well; if not the destroyer struck.

Now what is the lesson in this for the child of God to-day? He is in a world no less hardened by sin, no less defiant of God's sovereign rule than was the Egypt of Pharaoh; and no less ripe for judgment. But his protection is no less real than that of Israel on that eventful night. He is sheltered — not by the blood of a lamb of the first year, but by infinitely more precious blood, "the precious blood of Christ as of a lamb without blemish and without spot" (I Peter 1:19). Despite earth's gathering storms he need not fear, for the blood shed on Calvary's cross will secure his entrance to the eternal mansions, will release him from this present evil world as sure as the blood of Israel's paschal lamb secured release from the cruel and bitter bondage of Egypt.

Now we turn to consider from Leviticus chapter 14, the blood

APPLIED FOR PURIFICATION

There are few more poignant scenes in Holy Scripture than that of the leper outside the camp of Israel. With bared head, rent clothes and covered lip, dwelling alone, his one occupation was to cry "unclean, unclean" (Leviticus 13:45-46). Doubtless the songs of Zion would fall upon his ears as his fellow-Israelites rejoiced before the Lord, and his cries would be heard by those inside the gate.

But in the beginning of chapter 14, a work of grace is begun. His condition is thoroughly and completely judged and he is brought to the priest. The place of meeting is "outside the camp" — and there the priest perceives that the leprosy is healed. Two birds are taken, one being killed over running water, the other dipped, with cedar wood, scarlet and hyssop in the shed blood. Seven times the blood is applied with the hyssop to the leper who is to be cleansed and afterwards he is pronounced clean, the living bird meanwhile being let go into the open field, bearing on its wings the evidence of an accomplished death.

Do not these ceremonies again speak loudly to us of the work of Christ? The priest leaves the camp, the place where all is peace and joy and goes right to where the leper is, in all his uncleanness and defilement. Christ left the Father's side, the place of bliss and glory and came to where we were in all our sin and need. Now consider the objects used in the work of cleansing. (a) Two birds — sparrows; speaking of Christ in humiliation. He made Himself of no reputation and took upon Him the form of a servant. (Philippians 2:7). In this we see the gospel of Mark, the gospel of Jehovah's perfect servant. (b) Cedar wood. This speaks of Christ in humanity and brings before us the gospel of Luke where, above all other gospels, Christ is shown as man. (c) Scarlet. This is the colour of royalty and brings before

us the gospel of Matthew where Christ is shown as Israel's rightful king. (d) Hyssop. This substance was used for ceremonial cleansing, for the application of blood. In John 6:53 we read that, "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you." Here is the applying of the blood to the individual need. These were all dipped in the blood of the dead bird and the blood was applied to meet the leper's need.

At Calvary, Christ underwent the billows of God's wrath, and shed His blood on account of the sinner. By the application of that blood the sinner is made clean every whit and fit for the presence of God. No charge can, through eternal ages, be laid against him, because the precious blood of Christ has cleansed him, and his perpetual song is "Unto Him that loved us and washed us from our sins in His own blood" (Revelation 1:5).

Lastly we consider in Leviticus 16 the blood

APPLIED FOR PROPITIATION

The ceremonies of the great day of atonement are, like those connected with the leper's cleansing, full of interest and meaning. On that day the high priest of Israel divested himself of his garments of glory and beauty, and entered into the holy of holies clothed in white linen. There, covered by a cloud of incense lest he die, he sprinkled the blood of the sin offering upon and before the mercy seat and thus made a covering for one year for the sins of Israel.

In this again is seen the work of Christ. The glories of heaven as typified in the garments of glory and beauty are laid aside and Christ appears on earth in garments of holy linen, speaking of spotless humanity. In that sinless body He walked the sands of time and suffered unto death on Calvary's cross. Though it were an act of guilty fallen man, the death of Christ was foreordained of God. God set Him forth "to be a propitiation through faith by His blood" (Romans 3:25). Thus He answers to the mercy-seat in the holy of holies — the place where God meets man. At the mercy-seat the blood was applied to meet the need of Israel and effect reconciliation with God. When God meets a sinner to-day, He does so, and can only righteously do so, on the ground of blood shed and applied to meet the individual's need. Thus sin is put away and peace reigns between God and the believing sinner.

The blood of Christ, prefigured in these Old Testament types which we have considered, is precious indeed. We trust that all who read these pages are beneath its shelter, and have known its cleansing and reconciling power, for the salvation of the soul from the penalty and power of sin, and in prospect, from even its presence.

JERUSALEM AND ISRAEL TODAY

—*Hector Alves*

Worldwide interest has been focused upon the Middle East since the remarkable victory of the Israeli army over its Arabian and Egyptian enemies. Amongst Bible students fresh interest has been aroused in the prophetic portions of Scripture, and in particular the portions relating to the future of Israel as a nation. For the first time in over twenty-five hundred years the whole of the city of Jerusalem is now under Jewish control. This includes their sacred "wailing wall," and also the ancient site of Solomon's temple where now stands the Moslem mosque of Omar. The question frequently is being asked, "Will Israel now hold and keep from henceforth the whole of the city of Jerusalem?" Some dogmatically assert that this military victory was of God so that Israel would get back the land that God gave to them many centuries ago. We will try and answer this question, and assertion, in the light of the Word of God.

There is the danger of the expositor of the prophetic Word becoming the prophet himself, and so wresting the Scriptures, and giving them an application beyond that which they will bear. The careful reader of prophecy can quite easily discern what the end will be for Israel as a nation, but we need to keep in mind that God will "overturn, overturn, and overturn it. . . until He shall come whose right it is" (Ezek. 21:27). The pendulum will swing to the one side and then to the other before it comes to its true balance in God's good time. We know the end and object of God's prophetic programme, but we need to be careful how we fit in recent events, especially those that have to do with Israel as a nation. On May 14th, 1948, the Jews were given a portion of Palestine, and became a nation. Their borders have been opened for Jews from all parts of the world, and some millions have settled in the land that God gave to their fathers. Since the recent Israeli victory, 200,000 Arabs have fled from their homes in the territory occupied by the victorious army, to Jordan and Syria. Some of these lands and homes have been in the possession of their ancestry for many years. Christians are asking, "What does all this mean?"

We do not believe that this present returning of the Jews to Palestine, and the formation of the Israeli nation as it is now, has any place in the Word of God. God does allow things to take place of which He is not the Author, and it pleases Him to fit these things in with His own divine purpose. We doubt not that all these happenings are a sign of the fig tree putting forth her leaves, (Matt. 24:32) but the "great trumpet" of Isa. 27:13 has not yet been blown. When that takes place "the Lord shall set His hand" to bring back His people from the four corners of the earth; all of the twelve tribes will then return, and God will bring them. Today, only the Jews of the two tribes are

returning, and that of their own volition. They are going back for political, social, and commercial reasons; God has no part in it, although allowing it, and no doubt interested in it. Israel is still set aside; prophecy is not yet being fulfilled in their case God's interests at present are in taking out from among the Gentiles a people for the Name of His Son. (Acts 15:14).

It is very doubtful if the present nation of Israel will be able or allowed to keep very much if any, of the newly acquired territory. True, Abba Eban has said that not one square mile of it will be given up, and also, "We will not have a divided city of Jerusalem" etc. As we pen these lines, Russia says otherwise, and that country wields great influence in the Middle East at present. Moreover, the enmity of ages between Ishmael and Isaac, has been, and will be a potential threat, not to Israel only, but to the ability of the United Nations to bring about a solution to, or a settlement of, the great problem now facing them. This bitter enmity between Israel and the Arab nations and Egypt will frustrate every effort put forth by men and by governments. Through the centuries, Jerusalem has been successively under the control of the Babylonian, Persian, Grecian, and Roman Empires; then by the Turks and others. The Word of God clearly teaches that Israel will have no national blessing, and no fulfillment of prophetic glory, till the One whom the nation rejected returns to set up His kingdom on earth. For Israel as a nation all earthly prosperity Godward, and victory over her enemies, is dependent on that great event; not upon their own might or ability in warfare.

Many today are saying, "This is it. Israel has won the victory; they now have possessed all of Jerusalem; the stage is set for the ushering in of the Millenium." Such are altogether ignorant concerning God's purposes with His earthly people; the stage is being set, but for what? Did Israel really get the victory that appears on the surface? Certainly God had His eye upon the people whom He called "the apple of His eye," and did not, and will not, allow them to be exterminated and driven into the sea, as President Nassar boasted he would do. If the present Israel is able to keep the whole city of Jerusalem, and their newly acquired territory, then the end of the Jewish age is at hand. But many other events mentioned in the Scriptures must first take place. Israel will not be permitted to hold all of the city of Jerusalem. One utterance from the lips of our Lord settles this point; "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). "Trodden down" simply means, "ruled over by;" and "The times of the Gentiles" refers to the long period of Gentile rule and supremacy beginning with Nebuchadnezzar and ending only when our Lord returns to put down all rule and all authority. Then Gentile supremacy will be destroyed.

It may be asked, "How will Israel be made to surrender the newly acquired old city of Jerusalem?" This question we cannot answer with certainty. It may be because of Russian pressure, and Arabian threats of further war, and United Nation diplomacy and advice, but some sort of compromise will be reached. Israel may be allowed to keep all on their own side of Jordan, plus some of the Sinai peninsula, such as their need requires, and perhaps also given recognition as a nation by their neighbouring Arabs, and Egypt. In return they may be forced to relinquish the cherished old city of Jerusalem. Perhaps an international government will be set up, appointed by the United Nations to govern the city; and access to it will be permitted to all creeds; Protestant, Roman, Jewish, and Moslem. Perhaps by the time these lines are published there will have been further developments, and this last question may be more easily answered.

I SHALL BE FREE

In pollution once He found me,
Yet He took me to His heart;
Showed me nought but love and mercy;
Told me we should never part.
He, the Lord of all creation,
By whose hands all things were made,
Thus did plan my soul's salvation;
He, Himself, its price hath paid.

Through His comeliness upon me
Perfect in His sight I stand;
Cleansed from sin, arrayed in beauty,
Fashioned thus by His own hand.
Oh! had I but followed closer
All His steps, so plain to see,
E'en today I'd praise Him better
For His grace and love to me.

But the day of light is dawning;
Darkest shadows soon must flee.
Oh! for this my soul is longing;
Then, indeed, I shall be free.
Free from every limitation,
All His glory I shall see;
Free from every sore temptation,
Glorious thought, I shall be free.

Henry de Graaf, 1967

THE SANDS OF TIME ARE SINKING

Written by the request of Raymond Greene for Dr. James Todd,
Nov. 5, 1967.

The sands of time are sinking; soon, soon will set life's sun,
My journey's almost ended, the race will soon be run.
How brief life's little day has been, how quickly it is o'er;
Soon the place which knows me now, will know me nevermore.

How glad I am — with death in view — to know that all is well;
My soul is saved. Five years ago God saved my soul from hell.
My many sins are all forgiven — all cleansed in Jesus' blood,
I rest my all on Calvary's work, and I have peace with God.
No works of goodness do I claim, no merits of my own.
It is the precious blood of Christ which doth for sin atone.

But ere I leave the scenes of time for heaven's eternal shore,
I want to send a little note to thank you yet, once more,
For all the many kindnesses, your honesty, your care,
Your many visits to my home; and how you seem to share
In feeling with us at this time what we are passing through;
A splendid doctor, and what's more, you've proved a friend who's true.
You've helped as best as you know how, to ease me of my pain,
To help me rest more comfortably long as I here remain.

Soon I shall bid a last farewell to all that earth holds dear,
My hand is in the hand of God; He bids me "never fear".
He'll lead me gently all the way, till safely home at last,
I'll understand more fully then the trials of the past.

Oh glorious day, when I shall see the Man Who for me died
On Calvary's cross to win my soul: Jesus, the Crucified!
Forever with my Lord I'll be, throughout eternal years
Where sorrow, sickness are unknown, where there's no death nor tears.

I ask now as I close these lines to my friend, Dr. Todd,
Is your soul saved? Sir, do you know my Saviour and my God?
Ponder these thoughts when I am gone and you awhile remain
If, by the blood of Christ you're saved, then we shall meet again,
In heaven above where we shall sing, redemption's song for aye;
"To Him Who once was slain be praise, Who washed our sins away".

(The good Doctor wrote a letter in reply saying he would treasure these lines as one of his most prized possessions. The home call of Brother Greene is included in the obituaries in this issue.)

SCRIPTURAL HYMNS*—Hector Alves*

Behold! behold the Lamb of God,
On the cross!
For us He shed His precious blood,
On the cross.
O hear His all-important cry,
"Eli, lama sabachthani?"
Draw near and see the Saviour die,
On the cross.

Joseph Hoskins, the writer of this hymn, was a Congregational preacher. Born in 1745, he lived in Bristol, England. He was a very successful preacher of the gospel, and also wrote some three-hundred and forty-eight hymns which were published the year following his death. Hoskin's hymns are said to have been greatly admired and highly esteemed by his friends and hearers, although many of them seem to have little practical merit. The above, no doubt, is by far his best hymn. It is often sung at the Lord's Table, and is very appropriate in the remembering of our Lord Jesus Christ, bringing the cross so vividly before the mind. Mr. Hoskins died Sept. 28, 1788, at the age of 43.

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

This hymn was written by F. H. Rawley, and the tune was given to it by Peter Bilhorn. The hymn commenced in its original form—"Can't you sing the wondrous story?" but was changed as above, by Ira D. Sankey in 1887, when he put it into "Sacred Songs and Solos." This hymn proved to be of untold blessing during the Moody and Sankey meetings held in Aberdeen, Glasgow, and other places in Great Britain. Many testified to have been led to Christ through the singing of it.

"To wait for His Son from heaven" (1st Thessalonians 1:10).

We who are the Lord's are just waiting for His coming, and the marks of the end are prevalent everywhere. We are persuaded that there is nothing to be looked for in this world but certain judgment, but we wait and watch for His coming to take His own out of the world. May He come soon!

(Paul Wilson)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Do you think it is right for a preacher who is connected with Christians gathered to the Name of our Lord Jesus Christ to give out gospel tracts, which tell the way of salvation, but also tell one who gets saved to "join a church?" Also tracts that have a large red coloured cross in the center of them?

Answer: We think that with such a variety of fine gospel tracts obtainable today, a servant of the Lord would use better judgment of tracts. We cannot understand how such a person would encourage others to join something that he is apparently not connected with himself. The phrase "join a church," is ambiguous, and of doubtful meaning. Moreover, good gospel tracts require no pictorial embellishments such as a red coloured cross. To some that would savour of Romanism.

Question: In I Cor. 2:12 I notice that the word "spirit" has a small "s" in the phrase "the spirit which is of God." Does this refer to the Holy Spirit? If it does, why is the small letter used when the capital is generally used when referring to the Holy Spirit?

Answer: When the word "Spirit" is looked at in the light of the immediate context the reference is made plain. The use of the capital "S" varies in the King James Version of the Scriptures; this phrase is a sample of that. We have always found help along this line by referring to "The Newberry Bible." In it this verse is given as follows: "Now we have received not the spirit of the world, but the Spirit which is of God." etc.; so also the Darby, Syriac, Young, and other reliable translations. While the Revised Version, and the King James Version use the small "s", we prefer the capital letter, so applying to the Holy Spirit, in our judgment.

Question: In Luke 1:15 we read, "And he shall be filled with the Holy Ghost, even from his mother's womb." Does this mean that John the Baptist was a child of God when he was born?

Answer: The fact that John the Baptist was "filled with the Holy Ghost" from his birth in no way whatever implies that he was born a child of God. No person is ever born a child of God, nor can be. All are born in sin, and "shapen in iniquity." Furthermore, John the Baptist was not indwelt by the Holy Spirit in the way that a believer in the Lord Jesus Christ is today. It must be borne in mind that John lived before the day of Pentecost, when the Holy Spirit came down to take up His abode upon the earth. John the Baptist was ordained of God to do a certain work, and this statement indicates that he was under the control of the Holy Spirit from his birth.

Question: Will you please give help in Truth and Tidings regarding this matter? Is it right for a brother recently received into the Assembly, coming from one of the denominations where wrong doctrine was practised, to begin to teach when only a few weeks amongst us?

Answer: When a man comes from a place where the apostles' doctrine has not been carried out, he ought to be well tested and examined concerning his beliefs before being received into the assembly fellowship. If he is found to be sound in the faith he is a fit subject for reception, but it might take some time for him to prove himself to be a teacher amongst those who have sought to practise and carry out the truth long before he came along. The apostle's word to Timothy was, "Lay hands suddenly on no man;" and this certainly would apply in such a case as mentioned here. Also, the newly received brother would do well to hold back, rather than put himself forward as a teacher so soon.

"For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Philippians 3:3, Revised Version).

Christ Himself, and not what He effects in us, is the object of the believer's contemplation, and the source of his peace, his strength, and his joy. We are to behold the perfection of the Lord Jesus as our High Priest in heaven; and beholding Him, we judge ourselves, we have no confidence in the flesh, and rejoicing in Christ Jesus, we are renewed daily after His image.

(Adolph Saphir)

* * *

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2nd Corinthians 4:7).

"Earthen vessels, marred, unsightly,
 But the treasure as of old,
 Fresh from glory, gleaming brightly,
 Heaven's undimmed, unchanging gold.
 God's own hand the vessel filling
 From the glory far above,
 Longing hearts for ever stilling
 With those riches of His love."

(Frances Bevan)

* * *

He that sheweth mercy when it can least be spared, shall receive mercy when it shall be most needed.

(continued from Inside Front Cover)

West Hill Assembly. Breaking of Bread 9.30 a.m. and Sunday School 11.45 a.m.

CRAPAUD, P.E.I. — Robert McIlwaine and Albert Hull began in the Gospel with a good interest.

AVONPORT, N.S. — The recent conference was good. F. Pearcey and Doug Howard had a week in Debert after the conference. L. K. McIlwaine finished at Maplewood. J. McCracken continues in the gospel trailer in Weymouth. J. Thompson joined him for two weeks and now local brethren from Clementsvalle are helping. The interest was good and some professed to be saved.

NEWFOUNDLAND — Bert Joyce, helped by Gerrit Bergsma of Vancouver, have had another series at Templeman (Wesleyville) and were encouraged by a number professing to be saved.

PHOENIX, ARIZ. — The conference was considered one of the best. S. Maxwell and N. Crawford had good Gospel meetings, and the latter ministered the Word at San Diego before returning home. Harry Steele of Japan has been visiting the Los Angeles area.

WEST UNION, IA. — L. Debuhr and L. Brandt are encouraged by a couple professing to be saved. They continue as other strangers are coming out.

GARNAVILLO, IA. — F. Hunter and G. Stewart paid recent visits here.

MASON CITY, IA. — H. Dobson and R. Orr closed the meetings here. H. Dobson has gone to Sarnia with R. Surgenor and R. Orr has joined P. Elliott in Manchester.

HARTFORD, CONN. — The Conferences at Hartford, Bryn Mawr and East Boston were well attended with a good variety of practical ministry. Albert Ramsay and A. W. Joyce had ministry meetings after Hartford Conference at Hartford, Springfield, Midland Park and also had ministry until the East Boston Conference.

MANCHESTER, CONN. — L. E. McBain and Jas. Smith are being encouraged and a number professed to be saved.

DANBURY, CONN. — The Lord has been good to us as to be able to acquire an old so called Catholic Church in Brookfield, Conn., which will be the Gospel Hall of Danbury. We ask your prayers to God that it will be used all for His Honour and Glory and to see some precious souls saved. The Hall is located on Pocono Road in Brookfield between Routes 7 and 25.

CHILE — Ernest L. Moore, formerly of Talca has moved to Curico where there is a small assembly. His address will be Casilla 776, Curico, Chile, S.A. Brother Moore has begun open air Gospel work and hopes to expand this work to the surrounding towns during the summer months there (December to February).

CONFERENCES

HAMILTON, ONT. — In the will of the Lord, we purpose having a Ministry and Gospel Meeting on New Year's Day, as follows: Ministry at 2.30 p.m., Supper 5.00 and Gospel Meeting at 7.00. Corr. N. Davidson, 206 Rosedale Ave., Hamilton, Ontario.

WITH CHRIST

VANCOUVER, B.C. — Brother James Stewart of the South Main Street Assembly passed peacefully into the Lord's presence on October 31st, aged 91. He was saved in Ireland in 1899 and was in the assembly in Winnipeg and in Vancouver for many years, first in the Fairview assembly and latterly South Main. He was a good and faithful brother and one who attended all the meetings, helping in prayer and worship. W. Warke and E. McCullough spoke to a good number gathered at the funeral service.

OWEN SOUND, ONT. — Our dear sister, Miss Gladys McLaren, went home on October 30th in her 63rd year. She was saved at the age of 12 one Lord's Day afternoon in the S. S. Class of the late Miss H. H. Shaw, and has been in the Owen Sound Assembly for fifty years going on faithfully for her Saviour. Her sudden passing away was a shock to the Assembly.

TORONTO, ONT. — Our dear sister, Mrs. James Brown, went home suddenly on December 11th, aged 67 years. She was saved in this city in 1923 and was in Ascot Assembly and, for some years, in Bracondale. She was a quiet unassuming sister. There was a good number at the funeral of relatives and friends, the Word being preached by Harold Paisley.

MANCHESTER, IA. — Our beloved sister Mrs. Elizabeth Smith, aged 88, went home to be with Christ October 26th after a lingering illness. She was in the Manchester, Ia., assembly from its beginning and was faithful in attendance as long as she was able. She was saved fifty-nine years ago during meetings held by Tom Olson in a country schoolhouse near Manchester. Paul Elliott preached the Word at the funeral service which was well attended.

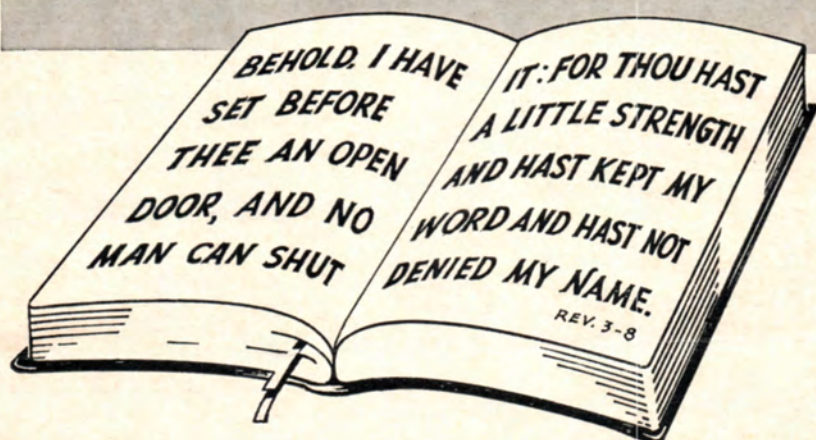
STOUT, IA. — Our dear brother, Thomas De Groote, Sr., aged 72, departed to be with Christ, November 6th. He was ill with cancer for more than a year, and bore with patience his affliction. He was saved in November 1923 in meetings at Stout, Iowa held by Mr. Oliver Smith and was soon received into the fellowship of the assembly there and continued until the end. He was a good brother and will be missed. L. Debuhr and P. Elliott preached the word to a large crowd at Stout.

LONGPORT, N.J. — Our dear brother, Andrew Cousley, went home to be with Christ from the Longport Home aged 90 years and had been saved for 72 years. For many years he was a true shepherd in the Steubenville, Ohio assembly and even in Longport his wise counsel was sought. He suffered considerably and had to have both legs amputated but went on well to the end and will be greatly missed. A. T. Stewart and R. Surgenor preached the Word at the funeral service.

CHARLTON, ONT. — Our dear brother, Robert Slater went home to be with the Lord September 16, 1967 at the age of 76 after a lengthy illness. He was saved when 33 years of age through John 5:24 after attending meetings held by Mr. R. Bruce and Mr. B. Widdifield. S. Simms took the funeral service.

MIDLAND PARK, N.J. — Our dear brother Raymond S. Greene departed to be with Christ aged 35 on November 7th five years and a day after his conversion to God. He suffered greatly through a long sickness borne with patience and subjection to the will of God. At his request the services were held in the Gospel Hall. Mr. Wm. Ferguson spoke words of truth and soberness to a large number of saved and unsaved. He left a good testimony. He is survived by his wife and little daughter of 2½ years, his parents and four sisters. (Elsewhere in this issue will be found the touching poem sent to the doctor at the time of his passing.)

TRUTH AND TIDINGS



C O N T E N T S

THE WISE MAN SPEAKS	A. W. Joyce	21
OLD TESTAMENT SAINTS	G. G. Johnston	24
GOLD	H. S. Paisley	27
DEPARTURE FROM GOD	H. B. Thompson	29
THINGS WHICH SHALL BE HEREAFTER	Alex Monro	32
IS THERE A REAL HELL?	A. W. J.	35
SCRIPTURAL HYMNS	Hector Alves	37
QUESTIONS AND ANSWERS		38

FEBRUARY, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

HAVE YOU REMEMBERED? To send your subscription for 1968? Volumes of 1967 are now ready. Have you ordered your copy?

TIDINGS

NEW ADDRESS — Since the recent homecall of our dear brother Albert Kitcher, the treasurer of Elim Homes, Waubaushe is J. Buchan, Box 65, Thornhill, Ontario.

VANCOUVER, B.C. — Andrew Bergsma and William Bingham were to commence a series of gospel meetings in the West Richmond Assembly on January 14th. Sydney Maxwell had a week of Bible readings with the Christians of the Woodland Drive assembly in early January.

SARNIA, ONT. — Herbert Dobson and Robert Surgenor have been encouraged with very well attended meetings and some have professed to be saved. They were in the 6th week at time of writing, Dec. 21st.

SAULT STE. MARIE, ONT. — Last word of John Kember, he was back in hospital and suffering much pain.

LANSING, ONT. — J. Smith and A. Gratton hope to begin gospel meetings on January 14.

ORILLIA, ONT. — The assembly was encouraged when several obeyed the Lord in the ordinance of baptism and hope to see them going on in obedience to the Word.

PICTON, ONT. — The conference over the New Year was considered to be good and profitable with practical ministry. The Hall was too small for some of the meetings. Six of the Lord's full time servants were there. G. P. Taylor has commenced special meetings in Picton using his chart on the Church and Churches of God. Timothy Kember has gone to Blind River to continue work there with his brother John.

PARRY SOUND, ONT. — S. Sims gave a week of enjoyable, well appreciated ministry to the saints here.

CHARLTON, ONT. — We had an appreciated visit from Bert Grainger.

KIRKLAND LAKE, ONT. — Jim Clark hopes to start ministry meetings using a chart beginning January 13th.

HUNTSVILLE, ONT. — Seven were baptized recently, bringing joy and encouragement to the Assembly.

LAKEVIEW, ONT. — Bert Grainger commenced chart meetings and is ministering the Word.

(continued on page 40)

THE WISE MAN SPEAKS

—A. W. Joyce

The Book of Ecclesiastes is one of which, perhaps, we are not as familiar as we are of other Old Testament Books. The title of it means — the Preacher. In chapter one, verse one, we have a three-fold title of the writer of the Book: 1, "The preacher"; 2, "The son of David"; 3, "King in Jerusalem". The key-word of this Book is found first in verse 3, "Under the sun" and this expression is found about 29 times altogether in this remarkable Book. If we fail to take this expression into consideration, difficulties will multiply in our understanding of it. It has provided atheists and sceptics with material to attempt to offset other portions of the Bible.

It has been suggested that the "Song of Solomon" was written when Solomon was a believer in his "first love"; Ecclesiastes, when he was away from the Lord; and "Proverbs" in his later life when he was restored. But was Solomon restored? Perhaps the closing verses might suggest this. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12:13-14).

The **theme** of the Book suggests that, however much of this world's goods one may possess, life without God is full of weariness and disappointment.

We may draw most helpful lessons from the remarkable wisdom which God gave to Solomon, as we notice the likeness in the teachings of Solomon to a number of New Testament truths. Eccles. 5:1 with I Tim. 3:15; Eccles. 5:2 with Matt. 6:7; Eccles. 5:6 with I Cor. 11:10; Eccles. 6:2 with Luke 17:20; Eccles. 11:5 with John 3:8; Eccles. 12:14 with 2 Cor. 5:10.

But before looking at the "Better things", notice the things of which Solomon speaks as "Nothing better". He uses the language of the pleasure lover in chapter 2:24, "There is **nothing better** for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour." Then in chapter 3:22, we have the language of the materialist, "There is **nothing better** than that a man should rejoice in his own works; for that is his portion." But in chapter 4, the wise man speaks of the **better things** of life.

CONTENTMENT

"**Better** is an handful with quietness, than both hands full with travail and vexation of spirit" (Eccles. 4:6). What a great blessing is contentment of mind! Likely since the beginning of time, there has

never been an age when so many people have so much material prosperity, and yet withal so little contentment of mind. A millionaire was asked, "How much money must one have to have enough?" The reply was, "Just a little more." In chapter 5:10 we read, "He that loveth silver shall not be satisfied with silver." How solemn to exchange fellowship with God for more of this world's goods.

The Apostle Paul wrote the Philippians in chapter 4, "I have learned in whatsoever state I am, **to be content**. . . I have learned the secret (R. V.) both to be full and to be hungry, both to abound and to suffer need." And again, "Godliness with contentment is great gain. . . And having food and raiment let us be therewith **content**." In Hebrews 13:5, we read, "Be **content** with such things as ye have: for He hath said, I will never leave thee, nor forsake thee." How true the saying in the world, "It takes a steady hand to hold a full cup."

FELLOWSHIP

"Two are **better** than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Eccles. 4:9). A greater than Solomon teaches us the same truth, "Two are better than one". When the Lord Jesus chose 12 disciples, He sent them forth two by two, and when He chose 70 others, again He sent them forth two by two. Some of the greatest men of the Bible continually sought the fellowship of another. With Moses, there was a Joshua, Elijah was accompanied by Elisha. Peter laboured with John and Paul with Barnabus, later with Silas, Timothy and Titus. Sometimes these men had to stand alone, but by choice they had a fellow-labourer. Not only is this a scriptural way for those who labour in the Gospel but it is a wise procedure for shepherd work by elders in the Assemblies. Again and again the scriptural example of "Two are better than one" has proved to be a wise and profitable way of carrying on the work of the Lord.

SIMPLICITY

"**Better** is a poor and a wise child than an old and foolish king, who will no more be admonished" (Eccles. 4:13). What a contrast! A king and a child, a poor child and a wealthy king, a child who is wise enough to receive admonition, and, as the Revised puts it, "An old and foolish king who knoweth not how to receive admonition any more." (Have we not seen at times elder brethren who get into this condition?) Are we not reminded of the words of the Lord Jesus in Matt. 18:4, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven?" A poor child who is simple enough to receive and profit by admonition, has a good chance of growing up to become like "the poor wise man" of Eccles. 9:15 who, "By his wisdom delivered the city."

INTEGRITY

"**Better** is it that thou shouldest not vow, than that thou shouldest vow and not pay (chap. 5:5). The world always respects a man "whose word is as good as his bond". Christians have lost their testimony before the unconverted because of breaking their word. For example, a Christian promised to take a motel; another said to him, but this is a better deal. "Did you pay a deposit" asked the second. "NO", was the reply, "But I gave my word". "If you didn't pay a deposit, it isn't a legal transaction!" One can imagine the reception one would get if such attempted to preach the Gospel to the motel owner. "**Better** than thou shouldest not vow, than that thou shouldest vow and not pay."

But, alas, there is one of the most solemn and binding vows that is known to man, which in these days is being violated. A man and a woman stand in the presence of God and before many witnesses, exchange a solemn vow to "love honour and cherish, to love, honour and obey" the one whom they take to be a life-partner. What means the unhappy domestic lives that sometimes professing Christians live? Where is the love and consideration on the part of the husband toward the "weaker vessel"? Where is the subjection and obedience on the part of the wife? "When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: **pay that which thou hast vowed**" (chap. 5:4).

But one might say, it was all a mistake, I shouldn't have promised or vowed this or that. The following verse (chap. 5:6) adds, "Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that **it was an error**: wherefore should God be angry at thy voice" etc. The one in Psalm 15 who abides in God's Tabernacle and dwells in His holy hill is one who "sweareth to his own hurt, and changeth not" (verse 4). Joshua and Israel should never have made a covenant with the Gibeonites (Josh. 9), but, having done so, God held them to their covenant. Four hundred years later God sent a famine in Israel in the days of David, because his predecessor, King Saul, slew the Gibeonites.

But we must leave other "Better things" for a future paper.

"To wait for His Son from heaven" (1st Thessalonians 1:10).

We who are the Lord's are just waiting for His coming, and the marks of the end are prevalent everywhere. We are persuaded that there is nothing to be looked for in this world but certain judgment, but we wait and watch for His coming to take His own out of the world. May He come soon!

OLD TESTAMENT SAINTS

—G. G. Johnston

THEIR PAST

In Acts 2: 34 (R.V.), we find this negative statement regarding David, the sweet psalmist of Israel, a man after God's own heart: "David ascended not into the heavens." This naturally raises the question: Where did he go? As regards his body, it was buried, and his tomb was well known to those who dwelt in Jerusalem. As to his soul and spirit, they went to join those of righteous Abel and just Lot, and all those who in Old Testament times knew the grace of God—those of whom it could be said: "Abraham rejoiced to see my day: and he saw it, and was glad" (John 8: 56). They were those who saw beyond those rites and ceremonies of the Levitical economy to the true sacrifice of Christ, and appreciated, by faith, a full redemption to be made at Calvary. These were joined later by the penitent thief, who had cried to the Saviour: "Remember me," and had received the comforting, assuring words: "Today shalt thou be **with Me** in Paradise (Luke 23: 42).

But, where did the Saviour go when He expired? Did He go immediately to heaven above? We shall quote His own words from Matthew 12: 40: "So shall the Son of Man be three days and three nights in the heart of the earth." It is clear that Paradise, at that time, was located in the earth. From Acts 2: 31 we learn that the soul of our blessed Lord went to Hades (Revised Ver.), while His flesh went to Joseph's new tomb until His resurrection. In Hades He joined company with Lazarus of Luke 16, of whom it is said that he was comforted, while across a fixed, impassable gulf the rich man was tormented in the flame.

The saints of Old Testament times "through fear of death were all their lifetime subject to bondage." They could not rejoice, and say: "Absent from the body. . . present with the Lord" (2 Cor. 5: 8). They awaited that deliverance spoken of in Heb. 2: 15, which could not take place until He, the firstfruits, should arise and "lead that captivity captive" in His glorious ascension to the Father (Eph. 4: 8). Note the words of Jacob, as he mourned for his son Joseph: "I will go down into sheol unto my son mourning" (Gen. 37: 35). Though the Authorized Version gives this place as the "grave", it is clearly the place of departed spirits, because Jacob considered Joseph's body devoured by wild beasts and not in a grave at all.

We conclude from these Scriptures that the saints of the Old Testament were gathered unto their fathers in a place of rest and comfort, with the sure hope of a Deliverer from that state, and introduction into a much more blessed one when He, who in all things must have the pre-eminence, would have led them forth in triumph, as one of the blessed fruits of His passion.

THEIR PRESENT

In Ephesians 2: 20, we learn that Jesus Christ is the foundation stone of the Church, and that the apostles and prophets of the New Testament were the first to be built upon that Rock. These, with others, numbering in all about one hundred and twenty souls, were praying together in one place on the Day of Pentecost, when suddenly the Holy Spirit came upon them all. Later this was explained thus: "By one Spirit are we all baptized into one body" (I Cor. 12: 13). Under another figure, that of bride and bridegroom, we learn that Christ is the Bridegroom and the Church is the bride.

But, what part have the saints of the Old Testament in this blessing? Do they form part of the Church? Certainly not. Theirs is, and shall be a blissful position, but it will be as "friends of the Bridegroom." John the Baptist came very near to being in the Church, of forming part of the Bride, yet it is manifest from his own words in John 3: 29 that his joy will be that of a witness to the festivities at the Marriage Supper of the Lamb (Rev. 19:9). He never did form a part of the Church, the Bride of the Lamb.

THEIR FUTURE

Not only did the saints of the Old Testament look forward to the day when Christ would "lead captivity captive," so that they would no longer be in Sheol (Hebrew), or Hades (Greek), as prophesied in Psalm 68: 18; they also saw by faith the day of resurrection of their bodies. Of this Job was fully convinced (See Job. 19: 26).

When our Lord Jesus returns for His bride, the Church, all who have fallen asleep in Jesus "will God bring with Him," to be clothed in resurrection bodies, like unto His own glorified body. But, did the Old Testament saints have a similar hope? Yes. The materialistic Sadducees denied there would be any resurrection, but the Pharisees clung to the promise of the Scriptures that all would be raised. While the resurrection will include both the just and the unjust (Acts 24: 15), yet the one is called the first resurrection, and will take place before the Millennium of Christ, the other after. The thought of one great, general resurrection of all the dead is nowhere found in the Word. While we read of the resurrection of individuals, and of minor groups, these apparently did not receive immortal bodies, and therefore died again.

Thus the resurrection of the just (Acts 24: 15) surely included all the saints of Old and New Testament times, when the Church dispensation is ended by the rapture. While the reference to this glorious manifestation of divine power, mentioned in I Thess. 4: 19, has special reference to the Church, it does not exclude the resurrection of the Old Testament saints, only theirs will be a distinct place then, as also in the Marriage that will follow, and in the thousand years of Christ's

earthly reign. Not only will our Lord be accompanied by His bride, the Church, when He comes to execute judgment, but He will be surrounded by myriads of Old Testament saints, as seen in Jude 10. Having concluded His judgments, they with us shall enter into that eternal state of full subjection to divine authority, of which we get a glimpse in Corinthians 15:23-28. Hallelujah! What a Saviour!

CONCLUSION

Since Luke 23: 43 is the first mention of Paradise, this might suggest that when our Lord went down to Hades (Acts 2: 31), He made that place of rest for the souls of the justified a veritable Paradise. Those dear ones awaited a perfect sacrifice by which their sins, already covered, would be "taken away" (John 1: 29). What rejoicing as He passed through Hades, having come, because of His triumph at Calvary, to lead them above in glorious victory! Read Colossians 2: 15.

The next reference in Scripture to Paradise is in 2 Corinthians 12: 2-4, where the apostle Paul refers to having been "caught up to the third heaven;" then again he was "caught up to Paradise." Paradise is now above. This change of its location definitely coincides with Eph. 4:8: "When He ascended up on high, He led captivity captive." The previous location has now been emptied by a triumphant Redeemer. As the Pre-eminent One, He ascended leading those souls who through fear of death had all their lifetime been subject to bondage. Consider Hebrews 11: 40 with Psalm 24: 7-10.

* * *

(Many of the Lord's people have wondered how we have had articles from the pen of our dear brother Johnston, as he was completely incapacitated by a stroke about three years ago. Our brother was a "ready scribe", and, in the days of health we were able to gather a supply of his articles which have met the need up till the present time. We regret very much that we will run out of these in 1968.)

"For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh" (Philippians 3:3, Revised Version).

Christ Himself, and not what He effects in us, is the object of the believer's contemplation, and the source of His peace, strength, and joy. We are to behold the perfection of the Lord Jesus as our High Priest in heaven; and beholding Him, we judge ourselves, we have no confidence in the flesh, and rejoicing in Christ Jesus, we are renewed daily after His image.

(Adolph Saphir)

G O L D

—H. S. Paisley

Because of the devaluation of the British pound, an interest in the Gold Market is in evidence throughout the whole world. The value of this precious metal is thus enhanced again in the eyes of men. It is of great spiritual import that gold has such a prominent place in our Bibles. The Old Testament opens with a reference to gold, "The gold of that land is good," (Gen. 2:12) and closes with the mention of gold, "He shall purify the sons of Levi and purge them as gold" (Mal. 3:3). Also, is it not remarkable that the New Testament opens in its second chapter, with the mention of the previous metal, "They presented unto Him gold" (Matt. 2:11), and in the Revelation 21:18, at the close, we have the city four-square presented, "and the city was pure gold".

1. The symbolic meaning of gold. Gold speaks of that which is Divine. It is used as a figure of the righteousness of God, (Rev. 3:18); the provision of God (I Peter 1:18-19); the Word of God (Psalm 119:127); and the child of God (Lam. 4:2). Everything in the Tabernacle was covered with gold as the symbol of Divine righteousness, for nothing else could meet the eye of God. There was one exception, however, and that was the beautiful veil which sets forth the absolute perfections of the sinless humanity of the Lord Jesus. In considering gold as a figure of the child of God, there are a number of very suggestive thoughts to be gleaned.

2. The origin of gold. The original position of gold is hidden in the darkness of the earth, filthy and unsightly. What a picture of our former estate as those in darkness and ignorance, unclean by nature and practice, and without any beauty. Gold is dug out of the earth, washed hammered and finally refined by fire. All this reminds us of God's dealings with each child of God. We were delivered out of darkness, dug out of the "hole of the pit", washed and then, oftentimes, tried in the fire (I Peter 4:12). Job could say, "When He hath tried me I shall come forth as gold." What an obscure original state was ours, but what a mighty redemption has been accomplished by the precious blood of Christ, more precious far than gold.

3. The value of gold. "The previous sons of Zion comparable to fine gold" (Lam. 4:12). Where gold is displayed, it attracts attention. The value lies in its scarceness, its beauty when prepared, and the difficulty in finding it. True believers are a scarce commodity today in some places. The writer was impressed with this when conducting Gospel meetings in the city of Los Angeles. There, one may find every known religion under the sun but Oh, how seldom one that is born again and a precious son of Zion. What is more desirable

than a child of God who has been refined, the rough edges removed, and who has been tried by the Lord Himself (Prov. 17:3). What must a company of these, who have been gathered only to the blessed Name of the Lord Jesus, be like to the eye of God the Father? We can be sure that no more beautiful sight meets His eye than such an Assembly. May we place due value upon it also, and esteem every child of God as the fine gold of Ophir.

4. The dimming of the gold. A solemn question is asked in Lam. 4:1, which is both searching and timely in the light of much departure and back-sliding today. "How is the gold become dim?" A gold ring which is constantly in use and being washed every day does not lose its lustre, but anything golden that is laid away for years, becomes dim. Many who once shone brightly as Demas, have become dim through lack of exercise and the cleansing effects of the daily reading of the Word of God, upon the heart and life. The once bright Ephesians left their first love. Whenever Christ is displaced by other interests, the gold begins to dim and the testimony is lost. How often those who once taught and held the grand old truths of the Gospel and of separation from the world in all its phases, have backed down on their former stand for a more liberal line, thus courting popularity but causing their testimony to lose its former clearness. In days of great weakness and lack of faithful ministry, and plain, old-fashioned Gospel preaching, with plenty of Heaven, Hell and the Cross to the fore, how good to meet with everyone who goes in for the right ways and the old paths of pure gold.

5. The counterfeit of the gold. When brass has been well shined, it could pass at first sight to be the genuine metal. Brass is a mixture of metals (In connection with the Tabernacle, Brass should be translated copper.) God abhors mixtures and we may be sure that nothing of that nature would be found in His dwelling place. But everything in which God has pleasure has been imitated by Satan. "The precious sons of Zion comparable to fine gold" have been counterfeited by base professors and are marked by mixtures of principles and practices.

May we be preserved from "strange children" in our midst, from "wood, hay and stubble"; and see only "gold, silver and precious stones" built into the Assemblies, both in their material and teaching.

"He that hath seen Me hath seen the Father" (John 14:9).

Jesus Christ Himself is the final exegesis of all truth. He is all we need to know about God, and He is all we need to know about man. His perfect humanity is matched only by His perfect deity.

(W. Ian Thomas)

DEPARTURE FROM GOD

—*H. B. Thompson*

Read I Kings 10: 26-29; Deut. 17: 14-20.

What a solemn contrast there is between Caleb, who "wholly followed the Lord," and his victories, and the words of I Kings 11:6—"Solomon went not fully after the Lord." These, and all other things concerning the kingdom of Israel under law, are written as lessons to us, God's people, in this, His day of grace.

Israel's enemies were flesh and blood, but ours are spiritual hosts of wickedness' whose purpose is to keep us from enjoying all the spiritual blessings which have been bestowed upon us by God our Father.

The Scriptures read, give us one of the most solemn incidents found in the range of Old Testament history. Solomon began his life under favourable circumstances. Preparation had been made for the building of the Lord's house, and so long as he was engaged in its erection he got on very well, but when idle he did disastrously. Martin Luther was not far wrong when he said — "An idle soul is the devil's workshop." It is sometimes difficult to know how to profitably employ our leisure time. Do we understand for what purpose we have been saved? Is it not that we should "shew forth the praises of Him Who hath called us out of darkness into His marvellous light," and that through reading the Word of God, especially the four Gospels — the only "Life of Christ" I want to read — we may grow increasingly in the likeness of the Lord Jesus, the One Who was meek and lowly in heart? How eager we are for the enjoyment of our privileges! But if these are great — and they undoubtedly are — equally so are our accountabilities. Solomon did not occupy his time as he ought to have done. When busy, he appears to have established himself upon the throne; but when idle to have become careless and remiss in carrying out the Word of God.

Three things are mentioned in Deut. 17: 16, 17, that the king of Israel was not to do, namely, multiply horses, multiply wives; and multiply riches. On one occasion David caused the horses which he had taken as spoil from his enemies to be ham-strung, knowing that to trust in these carnal objects, would hinder God from showing Himself strong on behalf of Israel. "Some trust in chariots, and some in horses: but we will remember and trust in the Name of the Lord our God" (see also Isa. 31: 1). Further, the king was himself to write out a copy of the law — the five books of Moses — not to be put with the records of the kingdom, or laid on the shelf, but to be read and meditated upon day and night, so that he might put into practice God's holy precepts, and thus prolong his days and establish his posterity upon the throne.

Are we really growing in love with our Bibles? Are we reading them increasingly in the fear of God? Or, are we getting remiss in this, resting upon our oars, thinking we are familiar with such and such a portion and need not to study it? If so, depend upon it, we are upon slippery ground. Some can look back to a time when the Word was very sweet to them; when the unsearchable riches of Christ were from it "the man of their counsel;" but now they no longer find it to be food for the soul and delight to the heart. Is there not a cause?

In the First Psalm, the man who kept apart from ungodly companionship was in a condition of soul to delight himself in the law of his God; but, if there had not been abstention from the fellowship of the ungodly, there could not have been true meditation in the Scriptures. Side by side with this, put I Peter 2: 1-2, where first there is the "laying aside" before there can be the appetite for "the sincere milk of the Word." God does not mean us to be spiritual dwarfs, but that, by receiving "the engrafted Word," we should grow unto salvation. Samuel, you will remember, when left before the Lord, grew, and thus required a new coat every year. How disappointed Hannah would have been, if, on the occasion of her yearly visit, she had not seen that he was growing. Are we growing, not merely in knowledge, which, if unaccompanied by grace, is dangerous; but, like the cedars of Lebanon, downward as well as upward, becoming more and more meek and lowly in heart, and growing in favour with God and man?

It is very solemn to find in 1 Kings 10, that Solomon is guilty of the three things specifically forbidden in Deut. 17. Probably afterwards the very horses and chariots which he brought to Canaan were used by Israel's enemies against them. Then, his many wives led Solomon in amongst the very people from whom God had commanded separation. Do we understand the tactics of Satan in seeking to obliterate the line of distinction between God's people and those who are still the servants of sin? This line is clearly marked in the Scriptures. In Gen. 1. 4, it is beautifully rendered by Mr. Newberry — "And God hath placed a permanent division between the light and between the darkness." As it was, and still is, in the material, so it should be in the spiritual, Satan strives to efface the division; but God is going to triumph, and the line of separation will be maintained throughout all eternity. The sons of light will be with the Father of light, and the sons of darkness with the prince of darkness.

There is a system of false reasoning, perhaps with a view to salve the conscience, that we must go among the people in order to reach them with the Truth, etc. But one thing is sure, we may not with impunity despise the Word of God, and we need never expect His blessing if we act in flat contradiction to His Word. If you have a basket of twelve apples, one decayed and eleven sound, will the eleven sound ones

make the decayed one right? No; but the decayed one will in due course make the eleven unsound. So will it be, if we go into forbiddn paths. Like Solomon, we need not expect to come out without a scar. Solomon's wives turned away his heart from the Lord!

In the days of Moses, Balak tried to induce Balaam to curse the people of God, and Balaam would gladly have done it for the sake of the reward offered, but God would not allow him. He had instead to pronounce their blessedness and the doom of all their enemies. Balaam, however, knew that, if he could not turn God against His Israel, he could turn Israel against their God. The daughters of the Moabites, by his counsel, were sent among the children of Israel, and Satan's hellish work was done. God means us to be a separated people unto Himself, while in this world.

Solomon is recorded as being an "old" man when he was only 49 (1 Kings 11:4), and it was disobedience to God's Word that made him so. What a contrast to Caleb, of whom we have just been reminded, that he "followed the Lord fully," and was as strong and able to go out to war at 85 as at 40. There is a peculiarly pathetic word in Ecclesiastes 4:13, "Better is a poor and wise child, than an old and foolish king, who will no more be admonished." No doubt Solomon in writing this refers to himself. I believe he was ultimately restored before he died, at 59, but what a record of damage done in the interval while away from God!

What a solemn warning as to neglecting the Word of God, Solomon's history affords! The shrines which he built for his heathen wives, stood for 360 years in Jerusalem, to be a snare to the succeeding generations, until removed by godly king Josiah, who went out and destroyed them (see 2 Kings 23: 13).

Is there not in this a lesson to us that we should seek by the grace of God to do justice to the Word of God? Let us read it as we have never done before, praying that God may make it "a speaking Book" to our hearts, and that by His grace we may seek to fulfil His object in saving us, while living here below.

"Feed My lambs" (John 21:15).

"Feed My sheep" (John 21:16).

"Feed My sheep" (John 21:17).

Much time is given nowadays to ENTERTAINING both the sheep and the lambs. But Jesus laid the emphasis upon **Feeding them**, and Peter never forgot this lesson (1st Peter 5:1-4). Feeding implies the pure milk of the Word.

THINGS SHALL BE HEREAFTER

—*Alex Monro*

The book of the Revelation is, broadly, divided into three distinct sections. These are laid out for us in chapter 1:19 and are as follows:—

(a) "The things which thou (i.e. John) hast seen" — this would embrace the whole of chapter 1.

(b) "The things which are" compassing the messages to the seven churches in chapters 2 and 3; and

(c) "The things which shall be hereafter;" which are recorded in chapters 4 - 22 of the book.

It is our intention to take our stand with the inspired Patmos seer, upon the threshold of the third section, and there view by faith some of the introductory scenes connected with the coming eternal age.

Chapter 4, begins by revealing an opened door in heaven, and the voice of a trumpet commanding John to come up and view "the things which must be hereafter". This trumpet can surely be none other than that of I Corinthians 15:52, and I Thessalonians 4:16, which, accompanied by the divine shout, will bring alive from their graves those who have fallen asleep in Jesus; and transport them, with living saints, to realms of endless bliss. It is little wonder then, that the inspired apostle can record that "Immediately I was in Spirit" — and thus be able to take in and record the things which God in His Sovereignty, deigned to unfold to him.

The seer's first sight is of a throne set in heaven. This is of great significance; for a throne is obviously symbolic of rule and authority. There are two things initially said in relation to this throne; firstly it was set, secondly it is occupied. The fact of its being set would remind us that the rule and authority of God is unchangeable, and unchallengeable throughout the universe; and of its being in heaven, the place of eternal abode, reveals that from everlasting to everlasting God is the same (Psalm 90:2).

Attention is now turned to the Occupant of this heavenly throne, the chapter itself providing the answer to the question of His identity. He was like a jasper and a sardine stone to look upon; these in their brilliance set forth glory and majesty, and in their transparency, absolute purity. As a further indication of identity, we have the words of verses 9 and 10 of the chapter where we see that the throne Occupant "liveth for ever and ever". And then, in verse 11, as if in further confirmation, we note the mode of address of the four living creatures (beasts) and twenty-four elders. "Thou art worthy O Lord" — the title for Lord being the equivalent of the Hebrew title Jehovah.

Thus in a threefold way at least is established the Deity of the One Who occupies the throne.

In the chapter, three things are seen "round about the throne":—
Firstly, "A rainbow," v. 3.

Secondly, A group of "four and twenty thrones (seats)" v.4.

Thirdly, "Four living creatures" (beasts), v.6.

Consider firstly the rainbow, which in scripture initially appears in Genesis 9:13 as God's handiwork. Usually, if not invariably, it is viewed on earth as a semi-circle of brilliant colour stretching across the sky. But here in Revelation chapter 4, it is seen as a complete circle around the throne. Remembering the circumstances surrounding its first appearance, the presence of the rainbow here is most impressive. Judgment is about to fall upon the God-forsaking, Christ-rejecting earth, yet here is a singular unbroken sign of God's lovingkindness, which reminds us of the oft-repeated exhortation of the Psalms to "give thanks unto Jehovah. . . for His mercy endureth forever."

Passing on now, let us for a little time be occupied with the four and twenty thrones which surround the set throne in heaven. We see them occupied by four and twenty elders. Now whether it be in Israel's day, or in the church age, elders have always been looked upon as representative of a larger company. Here, we would suggest the number twenty-four is representative of two companies which will be close to the heavenly throne in the coming day. One will be of those who have passed through death and been resurrected to enter the glories of heaven, the other the company of saints who have not known physical death, but have been transported direct from earth to scenes of glory. Together these will mingle around Jehovah's throne in heaven.

There are three things to be noted in respect to these elders

- (1) They are sitting.
- (2) They are clothed in white raiment.
- (3) They have on their heads crowns of gold.

The fact of their sitting would suggest that they are at perfect peace with Him Whose throne they surround; and also that they are overcomers.

In order to fully grasp the significance of the throne we must proceed to chapter 5:9 where we see the basis of their perfect ease in Jehovah's presence. They have been redeemed by the blood of the Lamb of God; every question in regard to sin has been finally and eternally settled. They have been loosed from their sins (ch. 1:5), and made a kingdom of priests.

The significance of their being overcomers is found in the letters to the churches in chapters 2 and 3 of the book of the Revelation. In each of them is a promise to the overcomer; and such promise to the overcomer in the church at Laodicea is that he would be granted the right to sit enthroned with the "Faithful and True Witness, the beginning of the creation of God." Here, as the eternal ages commence to run their course, this promise is fulfilled.

It is of interest to observe that the two other matters noted in connection with the seated elders are also fulfilments of promises made to believers in one or other of the seven churches. That of being clothed in white raiment is found in the message to Sardis the sleeping church, see ch. 3:5; and that of the crown is in Smyrna, the suffering church, (ch. 2:10). Thus is seen the truth of 2 Corinthians 1:20, that in Christ all God's promises are yea and Amen. His purposes, all that He has planned for His blood-washed people, He will perform.

The third and final matter which we noted about the surroundings of the throne is in connection with the four living creatures. Here we see the creational handiwork of God manifest before His throne. One living creature is as a lion, undisputed sovereign of the wild beasts; the second is as a calf (more correctly an ox), speaking of patient labour — leader of the working beasts; the third is as a man — the highest in intellect of all God's creatures; and the fourth as the eagle, prince of the birds of the air.

What is the occupation of these six-winged creatures? It is to give perpetual glory, honour and thanks to the One upon the throne, to declare His holiness, His Authority, His power, and His perpetuity. Notice the wonderful use of the number three in the chant "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Then we see the occupation of the elders. It is worship. They fall down before the One Who sits upon that regal, eternal throne, acknowledging that He alone is worthy of glory, honour and power; in addition they acknowledge in the casting of their crowns before Him, that He alone is worthy, in all heaven, to wear the symbol of victory. Glorious as this worship is, we are merely on the threshold of eternal praise. The reason for the worship and homage of chapter 4, is in relation to the creational acts of the Godhead. But this pales into insignificance as we contemplate the wonders of redemption which are the theme of chapter 5.

Throughout eternal ages, the song of ransomed hosts will fill the pure air of heaven with praise to the Lamb once slain. But even on earth, in anticipation, this song can begin in the soul of the redeemed saint. May this then be our constant attitude in the light of what God has done, is doing, and yet will do, for us His bloodbought heritage.

IS THERE A REAL HELL?

—A. W. J.

A few days ago a nationally known radio broadcaster made the following statement: "There is no Hell, there never has been a Hell, there is not now and there never shall be a Hell." Poor, proud, deluded man! No doubt the wish is father to the thought. Without a shred of proof to substantiate his bold words, he calmly tramples upon the Word of God. He scorns the Word of God for the sake of which unnumbered thousands of martyrs have cheerfully gone to the stake to be burned alive, have suffered the fiendish tortures of the Spanish Romish inquisition, have stepped into the arena to be torn to pieces by wild beasts — "Butchered to make a Roman holiday", and even to this day, missionaries are willing to risk and give their lives among heathen savages. How deceived they must have been according to these arm-chair critics.

We can at least give the broadcaster referred to the credit of honesty in publicly proclaiming himself to be an atheist. But what shall be said of the dishonesty on the part of the so called "Christian" leaders of modernism, who pay lip loyalty to the Bible and then proceed to tear every fundamental truth out of it. Truly it shall be more tolerable in the day of judgment for the atheist than for them.

The whole Bible, from Genesis to Revelation bears testimony to the fact of the reality of Hell, but, for the sake of brevity, let us notice a few statements made by the Lord Jesus Christ Himself, relative to the reality of Hell.

In the Gospel according to Mark, chapter 9, three times over the Lord warns of Hell, "Where their worm dieth not, and the fire is not quenched", verses 44, 46 and 48. "Where", there is a **place** of punishment. It is a place of **unquenchable fire**. These are the words of the Saviour of the World Who wept over sinners, Who suffered for sinners, Who died for sinners, so that a way might be opened for the deliverance of sinners, from the wrath of God of which He so solemnly warned them.

In Luke 16:19-31, (which is not a parable but a solemn narration of facts), our Lord said, "The rich man also died, and was buried; and in Hell he lifted up his eyes, being in torments." This rich man cried, "I am tormented (in anguish, R.V.) in this flame". In verse 28, he prayed that his brethren might be warned, "Lest they also come into this **place of torment**." If this be true, and with all our souls we believe it so to be, how men will curse the "blind leaders of the blind" who have led them to Hell.

Dear unsaved reader, will you not be warned while yet there is

room and time for repentance. God commands you to repent, Acts 17:30 and believe the Gospel, Acts 16:31. "Behold the Lamb of God which taketh (or beareth) away the sin of the world. "Confess your lost and guilty condition, trust alone in the finished work of Christ on Calvary, and prove the truth of God's Word, "The blood of Jesus Christ, His Son cleanseth us from all sin."

Dear Christians, what are we doing to win precious souls to Christ? To younger men whom God has given some gift to preach the Gospel, the writer would pass on words of counsel which he received as a young preacher over 46 years ago, from an aged servant of Christ long since gone home to glory. "Luke 16 is not a parable. Never attempt to speculate as to what kind of fire is in Hell. Stick to the plain words of Holy Scripture; that is the safe path." When anyone attempts to explain Divine mysteries, which the Scripture itself does not explain, they are in danger.

Let us then lovingly proclaim the glorious Gospel of Christ and tenderly warn men and women of the judgment to come. Let us ever remember that, if we fail to warn the sinner faithfully, we are failing to carry out the last part of the commission of the risen Saviour in Mark 16:16, "He that believeth not shall be damned."

REVIVE US AGAIN

Yes, again. We cannot live upon the past; we need a present reviving from the presence of the Lord. First in our own souls, then in the work to which the Lord has called us. In many places where the work of the Lord was seen in years gone by, all is dry and barren. Sinners come and go as usual, but few of them are converted. Why is this? The workers need to be revived again. Spiritual life is low: the voice of prayer is seldom heard. The machinery goes on but there is a lack of power and blessing. From longing hearts then, let the cry go forth, "Revive us Again." To go on preaching and teaching when in a bad condition of soul is folly, and can only result in barrenness. We need not expect conversions while spiritual death reigns in an assembly — the first need is "revive us." Such is God's order, and such His way.

* * *

"We look not at the things which are seen, but at the things which are not seen" (2nd Corinthians 4:18).

Above all, use time for eternity, and then every moment will turn to ages of blessing. They may seem chill and heavy in the passage — from the other side they will be bright with immortal glory.

(Thomas Neathy)

SCRIPTURAL HYMNS

—*Hector Alves*

There were ninety and nine that safely lay
In the shelter of the fold;
But one was out on the hills away,
Far off from the gates of gold.
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

Elizabeth Cecilia Douglas Clephane, daughter of Andrew Clephane, Sheriff of Fife, was born in Edinburgh, June 18, 1830. When quite young she was taken by her parents to reside at Melrose, where she spent the remainder of her life. Her sister, in describing her, said, "Elizabeth was a very quiet little child, shrinking from notice, and always absorbed in books. The loss of both parents at an early age, taught her sorrow; she was gentle and generous, and among the sick and suffering whom she visited much, she won the name of 'The Sunbeam.' "

Many are acquainted with the circumstances through which this popular hymn was given to the world, but few know how this hymn was "born", originally as a piece of poetry. The one who was "out in the hills away" was George Clephane, Elizabeth's brother, whose grave can be seen to this day in the old St. Andrews Cemetery in Fergus, Ontario. George was a wayward young man, although he came from a very fine Scottish family in Fifeshire. He had more than his share of talents, a very attractive, fair haired young man. In many ways he was a gentleman, but his one great failing was his inordinate fondness of drink. It is thought that in the hope of getting their son to forget this craving the family urged him to get away from his old friends and go to Canada. He had elected to live the life of a farmer in Ontario, and settled on a fine piece of property just a mile and a half north of Fergus, Ont. It was during one of his drinking spells that he took sick, and died a few days after, at the age of thirty-two.

His sister, Elizabeth was but twenty-one when she wrote "The ninety and nine." That she must have persisted in the hope of her brother's salvation is seen in the consoling words of her hymn —

Rejoice, I have found my sheep! . . .
And the angels echoed around the throne
Rejoice! for the Lord brings back His own.

Ira D. Sankey relates the following — "It was in the year 1874 that the poem, "The Ninety and Nine, was discovered, set to music, and sent out upon its world-wide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. . ."

Then he relates, "As we were about to board the train I bought a weekly newspaper for a penny. . . in the hope of finding news from America. . . this hope however was doomed to disappointment. I threw the paper down, but shortly before arriving at Edinburgh I picked it up again . . . while thus engaged my eyes fell on a little piece of poetry in a corner of the paper. I carefully read it over, and at once made up my mind that this would make a great hymn for evangelistic work — if it had a tune . . . I cut out the poem and placed it in my musical scrap-book. . . At the noon meeting on the second day, the subject presented by Mr. Moody and other speakers was 'The Good Shepherd.' . . After Dr. Bonar had spoken a few words, Moody turned to me with the question, 'Have you a solo appropriate for this subject, with which to close the service?' I had nothing suitable in mind, and was greatly troubled to know what to do. The Twenty-third Psalm occurred to me, but this had been sung several times in the meeting, and I knew that every Scotsman in the audience would join me if I sang that, so I could not possibly render this favourite psalm as a solo. At this moment I seemed to hear a voice saying: 'Sing the hymn you found on the train.' But I thought this impossible, as no music had ever been written for it . . . placing the little newspaper clipping before me, I lifted my heart in prayer. . . note by note the tune was given, which has not been changed from that day to this. . . Thus 'The Ninety and Nine' was born."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: We frequently hear the expression, "Remember the Lord's death." Is that correct and scriptural?

Answer: We read in Isaiah of those who "make a man an offender for a word." (Isa. 29:21). There are two extremes to which we are liable to go; that of splitting hairs, and that of following the traditions of men; we ought never to read into the Word of God that which is not there. We do not find in the Scriptures the expression, "Remember the Lord's death;" but our Lord did say, "This do in remembrance of Me." (Luke 22:19; I Cor. 11:24). The Person of our Lord Jesus Christ is the Object of our remembrance, and that, all the way from the Glory to the Cross and to His Father's throne. So we gather together to remember a Person, and it is well for us to keep to the words of Scripture, "In remembrance of Me;" rather than "Remember the Lord's death." Personally, I never did like the latter expression. However, the Lord's Supper which we celebrate on the Lord's Day is inseparably connected with the Lord's death, and they should never be

divorced or disconnected the one from the other. The words "this is my body which is given for you," and "this cup is the new testament in my blood," definitely speak of the Lord's death," and when we partake of these memorials we "do shew the Lord's death till He come." We remember a Person, and we proclaim His death when we gather together to break bread.

Question: Were Ananias and Sapphira real children of God? Acts 5:1-11.

Answer: We believe they were. There is every indication in the account given here that this man and his wife were true believers in the Lord Jesus Christ. The narrative begins in Chapter 4, verse 32, "And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own," etc. This man and his wife professed to be among these; empty professors were not found in the church then; of the rest durst no man join himself to them" (5:13). These two lied to the Holy Spirit, (v. 3); they tempted the Holy Spirit (v. 9); we doubt if an unsaved person is capable of doing these things. Theirs was a pre-conceived plan in their heart to pretend a devotedness they did not have. This is plainly an example of "judgment first beginning at the house of God" (I Peter 4:17). The result of it was "great fear came upon all the church" (verse 11). Theirs was truly a "sin unto death" (I John 5:16). It is interesting to note the similarity between the sin of Ananias and Sapphira and that of Achan. Covetousness was the root of both; the one was Israel's first failure after entering the land; the other was the first outbreak of sin in the church after Pentecost.

Question: In reading the Second Epistle of Peter I have come across a seeming discrepancy. In Chapter 2 and verse 5 we read, "But saved Noah the eighth person." I take it that this means the eighth person from Adam; but when I go back to the Book of Genesis I find that Noah was the tenth from Adam. Can you explain this for me?

Answer: You are taking the wrong meaning from that verse; the word "eighth" has nothing to do with Noah's genealogy. You will notice in your Bible that the word "person" is in italics; that means it has been supplied by the translators. In the original Greek there is no word for "person", it would have been better left out. The Revised Version makes the sense plain, "but preserved Noah with seven others." The Darby Translation reads, "but preserved Noe, (the) eighth;" and it has this foot-note, "That is, one of eight." There were in the ark Noah, his wife, his three sons, and their wives; making a total of eight persons. This is made plain in I Peter 3:20, "wherein few, that is, eight souls were saved by water."

(continued from Inside Front Cover)

WAUBAUSHENE, ONT. — Our esteemed brother Watson is now in "Elim Homes" and either his Toronto address, 92 Regal Road or Elim Homes, Waubauskene, will reach him. He is keeping fairly well in body. Please note: Since the homecall of our dear brother Albert Kitcher, the new Treasurer of Elim Homes is James B. Buchan, Box 65, Thornhill, Ontario.

CRAPAUD, P.E.I. — The meetings are still going on conducted by Albert Hull and Robert McIlwaine with some blessing in the gospel.

HANTSPORT, N.S. — L. K. McIlwaine is improving after a spell of illness.

SUMMERSIDE, P.E.I. — (Delayed) Albert Ramsay, helped by Donald McKenzie, a local brother, saw a little interest and some blessing in six weeks of Gospel meetings in Summerside. The Mobile Hall has now been moved to a country district where a brother had been getting around fifty children to Sunday School bringing them fifteen miles by bus to Rosebank. The Springfield and Rosebank brethren will look after this work for the winter.

SEATTLE, WASH. — The annual three day New Year's Conference conducted by the West Woodland assembly was again a happy time of fellowship and spiritual uplifts when believers from Oregon, Washington and British Columbia came together. Twelve brethren shared in the ministry, five of whom devote their whole time to the Lord's service.

SAN DIEGO, CALIF. — The New Year's conference in the Front Street Assembly was very good and helpful; five of the Lord's servants sharing in the ministry.

HITESVILLE, IA. — L. E. McBain and Eric McCullough are preaching the Gospel in Hitesville.

PRAIRIE DU CHIEN, WIS. — L. H. Brandt and H. Wahls have commenced Gospel meetings.

BRYN MAWR, PENN. — W. Warke and R. E. Surgenor expect to start in the Gospel on January 14th.

HATBORO, PA. — Fred Holder has been faithfully preaching the Gospel and has seen the Lord's Hand in salvation.

DECKERVILLE, MICH. — We had appreciated visits recently by brethren J. Gray, G. P. Taylor and J. Slabaugh.

LURGAN N. IRELAND — John Thompson and Joe Turkington were on their 9th week at time of writing. The Hall is filled nightly and a good number have professed to be saved.

SHANAGHAN, N. IRELAND — T. McKelvey and J. S. Hutchinson had ten weeks Gospel meetings. R. Beattie and J. Hawthorne had several weeks in the Kingsbridge Hall in Belfast. D. Craig is somewhat improved in health and able to take a little part. A. Lyttle took ill while in meetings in Limavady and has been in hospital. Remember our brethren in prayer.

MALAYSIA — John Stubbs finished a series of ministry meetings in the English speaking Assembly in Malacca on the Person of Christ. Since then a new venture was tried by holding a combined Gospel meeting with Chinese speaking Christians and were encouraged by the number of unsaved present.

CONFERENCES

VANCOUVER, B.C. — The Sonuth Main, Deep Cove and West Richmond Assemblies plan, D.V., to hold their joint annual Easter Conference, April 12, 13 and 14. The Lord's servants exercised to attend should write to W. A. Boyd, 27 East 58th Avenue, Vancouver 15, B.C. for particulars.

WITH CHRIST

VANCOUVER, B.C. — Our esteemed brother in the Lord, Mr. Thomas Hill, departed peacefully into the presence of the Lord on Jan. 3rd at the age of 78 years. He was saved here in 1911 when the late Alexander Matthews was holding Gospel Meetings in the Seymour Street Gospel Hall. In fellowship with the saints there till 1921 and from that time with the saints gathered to the Name of the Lord in the Fairview Gospel Hall, Brother Hill was a man of integrity and steadfastness, a leader among the people of God and he will be greatly missed in the assemblies here. The high esteem in which our brother was held was evidenced by the large number present at his funeral. Hector Alves had the service in the Undertaking Parlour and S. Maxwell at the graveside.

MIMICO, ONT. — Our beloved brother, Frank Robinson, was called suddenly to be with Christ, in his sleep on January 6th, at the age of 59 years. He was saved over thirty years ago when so many were reached and gathered out in the Mimico area. He has gone on well for the Lord and had a real shepherd care in the Mimico Assembly. He was a lover of the Word and truth of God and will be greatly missed. James Smith spoke the Word to a large company at the funeral and John Gray shared in prayer. Prayer is requested for our bereaved sister and the family.

TORONTO, ONT. — Our dear brother, Robert Peat, went home to be with the Lord at the age of 90. He was born in Scotland and saved while on a visit to Ireland over 70 years ago. He came to Toronto many years ago and was in assembly fellowship until infirmity of body hindered the past six years. As a Christian business man he had the respect of many and had the joy of seeing all his family brought to the Saviour. D. L. Adams preached the Word fittingly from Job 14.

LONDON, ONT. — Our dear sister, Mrs. John Goodfellow, aged 72, passed quietly into the presence of the Lord, November 23rd after several months of failing health. Visited in the hospital two days before, she expressed a longing to go "home". Saved while a girl, she maintained a consistent Godly testimony. The funeral was taken by A. Gratton and G. Patterson.

PARRY SOUND, ONT. — Our dear sister in the Lord, Mrs. Jennie Hanna, aged 83 passed on quietly into the presence of the Lord, Nov. 23. She was a Godly quiet sister who bore a good testimony which was seen by the number of neighbours and friends present at the funeral. Saved as a girl of 15 years, she was baptized and gathered to the Name of the Lord Jesus Christ in 1921 during time of tent meetings held by Bre. Bruce and Sylvester on the property where the Post Office now stands. She bore many hardships and troubles but was able to bear up by the help of God. She leaves unsaved loved ones. E. Doherty spoke at the funeral.

QUEBEC — Our dear sister, Mrs. John H. Spreeman, went to be with Christ on Dec. 16th. She was born in Ireland in 1898, saved at the age of 11, and from that time went on well for the Lord. She was married to our brother John Spreeman in 1936 who had then been in the work in Quebec for ten years. After their marriage, Mrs. Spreeman joined her husband in the work at Girardville, once a citadel of idolatry where there is now an active Gospel testimony. Later in Rollet and Thetford Mines, she continued loyally in the work, even when opposition became violent. Together, they were kidnapped and their lives threatened in March 1947, but have continued until the present time. At the last she suffered patiently and maintained a bright testimony for the Lord. A Doctor, his eyes moist with tears, said, "Her best missionary days were her last . . . she made a deep impression on me." The funeral services in Montreal were conducted by two brethren in French and English and again in Toronto three brethren shared in the funeral to a very large attendance.

SAN DIEGO, CALIF. — Our dear brother George Stewart went home to be with Christ on December 31st. He was born in 1879 in Northern Ireland and was saved over fifty years ago. He went on in the right ways of the Lord and was a faithful tract distributor. For many years he was in fellowship in the Jefferson Street Assembly, Los Angeles and more recently in San Diego. He was a brother of A. T. Stewart who is in the Lord's work.

PHOENIX, ARIZ. — Our beloved brother, Matthew Brescia, went home to be with the Lord, December 13. He was born in Italy, April 11, 1901, came to America and was saved in Philadelphia, Penn., August 27, 1921. He had been a Roman Catholic, but attended Gospel tent meetings conducted by L. Rosania and C. Patrizio and was saved. He and his wife came to Sunnyslope Assembly Oct. 1964. He had been a faithful brother and will be greatly missed.

PHOENIX, ARIZ. — Our sister Mrs. Alice Perzanowski passed into the presence of the Lord, December 26 while at her daughter's home here. She was born in Poland, May 23, 1887. She had been a Roman Catholic but was saved in July, 1944 and was taken into fellowship at the Hartford Assembly at 685 Broad Street in Connecticut. She loved the Lord and His people and attended meetings faithfully.

McKEESPORT, PA. — (Delayed notice) Our dear brother Alexander Wilson, aged 77, went home to be with the Lord whom he loved on Oct. 19, 1967. He was saved Sept. 22, 1931, received into the Homestead assembly in 1932, and was one of those who originally gathered to the Lord's name in McKeesport in 1934. He loved the Assembly, was faithful in witnessing for his Lord to the unsaved, and will be greatly missed. He is survived by his wife, one daughter and two sons. Fisher Hunter spoke words of comfort and warning to a large company at the funeral home, and at the grave.

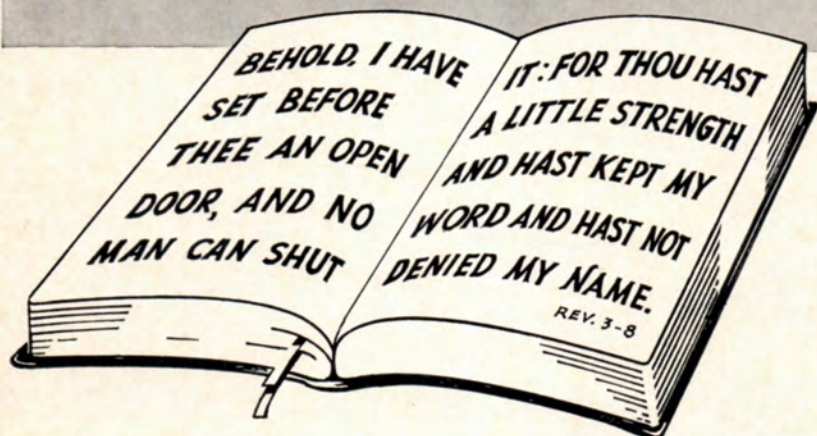
WELLSBORO, PENN. — Our brother, Mr. Henry Knapp went to be with the Lord on Dec. 30th, aged 86. He was saved in the year 1927 and this affected others as they saw the great change in his life. He went on well for the Lord and opened his home for meetings. He is survived by a large family of three sons and four daughters, grandchildren and great grandchildren.

WELLSBORO, PA. — Our brother Harold Knapp (son of the above) passed into the presence of the Lord, January 7. He was saved in 1927, the year his parents were saved.

NORTHERN IRELAND — Our brother W. H. Deering, of Clones Assembly went home to be with the Lord. He was saved sixty years ago as a boy of 15 and has lived ever since in Roslea, Co., Fermanagh. He was a true leader in the assembly and in every way adorned the doctrine. The very large funeral was shared by R. Beattie, J. G. Hutchinson and Bren. Lewis, Allen and Nesbitt.

CHICAGO, ILL. — On December 5th, our dear sister, Mrs. Lucille H. Boyd passed into the presence of the Lord, whom she loved and served, aged 44. She was saved as a girl of 12 in Detroit through the preaching of the late servant of the Lord, Mr. R. T. Halliday. She had been in fellowship in the 86th Assembly since her marriage 20 years ago. She suffered much in recent years from ill health, but through it all manifested a patient and gracious spirit. She endeared herself to the Christians by her Godly, consistent life, and her kindly and pleasant disposition. She was loved and esteemed by all. Besides her husband, and two little girls, she is survived by her mother, a brother and two sisters. Bro. Boyd Nicholson spoke at the funeral service, which was shared by W. Warke, H. Dobson and A. Cotton.

TRUTH AND TIDINGS



C O N T E N T S

THE WISE MAN SPEAKS (2)	A. W. Joyce	41
GRASSHOPPERS AND GIANTS	G. G. Johnston	44
I'VE BEEN THINKING		46
CHRIST IN THE PSALMS	Harold Paisley	47
WHAT HINDERS SPIRITUAL WORSHIP		49
THE ORACLES OF GOD	Alex Monro	50
WHAT OF TELEVISION!	J. Evans	53
GREAT DELIGHT	C. E. Lebeck	56
SCRIPTURAL HYMNS	Hector Alves	58
QUESTIONS AND ANSWERS		59

MARCH, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

BINSCARTH, MAN. — A number of Christians living in this area purpose to come together as an assembly on the 18th of February. The Hall, which was used by the former Esk assembly has been removed to Binscarth and renovated to suit their requirements. The correspondent for the Binscarth assembly is Mr. Jack Woodhouse, Box 124, Binscarth, Manitoba.

BRANDON, MAN. — Bob Doyle and Jim Webb hope to start in the gospel here.

MELFORT, SASK. — J. Webb and R. Robertson had gospel meetings here; first of all for the boys and girls then afterwards for the adults, using the large civic building. Numbers in both cases were encouraging and a little blessing was granted.

PORT ARTHUR, ONT. — J. Ronald began gospel meetings here.

TORONTO, ONT. — J. Smith and A. Gratton have been faithfully preaching the Gospel in the Lansing Hall with some blessing in the Gospel. D. L. Adams is ministering the Word from the Epistle to the Hebrews in the Bracondale Hall. H. Paisley is commencing Gospel meetings in the Rexdale Hall.

KIRKLAND LAKE, ONT. — J. Clark was to begin ministry meetings on Jan. 13.

FLOWERS COVE, LAB. — G. Campbell had some ministry meetings here. He hopes to go to Religh for Gospel meetings. Recently in this area our brother had about fifty unsaved in a house to hear the gospel.

MIDLAND PARK, N.J. — Albert Ramsay and Douglas Howard have been encouraged with blessing in Gospel meetings. The latter had to leave because of the death of his mother, elsewhere reported.

LONG BEACH, CAL. — John Adams has been preaching the Gospel. Frank Pearcey had three weeks in Monrovia and was to go to Sunnyslope, Ariz. for Gospel meetings. A. T. Stewart and W. Gustafson had meetings in San Diego. The former went on to Culver City for ministry meetings, and hoped also to visit Fresno.

TYLERTOWN, MISS. — Good conferences were enjoyed here and also in Tampa, Florida. Sam Hamilton and L. Ballhagen followed with a few meetings in Tampa. D. Petherick and S. Hamilton had meetings at Tylertown. Previously L. Ballhagen had some meetings in Ottawa, Kansas and then

(continued on Inside Back Cover)

THE WISE MAN SPEAKS (2)

—A. W. Joyce

SATISFACTION

"Better is the sight of the eyes than the wandering of the desire" (Eccles. 6:9). There is always a danger in allowing the desires of the heart to wander. Wandering desires indicate dissatisfaction with what we have or with what God has given to us. We looked before at the blessing of contentment, but here we have a thought, although associated, which goes even further than contentment. Contentment implies submission, but satisfaction implies **enjoyment**.

How much the child of God has to fill and satisfy the heart, not only what is seen by faith, but what we have even here! **"Godliness has the promise of the life that now is, and of that which is to come."** The **"Sight of the eyes"** stands in contrast to the **"Wandering of the desire"**. It does not take a great deal of temporal possessions to satisfy the spiritually minded Christian. He knows that God will give him all that is for his good. **"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things"** (Rom. 8:32). One expressed it, **"All this, and Christ too."** Like the puritan giving thanks for his meagre meal of a herring and potatoes, **"Oh Lord, Thou hast ransacked sea and land to provide this dinner for us."**

In Genesis 33, when Jacob sent presents on ahead to appease his brother Esau, the latter said, **"I have enough"**, verse 9. But in verse 11, Jacob said, not merely, **"I have enough"**, but the Hebrew word is different, as the Revised Margin points out, Jacob said, **"I have ALL"**. Esau was the man of the flesh, the man of the field. Whatever the world supplies to the worldling, the Lord supplies more to His children.

What are some of the things that we can see with **"the sight of the eye"**? With the sight of the eye we can look upon the Word of God in our own mother tongue and with the spiritual eye we can see in it the Christ of the Word. With the sight of the eye, as we gather around the Person of our Lord, we can see the bread and the cup, and meditate upon the precious body of our Saviour Who bore our sins in His own body on the tree. We can think of the infinite value of the blood of Christ that has cleansed us from sin and which will be had in everlasting remembrance in Heaven.

"With the sight of the eye" we can look upon the beauties of creation that declare the wisdom and power of the Creator. We can behold the birds of the air, even to the lowly sparrow and think of our heavenly Father Who feeds them and so cares for them that even a sparrow does not fall to the ground without His knowledge. We can

consider the "lillies of the field" that, in the beauty of their dress, surpass the glory of Solomon. The father and the mother can gratefully give thanks for their daily food with their children surrounding them like "olive plants around their table", (Psalm 128:3)

What a contrast is all this to the "wandering of the desire". The wildest imaginations of the most ambitious of men fail to satisfy. An Alexander, we are told, wept because there were no more worlds to conquer. The wandering of the desire has led men to the ends of the earth in the pursuit of gold. The wandering of desire leads athletes to strain beyond their strength for the plaudits of their fellows. Perhaps the greatest earthly leader that Britain has ever produced, desired for forty years to attain the position of Prime Minister. Did he not reach the pinnacle of his desire? when he inspired his own nation and the "free world" with his indomitable courage and his fiery eloquence? But when the crises was over and the war was won, he was offered the honour of the "Order of the Garter" to which he replied, "why should I accept the Order of the garter when the British people have given me 'The order of the boot'," after he had been defeated at the polls. Well might our verse of Eccles. 6:9 end with the words, "This is also vanity and vexation of spirit."

TESTIMONY

A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccles. 7:1). This verse, of course, could only be applied to a child of God, especially the latter part of the verse. As Bishop Ryle of Liverpool expressed it, "The time will come when those who have never been born again, will wish they had never been born at all."

What a wonderful testimony to have, and to leave behind — that of a **good name**". Proverbs 22:1 expresses it, "A good name is rather to be chosen than great riches." How many have made the bad bargain of exchanging a good name for wealth? None of us are exempt from this solemn possibility. The Apostle Paul, by the Spirit, warns Timothy, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts. . . while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9-10). Was this the snare into which Demas fell? (2 Tim. 4:10).

If this is the negative side of Proverbs 22, our verse in Eccles. 7:1, gives us the positive side. The Jews were skilled in the compounding of precious ointment, as we learn from Exodus 30. This ointment was to be made and used only in connection with the worship of the Lord. But various kinds of precious ointment were compounded for bridal preparations, etc. Precious ointment was very costly indeed, as we may learn from Mark 14:3-9. The alabaster box of ointment which

Mary of Bethany poured upon the head of her beloved Lord, was described as **very costly**, and could have been sold for more than three hundred pence, the average wage at that time for a whole year of labour. But a good name was more precious than this precious ointment.

Not only was this ointment very costly but it was also very fragrant. When the ointment was poured upon the head and the feet of the Lord, "The house was filled with the odour of the ointment" (John 12:3).

Returning to our verse, 7:1, surely we may learn how very valuable is "a good name". Every person brought into contact with one who has a good name will be impressed by the fragrance of the life which has produced it. It should be the earnest desire of every Christian to bear before the world and before the saints, a good name. The testimony of such will bring glory to God and will attract even the unsaved to the Person of the Saviour, Whose power and presence has wrought such a change in the life of the one who now bears a good name before the world.

What will produce a good name in any Christian is, communion and fellowship with the One of Whom we read, "How excellent is Thy Name in all the earth". Moses stands out above all others of the Old Testament as the one who spent time alone with God, in the wilderness, in the holy Mount Sinai and in the Sanctuary, and what an outstanding good name he has left behind. "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. 34:10). What a testimony to be left upon the pages of holy Scripture!

"But the Spirit saith expressly, that in later times some shall fall away from the faith" (1st Timothy 4:1, Revised Version).

The condition of the so-called churches is deplorable in the extreme. In a large number of cases they are mere worldly institutions, with which it is a marvel that any really converted person could be associated. An ever increasing number of unconverted ministers occupy the pulpits of Christendom. The so-called "higher criticism" has taken possession of the schools of theology; and the young men educated amid the poisoned atmosphere of this subtle form of infidelity are pouring into the towns and villages of the land, spreading unbelief from the pulpit and the Sunday School platform. This, we believe, is rapidly bringing about the apostasy of which we read in Second Thessalonians 2.

Unconverted church members, unable to desire or understand CHRIST as the Bread of God, will clamour for things pleasing to the flesh in the work and way of the church: sumptuous buildings, ornate ritual, an easy doctrine. Alas! They lead away the unspiritual believers also.

GRASSHOPPERS AND GIANTS

—G. G. Johnston

Israel's twelve spies had just reached camp again, after seeing the Promised Land. The samples of pomegranates and figs were undoubtedly a delight to look upon, and one bunch of grapes was so enormous that they carried it on a pole between two of them. For forty days they had been journeying all over that land. Now they were back in Kadesh.

All twelve bore testimony to the fact that it was a "good land." How could they do otherwise in view of the previous samples they had brought from there? They said it flowed with milk and honey. There was an abundance of every good thing. "Nevertheless," said ten of them. Nevertheless, what? "The people." Then begins a description of the people, their size, their strength, their walled cities, their mountain fortresses. What could Israel, a feeble nation, do against such odds? Surely those nations were greater and stronger than they. In fact, they saw them all as great men, giants among them, while they were (they said) as grasshoppers in their sight (Numbers 13).

How this discouraged the congregation of Israel! What a long night of weeping! But were they all disheartened? By no means, Caleb and Joshua, two of the spies, had heard Moses tell how God had promised to bring Israel into that land, and they believed He would. They admitted the difficulties in the way, but said: "If the Lord delight in us HE will bring us into this land, and give it us" (14:8). They said of the giants: "They be bread for us," so the bigger the giant the bigger the loaf.

The problems were not minimized by them, but alongside those problems they placed "the Lord", saying: "The Lord is with us."

The Christian pathway is strewn with difficulties, mountains ahead, giants (imaginary and real) block the way of progress. Yet the path of faith is meant to be one of conquest. It should never be a path of defeat, or of turning back. Israel turned back into the wilderness, where all over twenty years of age, except Caleb and Joshua, died without entering the Land of Promise.

Today our God calls upon every Christian to march forward. But how can we, if the obstacles in the way are greater than our strength? We must learn what Caleb and Joshua knew, that "**with** God all things are possible" (Mark 10:27). Without Him we are no match for our enemies.

How about our individual lives? Has there been any spiritual progress? Or, have we, rather, been yielding ground, and growing daily weaker? Are we becoming more useful to God and to His people, or more useless? If we form part of an assembly of saints, is that assembly going on, or falling back? If the latter, why is it? Are you, am I, a murmurer, crying: "Retreat, we cannot advance?" Certainly we cannot advance without God, as Israel soon learned, (Read Numbers 14). But why should anyone cry: "Retreat." It is because, as Israel, such do not believe God (14:11). He has promised to be with us. Should we not count upon Him and advance?

Then, as regards conquests in gospel work, what new fields have been entered, what conquests have been made? Difficulties? Yes, they are many and increasing. But, has our Lord not said to the gospel pioneer: "Lo, I AM with you always, even unto the end of the age" (Matt. 28:20). Extensive fields lie neglected. Every province has its towns and villages without a scriptural testimony, to say nothing of the need of other lands. Are there giants in the way? Undoubtedly, there are, but where are the Calebs and the Joshuas of today, who will say: "Let us go up at once and possess it?"

Prompt action is necessary, if we are to accomplish anything. We must know our God, and go in His strength, not in our own. We must be ready for the hardships of real soldiering. Going from assembly to assembly, enjoying the comfort of everything made ready to one's hand, is not soldiering. Young men, especially, should be ashamed to thus avoid the rigors of pioneering. Elders in responsibility in assemblies surely err greatly if they do not urge young men to pioneer new fields, at home or abroad, and do not direct support towards those who do. An easy life is a frequent cause of moral collapse.

May God revive among us the pioneering spirit! Let us go forward to new conquests: let us stake claims to new territory! We must advance. The only alternative is retreat.

A WARNING

A brother recently received a very cleverly written letter from KOREA which could even "deceive the very elect", quoting "Truth and Tidings". This brother wrote one of our missionaries who knew of the writer. HE IS A FRAUD. Evidently he stole records from a Christian orphanage and is writing to Christians in Canada and the U.S.A. using names and addresses from the stolen records. Do not send to such strangers, there are many accredited missionaries who are worthy of the support of the people of God.

I'VE BEEN THINKING

The preacher was putting on his overcoat in the vestry at the close of the usual week-night service. In response to a tap at the door he said, "Come in!" The door opened and an elderly man, a gardener in the neighborhood, entered, looking a little nervous and undecided. "Well, my friend," said the doctor, in his brisk tones, "can I do anything for you? Did you want to speak to me?"

"Yes, sir, if you please."

"Sit down then," continued the doctor, offering the man a chair. The latter, however, remained standing.

"You said you wanted to speak to me; is it upon spiritual things?" asked the doctor.

The man's lips moved and he essayed to speak, but words did not come readily. He held an old, soft felt hat in his hand, which he kept turning round and round in a nervous, helpless manner. The silence was becoming awkward, when at last he said, "If you please, sir - - I - - I've been thinking - - I've been thinking - - that - -"

This was repeated with slight variations several times, when the preacher, wishing to help the man, said, "What have you been thinking, my friend?"

The previous scene was repeated, but at last he blurted out the words, "I've been thinking, sir, it's time I got saved, and - -"

The good doctor looked at him, at his gray hair and wrinkled face; and as he listened to his confession and thought of his age, which was nearing sixty, he felt something startling was needed to bring this slow, stolid man to his senses. Springing to his feet, he cried, "'Thinking' — 'thinking,' my good fellow; 'thinking' for sixty years about getting saved, and still under condemnation, without hope of heaven, with a fearful looking for of judgment at the last! 'Thinking' it is time to get saved! Oh man, get down on your knees at once, confess your sins to God, ask Him to pardon you for the sake of His Son, Jesus Christ. Why, you may never see another sun rise, and you would go down to hell 'thinking!' 'thinking!' 'thinking!' — but yet lost!"

The man was truly startled. Thus suddenly aroused from his dangerous ease to see his awful danger, he sought earnestly, and obtained freely, God's mercy, and lived thenceforward a Christian life. But he was full of regret that he had put off salvation so long, and he often felt also what a terrible risk he had run.

You who read these words, whosoever you may be, are you ready to meet God? Thinking will not save you. The danger of delay in this matter of your soul's salvation is becoming more and more imminent. God loves you! Christ died for you! Will you believe it? Will you receive Him now?

"Behold, now is the accepted time; behold, now is the day of salvation" 2 Cor. 6:2.

"Knowing therefore the terror of the Lord, we persuade men" (2 Cor. 5:11).

CHRIST IN THE PSALMS

—*Harold Paisley*

There is no subject so affecting to the hearts of the Lord's people as the Person of the Lord Jesus. He is the theme of all the Scriptures. I purpose in this, and in a series to follow, to write concerning Himself as He is presented in some of the Psalms. The Lord Himself in the upper room opened up the Scriptures in the law of Moses and in the Psalms. May our pen be "the pen of a ready writer" as such a glorious theme is meditated upon. The cure for all the ills and departure today is a fresh appreciation of Christ. A heart full of His matchless Glories will worship acceptably, walk worthily, and serve faithfully.

The book of Psalms is not a book of doctrine or types, but a collection of poems written by the inspiration of God, under the personal circumstances of the psalmists, and many of these tell out prophetically the feelings of the Lord Jesus when in the World His hands had made, and also as He hung upon the Tree of shame. Every psalm, or all contained in any one of them, may not refer to Christ personally so the reader must "rightly divide the Word of truth". In a number of these beautiful psalms there can be no doubt that Christ alone is the subject, and it is these that, by the help of the Holy Spirit, we shall consider. Some are known as the "MESSIANIC PSALMS" — that is, they refer particularly to the Messiah or the Christ. It is these that we have thought much about. It is well to remember that even in these "Messianic" psalms some verses cannot be directly applied to the Lord Jesus personally, but rather express the feelings of the writer, or prophetically are those of the remnant of the coming Great Tribulation. Much error has developed by applying all in the grand Messianic Psalms to the Glorious Person of the Sinless Redeemer.

THE FIRST PSALM — "THE PERFECT MAN"

The first two psalms are fitting introduction to the whole book in presenting Christ morally and officially. He is the Perfect Man (Psalm

I) and the Anointed King (Psalm 2). It is the grand portal to this remarkable part of God's truth. The first psalm does not refer exclusively to the Lord, for it describes the godly and contrasts with the ungodly. But who ever reached the standard of perfection morally among all the sons of men described in this psalm? The Christ alone was pre-eminently the Godly Man. Perfection was ever seen in Him from the manger of His lowly birth right through every circumstance of His pathway, until finally He was subjected to the cruel death of the Cross. What a sight for all Heaven's hosts and for the eye of God, to see a Man on earth in a scene of revolt, iniquity and poverty, passing through it in absolute separation and perfection. He was the one who walked not in the counsel of the ungodly, nor stood in the way of sinners nor did He ever sit in the seat of the scornful, but all His delight was in the law of His God. God found infinite pleasure in this devoted path of His Son in Holy Manhood down here. He was separate from all the ways of the world, devoted in all His path to the Father and in perpetual freshness to those who desired His blessing. How different from all others who were called to walk before God. The subject of His sinless walk is set before us as an example that we should "follow His steps". As we gaze upon the devotion, moral worth, and hidden desires of the Perfect Man, God intends that such traits in measure will be reproduced in us by the power of the Holy Spirit. There is something very touching and attractive to the heart in this moral glory of the Lord Jesus. He was ever marked by absolute perfection. This then is the Perfect Man of Psalm I. May we all seek to follow His Pathway and be marked by His traits. For the help of young saints, I would heartily commend the reading of John G. Bellett's, "The Moral Glory of the Son of God", in connection with this delightful subject. This book proved a real blessing to the writer many years ago and is still valued above many today. The lines expressed in the well known hymn which we often sing embody the truth,

"This Name encircles every grace
That God, as man could show
There only can the Spirit trace
A PERFECT LIFE below."

May our meditation of Him be sweet to our souls, but also as the R.V. of Psalm 104 verse 34 reads, "Let my meditation be sweet unto Him".

"Risen with Christ" (Colossians 3:1).
"Thy life is now beyond the grave;
Our souls Thou hast set free;
Life, strength, and grace in Thee we have,
For we are one with Thee."

(J. G. Deck)

WHAT HINDERS SPIRITUAL WORSHIP

Wherever a humanly-appointed ministry exists, two things, which are the birthright of all true believers, are absolutely shut out. The first of these is, the privilege of all saints, as an holy priesthood (I Pet. 2:5), to take their proper part in the worship of God. The second is, the responsibility of all true believers in yielding obedience to the Holy Spirit, when He prompts them to take part in worship or ministry in the assembly of saints.

These are serious matters, and come perilously near to a rejection of the Spirit of God, in one of His chief offices throughout this dispensation. Wherever clerisy exists, and in whatever form, there is no place found for the common priesthood of believers, and no room allowed for the leading of the Spirit of God.

This is just as true in the humble chapel with its chosen "pastor" or "presiding elder," as in the large church or cathedral, with its priest or parson in his canonical vestments. Clerisy claims a place above the general body of believers, and seeks to fill a sphere between them and God. The full-fledged priest of Rome makes no denial of this: it is his glory and his boast. But while many of those who fill the place of "ministers" are at once with us as to the daring assumption of such a claim, they themselves take a place of superiority over their brethren for which they have no warrant in the Word of God. It is not a question of gift, but of ability to worship God. If all the true children of God are priests, then why should one man claim the right to always lead in prayer and praise? The whole answer lies in this, he is the "clergyman," the "ordained" or "recognised" man, who prays for, and preaches to a mute and waiting people. This is clerisy: a denial of the priesthood of all believers and the assumption of a place which Scripture denies to any in the assembly of the saints. No matter in whose heart the Spirit of God may raise a song of praise, or beget a note of thanksgiving, which would, if uttered, fitly express the praise of the gathered saints, he dare not exercise the functions of his spiritual priesthood, or obey the leading of the Spirit of God. Surely it must be a solemn and a serious thing for those saints of God, who know and feel this bondage, to continue in systems where it is, and must be practised, seeing it is part of their constitution.

The tendency in human nature is on the one hand, to usurp a place of superiority and dominion over fellow-saints, and on the other hand, for the rank and file of God's people to settle down and suffer such a condition of things, simply because it gives them less exercise of soul than the Divine way, the appointment of God. To share the privileges and fulfill the responsibilities of the common priesthood of

believers requires a degree of spiritual condition which all do not possess, owing to worldliness of mind, neglect of God's Word and prayerlessness. Thus the two meet each other and both are pleased, while God's truth is set aside and His Spirit dishonoured. The germs of these conditions are not to be found in many meetings of believers, which are quietly drifting along the course described, into small voluntary denominations, where anybody who has more force, or ambition to rule than his fellows may find a sphere in which to exercise domination without saying so, and a place to practice clerisy without the title.

THE ORACLES OF GOD

—*Alex Monro*

Urim and Thummim.

To read with an unbiased mind the two opening chapters of Paul's epistle to the Romans is to be convinced of the universality of sin; and of the fact that man in his natural state, whether he be Jew or Gentile, stands exposed to the wrath and judgment of God. Thus the questions with which chapter 3 opens are, in the circumstances perfectly normal "What advantage then hath the Jew? or what profit is there of circumcision?"

Considering the previous two chapters one of Semitic origin might justly argue that to belong to the chosen race was of no advantage no moment, so far as God was concerned. It is Paul's answer to this question with which we are mostly concerned in these lines, for in it Paul gives us the compelling reason why the Jewish nation has been favoured above all others by God.

Of the many advantages pertaining to the Israelites, the one which stands out above all others, is that, "unto them were committed the oracles of God." This indeed was a singular privilege, one which could be shared by no other nation.

The epistle to the Hebrews opens with the unique statement that "God hath spoken." He spoke in time past unto the fathers by the prophets — and we must not limit the word prophet to those who brought God's mind to the nation in the days of the Babylonish captivity; for many prior to that time had been called by the name of "prophet" — notably Abraham, (Genesis 20:7) Aaron, (Exodus 7:1) and Moses (Deuteronomy 18:15).

Many and varied were the human vessels and just as varied were the ways in which communication was made by God to His people. One which is of particular interest is found in Exodus 28:30 in connection with the breastplate of Israel's high priest, which contained two oracu-

lar stones, the Urim and the Thummim. It may be well to quote the relevant verse in full, "And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

We may picture the high priest of Israel, clothed in those garments of glory and beauty, not least of which was this breastplate. Its purpose was twofold — firstly that it might bear the names of the children of Israel upon the breast and heart of the priest; and secondly that it might contain the Urim and Thummim — signifying the "light and perfection," or to use words of the Septuagint, "revelation and truth" of the Word of God.

Considering the typical teaching of Aaron's priesthood, the position of these stones is most enlightening. They were as close to his heart as they could possibly be — and in this we are reminded of the words prophetically spoken by our Lord Jesus Christ in Psalm 40:8, "I delight to do Thy will O my God; yea thy law is within my heart." These stones were precious — and in the walk and ministry of Christ, the Word of God was His daily meat and drink. He delighted in it; for example in John 4:34 He said, "My meat is to do the will of Him that sent Me and to finish His work." God grant that we may esteem the Scriptures as He did, that they may be precious to us, and be our daily delight.

Let us now trace the other scriptures where these two are mentioned, either singly or together. The first of these need detain us only a moment or two, for it is but a record of the carrying out of the command enjoined in Exodus chapter 28:30. It is found in Leviticus 8:8 where we read; "And he (i.e. Moses) put the breastplate upon him (i.e. Aaron); also he put in the breastplate the Urim and the Thummim." Whilst merely a record of the event, it is of import in this respect, that it shows obedience to the divine mind and will — indicative of the nation in the warmth of its first love — rejoicing in deliverance from the cruel bondage of tyrannical overlords. If only this state had continued, how different might the history of the nation have been!

But the declension of God's earthly people, may be a warning to us — in fact, it is on the sacred page for that very purpose. First love, on the day of our conversion would have taken us to any lengths for our Redeemer. May we search our hearts to discover if we still retain that quality of love or whether, as the years have worn on, we have, like the Jewish nation, or the church at Ephesus, abandoned it for affection of a lesser degree.

We pass on to the next mention in Numbers 27:21 where the Urim

is mentioned alone. The account is of the commissioning of Joshua to succeed the now ageing Moses. In verse 18 of the chapter God instructs Moses to "take Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him." Here is the fact of identification; that Joshua was indeed the chosen one of God to succeed the man who led the nation from Egypt. It was Joshua's God-given task to lead them into the promised inheritance.

The appointment of Moses' successor was to be known publicly to all the congregation of Israel. Firstly, he was to be set before the priest, then before the entire populace and with all the nation in attendance, a charge was to be given to him — some of Moses' honour was to fall upon him so that all might know and be obedient to him.

It is of interest to observe that the Urim — God's revelation — was to be Joshua's guide in his divinely-appointed ministry. "And he shall stand before Eleazar the priest who shall ask counsel for him after the judgment of Urim before the Lord."

How deeply significant is this to the child of God in this age. The scripture exhorts the saints "to know them which labour among you and are over you in the Lord and admonish you; and esteem them very highly in love for their works' sake" (I Thessalonians 5:12:13). Here is an exact parallel to Joshua's day; he was to be known and to be obeyed. But as there is a responsibility upon the congregation, so is there also upon the leader. Joshua was to be guided by the Urim — God's revelation; and the leader to-day is to be guided in exactly the same way. May it thus be the portion of those who seek to lead God's people to know what it is to be steeped in the Word of God, and to be guided by its precepts and commandments.

(To be continued)

"For we see now through a dim window obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known" (1st Corinthians 13:12, J. N. Darby's Translation).

"Who His own self bare our sins in His own body on the tree"
(I Peter 2:24).

"Willing to take the cross was He,
Willing to suffer misery,
Willing to go to Calvary,
Laying His glory aside;
Willing to hang there on the tree,
Willing to bear the agony,
Willing to die for you and me,
Jesus the Crucified."

WHAT OF TELEVISION!

—J. Evans

The minds and consciences of true believers have been deeply exercised as to their attitude towards T.V. If we trace its origin it will be the first step to put us on the right direction. It is essentially a

THING OF THE WORLD.

"God made man upright; but they have sought our many inventions" (Eccles. 7:29). Its object is to satisfy the tastes of the carnal man and it caters to every kind of taste, even giving a little time for the religious.

The real query should be, "what relationship have believers with the world and its pastimes?"

LET THE SCRIPTURES SPEAK.

We have a definite standard from which to take directions. "They are not of the world, even as I am not of the world" (John 17:16), said the Lord of His people.

"Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

"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).

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

"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" (I John 2:15).

These, and other Scriptures, show us we cannot lightly go in for T.V. It is one of the greatest dangers that can beset believers, as it involves and affects the eye. Some of the greatest tragedies and falls have resulted from the eyes being set on wrong objects. Eve saw the fruit and she partook of it and fell, Gen. 3. Lot's wife looked on the wrong object and perished, Gen. 19:26. Achan, Samson and David are solemn examples of some who looked, lusted and fell.

When believers spend time before a T.V. set, and some do because they do not want to miss anything of a series, it means that they rob God of their time, their interests, their money, and the communion with Him in the study of the Word of God and prayer.

Some argue that, though there is a great mixture of items, some are helpful. But God abhors mixtures and we need only to turn to Deut. 22 to see that. Mixtures involving religious ideas, brought forth from the Lord these startling words in Luke 16:15: "and He said unto them, ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." See also verse 13. Like all other temptations such as strong drink, gambling etc., men may resolve not to let it master them, but before they are aware they find themselves ensnared in its meshes.

Once upon a time, if Christians had been seen going to a public place of amusement, it would have indicated plainly their lack of spirituality. But now that T.V. has invaded the sanctity of the Christian home one may be deceived as to the spiritual status, but none of us can deceive God.

The children certainly will be affected by the T.V. in the home. They may become so enamoured with it that school work may be neglected, apart from the serious under-mining of their moral condition, for they will learn to do evil by what they see, and thus bring shame upon their parents.

In Isa. 2:10-22, we learn that in the "Day of the Lord" His judgments will fall upon many things, and among them we read, "And upon all the ships of Tarshish and upon **all pleasant pictures**. The margin puts it, "Pictures of desire." That T.V. are pictures of desire, we need not go far to prove. A radio engineer informed us that some are selling their refrigerators in order to buy T.V. sets. Some people have rushed from worship meetings so as not to miss a serial running on T.V.

Please note, that what God condemns is not only "obscene" pictures, that should have the condemnation of all decent, moral people, but it is "pleasant" pictures. Evidently, in that coming day, the "pictures" will be taking the exalted place and time that the Lord should have had in the affections and interests of His people, when He alone shall be exalted in that day.

Since the Lord has made clear that all such things shall be destroyed in that day, how can we lightly condone and patronise such things? Have our consciences become so seared that we have no exercise of heart regarding this? Does this not indicate that we have left our first love? Are we becoming like Demas, having loved this present world, and, as Demas forsook Paul, are we forsaking the Lord's servants at a time when they need encouragement and support. How keenly Paul must have felt this when he wrote, "Demas hath forsaken me, having loved this present world!" Have we thought of those Christians

we may have stumbled? When we sin against our brethren, we sin against Christ.

Beloved, please suffer this word of exhortation, for this aged pilgrim feels deeply the trend of things as observed by our eyes at the present time. Is not the blessed Lord Who died for us worthy of our self-denial? Should we not take up the cross and follow Him? so that we can still sing sincerely,

"Take the world but give me Jesus,"

or

"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."

SECTARIAN CONDITION AND POSITION

We saw in print lately, that there are "many" believers while yet "held in the bondage of sectarian position," who are quite unsectarian in their "condition", so much so, that the writer can "praise God" for it.

We had always thought that where any sin had been confessed and overcome **within**, it was then renounced and forsaken **without**. This at least, is the Lord's will and way (Prov. 28:13, with I John 1:9). We gravely question the soundness of any profession of **inward** sanctity, or an unsectarian spirit, which does not appear in outward **walk** and **conduct** among men. The words of the Lord Jesus, "By their fruits ye shall know them" (Matt. 7:20), can never be annulled by the plausible theories of men. If the "fruits" are, that they cling to and abide in, or as the writer has it, are "held in bondage of sectarian position," it is surely a fair and honest inference that the **roots** of that sectarian condition are cherished within.

The most specious form of sectarianism in our day is ALL-sectarianism — in other words, the recognition and exaltation of all kinds of splits, divisions and departures from God's truth, as if each were a virtue, and all combined, the perfection of catholicity and unity. But these are not the thoughts of God, nor of any who stand in His counsel, and "tremble at His Word". If the sin of sectarianism is judged within, and dealt with before God, cleansing from within, and victory over it, will assuredly be the result, followed by **separation from it without**.

(The above was published by Mr. J. Ritchie 63 years ago in the "Believer's Magazine". If true then, how much more in this present day of mixtures.)

GREAT DELIGHT*—C. E. Lebeck*

Reading: The Song of Solomon 2:3-6.

There are many delightful thoughts to be found in a few lines of Scripture, such as these in the Song of Solomon. Our thoughts may differ, but this is interesting, and would reflect the variety of thought produced by the influence of the Holy Spirit upon our apprehension of the Word of God. In musing over these verses they spoke to me of Christ, reflecting upon my past and present occupation and relationship with Him.

Some may wonder how the apple tree could be descriptive of our Lord Jesus Christ, but a brief look at a better rendering of the word will help our understanding. The suggestion, of those intelligent concerning the country and language, is that the apple of Scripture is the native golden orange, or citron, seen in that day in Palestine.

It is said that this orange or citron tree was remarkable in that it was virtually everbearing, simultaneously producing rich green foliage, beautiful fragrant flowers and handsome sweet fruit. It was not only outstanding for its beauty and everbearing quality, but was also a centurion. According to one authority, many of those trees produced fruit for one hundred years. Certainly it was a tree with features which in some way did set forth some of the beauties of our Lord Jesus Christ.

To the redeemed heart He is the altogether lovely One. of surpassing beauty and abundantly fruitful. It may be said, He is that Tree under whose shadow we took refuge and there found rest and sweet food for our souls. Everyone recognizes the orange by its golden color, and has enjoyed the sweetness of its flesh and nectar. How well its color reminds us of the Diety of our Lord Jesus Christ. Gold speaks of Diety, and throughout the fruit this is the predominant color. What great delight it is to sit in the shadow of His divine presence, and to enjoy sweet communion with Him. And the more we partake of Him, the richer and sweeter to our taste He becomes.

"He brought me to the banqueting house, and his banner over me was love." This is the house of wine, and wine speaks of joy. Truly, our greatest joy here is to be seated with His own, partaking of the Lord's supper, with Jesus in our midst. There are many joys the Christian knows, but none greater than sitting in His presence. We have joy in the knowledge of sins forgiven, joy in the hope of eternal life; but David said, "in thy presence is fulness of joy; at thy right hand there are pleasers for evermore;" As we are gathered in His presence, by the Holy Spirit, our hearts are gratified to the full; and

there we "feed upon the bread of God; Here drink with Him the royal wine of heaven;" There, too, we are conscious of His banner of love, triumphantly waving overhead, recalling to our hearts that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Stay me with flagons," the Flagon is a cluster of dried grapes, full of concentrated, energizing sweetness. With this rich food the spouse asks to be sustained. Why does she make this request? Because she is emotionally overcome with deep affection for her beloved. Have our hearts been so overcome with love for Christ that we yearn to be fed by that which the flagons would speak of, His rich, energizing, life giving Word? It will quicken our spirits; it will stir our hearts; it will awaken us to the reality of our relationship to Him.

"Comfort me with apples:" Or, "strew my couch with citron." She desires to be revived by the pungent perfume of freshly gathered bouquets of blossoming orange branches. Their refreshing aroma suggests the reviving power and sweet savour of Christ that our souls breathe in when He draws near. As we meditate His love for us, and truly know, in spirit, His real presence; how revived, how exhilarated, how alive we become from the effect of that sweet experience upon our hearts.

Then we read, "His left hand is under my head, and his right hand doth embrace me." The left hand, nearest and reaching, so to speak, from the heart and upon which the head is resting, may suggest that His heart of love is ever provided as the resting place for our understanding and intelligent appreciation of His love. Certainly, when with heart and mind we are truly occupied with Him, the greater will be our appreciation of His love, the closer we will be drawn to Him. And in this closeness, our hearts will rejoice and respond in love, and we will experience the great comfort and strength of His full embrace.

"What I say unto you I say unto all, Watch" (Mark 13:37).

"Watch, for the morning is breaking,

A moment, and He will be here.

The mists and the shadows are fleeing,

The darkness will soon disappear,

And He for whom ages have waited,

The Lord, who has tarried so long,

Will come in an outbreak of glory, —

A moment, and we shall be gone!"

(Paul Wilson)

SCRIPTURAL HYMNS

—Hector Alves

The heavens declare Thy glory, Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy Word,
We read Thy Name in fairest lines.

The rolling sun, the changing light,
And nights and days Thy power confess;
But the blest volume Thou hast writ
Reveals Thy justice and Thy grace.

This is Isaac Watts' version of Psalm 19. While in the hospital recently the writer had many conversations with the man in the next bed. He was intelligent and well read, and each morning read Darwin on Evolution, while we read the Word of God. The man was not easy to convince concerning the wonders of creation. Our window looked out on far off Mount Baker. One Lord's Day morning it was a glorious sight at 7 a.m. to see the orange coloured sun rising behind the mountain. We called Mr. Quigly's attention to it; he said, "That is a marvelous sight." We asked him to kindly listen while we read the first six verses of Psalm 19; "The heavens declare the glory of God: and the firmament showeth His handiwork. . . In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the end of it: and there is nothing hid from the heat thereof." He listened in a pensive manner, plunged in thought. Then taking another look at the rising sun, he replied, "I must reason things out for myself, as Darwin did; but you have faith to believe what is written in that Book."

Watts further writes—

Nor shall Thy spreading gospel rest
Till through the world Thy truth hath run,
Till Christ has all the nations blessed
That see the light or feel the sun.

"There is one body" (Ephesians 4:4).

Christians are not members of a club, or a sect, or of an association; they are members of a body, each connected with all, and all connected by the fact of the indwelling of the Holy Spirit, with the risen and glorified Head in heaven.

(C. H. Mackintosh)

QUESTIONS AND ANSWERS

(Send all Questions to Hector Alves)

Questions: I shall be pleased if you will answer the following questions in the pages of Truth and Tidings.

The Lord knows who will be saved; therefore, how can man break this plan?

How can a person whom the Lord knows will not be saved, be saved? If the Lord knows who will be saved, and who will not be saved, on what can the person who is predestined to remain unsaved be judged? (From Scotland).

Answer: The sovereignty of God and the responsibility of man are two separate subjects. The Scriptures never regard the sovereignty of God as ruling out man's free will. Nor does man's free will nullify the purposes of God. He who sees the end from the beginning did not frame a final purpose which His creature could frustrate; it is quite clear that God governs all things by an eternal plan.

The gospel is full of invitations to all to receive God's salvation. God willeth that all men should be saved, and our Lord Jesus Christ "gave Himself a ransom for all" (I Tim. 2:4-6). (See also Rom. 5:18, Titus 2:11, I John 2:2.) But although it is thus made clear that the offer of salvation is to all, and God desires the salvation of all, yet another side of the truth is stated with equal clearness. The Lord Jesus taught that no man could come to Him apart from God's choice; "All that the Father giveth Me shall come unto Me" etc. (John 6:37). Election took place before we had a being, (See Eph. 1:4, 2 Tim. 1:9). These two doctrines are brought together in 2 Thess. 2:13, 14 — "God hath from the beginning chosen you to salvation . . . whereunto He called you by the gospel."

The Lord knows who will be saved; human choice never thwarts God's plan. None are predestined to be lost. In Romans chapters 8 and 9, Paul is undoubtedly taking up one side of truth, that of God's sovereignty. In the following chapter, verses 8 - 13, he takes up the other side of the truth; "For whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10:13).

Question: I am a reader of the Revised Version and I noticed that the marginal reading of Luke 12:20 reads, "they require thy soul of thee." Is this a proper rendering? If so, who are the "they"?

Answer: You will find in the margin of the Oxford and other Bibles, "do they require thy soul." However, we believe that the text of the Authorised Version is better; "Thou fool, this night thy soul shall be required of thee." Also the Revised Version text, "Thou foolish one, this night is thy soul required of thee." So also the Darby and

other accepted translations. The word "they" is found in a few translations, but as far as we are able to learn there is no separate word for "they" in the early translations of the Scriptures. One translation reads, "Thou fool, this night thou must render up thy soul." We believe that gives a full and correct meaning to the statement.

Question: Will you please give some help on the meaning of the words, "so the last error shall be worse than the first." Matt. 27:64?

Answer: To properly understand the meaning of this statement it is necessary to get the meaning of the word "first." We find this word used over twenty times in the Gospel According to Matthew. In some nine instances it is a translation of the Greek word "proton" which means first in order. Examples of this are found in the statements, "First be reconciled to thy brother;" (5:24); "But seek ye first the kingdom of God;" (6:33); and "First cast out the beam out of thine own eye;" (7:5). In the statement, "the last error shall be worse than the first," the word is "protos", which means foremost. An example of this is found in chapter 10, verse 2, "The first Simon." Now we know that Simon was not the first disciple in order; his brother Andrew was before him, as also was John; (See John 1:35-41). But Peter certainly was the foremost of the twelve disciples. We are not specifically told what the foremost error was in the minds of the chief priests and the Pharisees regarding the Lord Jesus. The word "error" is more correctly "deception." We suggest that, in the eyes of these men, the foremost deception of the Lord lay in the fact that He said He was the Son of God. And so they said, "Lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error (deception) shall be worse than the first," (foremost).

Question: In what way are we to understand the words "sanctified" and "holy" in I Cor. 7:14?

Answer: First, let it be clearly stated that the apostle Paul is not speaking in this portion of the Epistle of a saved person marrying an unsaved person. It is the conversion of a husband or a wife, after marriage; and the one or the other abiding together in the married state, rather than separating, or breaking the union altogether. The word "sanctified" means "to set apart", so in such a case the unbelieving husband or wife is thus set apart through him or her receiving a spiritual influence from the one who has trusted Christ as Saviour. This sanctifying influence in no way imparts any change or standing before God. And so with the word "holy" as applied to the children in a home where one parent is saved and the other is not. The converted parent may pray for the salvation of the children, as well as for the unsaved partner; and moreover, a godly life in the home has a sanctifying affect. The words "sanctified" and "holy" have much the same meaning.

(continued from Inside Front Cover)

in Omaha, Neb. in the Carter Lake and 16th Hall. He also visited Willmar Minn. and some brief visits in Iowa. A. Klabunda and G. Baldwin expected to begin in Tylertown but on account of illness, the former's place was taken by L. Ballhagen. S. Hamilton planned to have cottage meetings in Jackson, Miss. and Baton Rouge, La.

PRAIRIE DU CHIEN, WIS. — L. Brandt and H. Wahls were much encouraged in Gospel meetings. God has worked in the salvation of souls.

BLUE RIVER, WIS. — S. Mick had two weeks of meetings — hindered however by extreme cold weather. Brother Mick worked the town with tracts.

HITESVILLE, IA. — L. McBain and E. McCullough are in their fifth week here with good numbers attending. Robert Orr is having meetings in a rented room in Dysart, Ia. H. Paisley had encouraging meetings in Cedar Rapids and Garnavillo.

McKEESPORT, PA. — We are in the third week of gospel meetings with B. Dobson and B. Grainger. Some seem to be interested.

PHILADELPHIA, PA. — C. Patrizio has not been well but is improving and visited Longport, N.J. and also the Italian assembly at East Orange, N.J. He hopes later to return to Sarnia and Toronto for work among the Italians.

ALPENA, MICH. — John Norris came for a visit recently. We are grateful for such help.

WILLIAMSTON, MICH. — C. Yost and P. Elliot began the second week in the gospel here. Some unsaved are attending.

ANTIGUA, W.I. — Leslie J. Crossley, (Box 134, St. John, Antigua, West Indies), in sending in his subscriptions, mentioned that he would value visits of brethren teaching and walking in the "right ways of the Lord."

CONFERENCES

McKEESPORT, PA. — The annual conference will be held, D.V., April 27 and 28 with Prayer Meeting, Friday, April 26 at 7.30 p.m. All meetings will be held in the Main Pavilion of Renzithausen Park. The Lord's servants walking in the old paths of the Word of God welcome in ministry. Please advise beforehand of your coming. Corr. William H. Moore, 2705 Hill Street, McKeesport, Pa. 15132.

MANCHESTER, CONN. — We purpose in the will of the Lord having our 51st annual conference and April 12, 13 and 14 in the Masonic Temple in the centre of the town. Prayer meeting will be held in the Gospel Hall 415 Centre Street April 11 at 7.30 p.m. Usual arrangements will prevail. Corr. Everett S. Glenney, 696 Forest Street, East Hartford, Conn. 06118. Telephone 568-4836.

TORONTO, ONT. — The Annual Conference at the East Side will be held, D.V., as usual in the eastern High School of Commerce on Friday, Saturday and Lord's Day, April 12th, 13th and 14th with a prayer meeting in Pope Avenue Hall at 7.30 p.m. on April 11th. On Saturday evening the Gospel will be preached. The four Bible Readings on Friday and Saturday will be held in the Gymnasium so as to accommodate all who wish to attend. Corr. A. Walker, 15 Deep Glade, Crescent, Willowdale, Ontario. Phone 445-4306.

VANCOUVER, B.C. — The South Main, Deep Cove and West Richmond Assemblies plan, D.V., to hold their joint annual Easter Conference, April 12, 13 and 14. The Lord's servants exercised to attend should write to W. A. Boyd, 27 East 58th Avenue, Vancouver 15, B.C., for particulars.

WITH CHRIST

WINNIPEG, MAN. — On January 19th, our sister in Christ, Mrs. A. Morrice, aged 86 departed to be with Christ. She was saved when 13 years of age in Montreal and in fellowship in West End for about forty years. S. M. Vanstone and John Hull spoke at the funeral service.

SAULT STE. MARIE, ONT. — Our brother Guy Oliverio went to be with the Lord. He was a kindly Christian beloved of his people and has been in hearty fellowship here through the years. He leaves a wife and son, unsaved and one daughter in fellowship here. Brethren Kember and Bruni took the funeral service.

SAULT STE. MARIE, ONT. — Our beloved brother, John Milan, formerly of Winnipeg and saved in that city, went to be with the Lord. Although paralyzed for years, he bore a cheerful Christian testimony. A large number of unsaved were at the funeral, which was taken by G. Cedolia at the funeral home and R. Clark at interment.

TORONTO, ONT. — Our sister, Mrs. Mary Anne (Albert) Eagle went to be with the Lord. She was born in North Orillia Township in 1883 and saved while coming home from school at the age of 9. On marriage to Albert Eagle she came to Toronto to live and was associated first with the Central assembly and then later, until her death in fellowship at Bracondale. Predeceased to glory by her husband in Dec. 1966 and her daughter Olive in July 1967, she died on October 4th, 1967.

OXFORD, N.S. — Our dear sister, Mrs. Charles Howard, went to be with the One whom she longed to meet, on Feb. 9th in her 83rd year. She was born in England, came to Canada in 1908 and was saved in Ottawa through the late George Smith. She was received into the Assembly and was in fellowship in various Assemblies in Toronto and later, with her husband went to Oxford. She was a quiet, godly, consistent Christian and leaves behind two sons in fellowship, one of whom, Douglas, has served the Lord in the Gospel for a number of years. The Hall in Oxford was filled and the Word was spoken by D. Carmichael. The funeral in Toronto was the 14th when D. L. Adams spoke in the funeral parlours and Vern Markle at the cemetery.

GARNAVILLO, IA. — Our dear sister, Bonnie Ostoff, who was paralyzed from her neck down and unable to breathe apart from artificial respiration, went to be with the Lord on Jan. 9th at the age of 27. She had a desire to be baptized and this was arranged for her. She was a happy Christian and would surely have sought Assembly fellowship if it had been possible. S. Mick and L. Brandt spoke at her funeral. She was known and loved by many and this was evidenced by the godly number that attended the funeral.

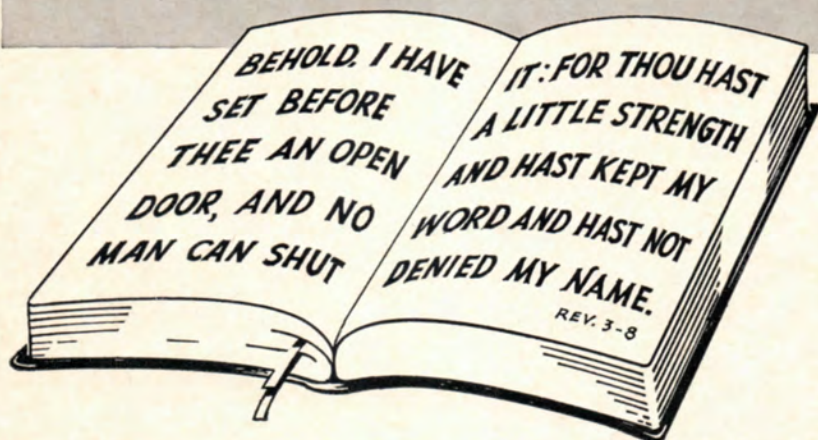
Our dear sister, Mrs. Fred Kramer, went to be with the Lord on Jan. 22 at the age of 88. She was about the first to be saved here when Bro. Oliver Smith first brought the Gospel to Garnavillo in 1919. She soon saw her place was outside the camp unto Him, and was in the Assembly here from the very beginning. She suffered persecution in the home when first saved but went on steadfastly for the Lord and had the joy of seeing her whole family profess to be saved. Her seat will be empty and she will be missed. Paul Elliot spoke at the funeral.

Our brother, Virgil Ingwersen, who was in fellowship with us until his health began to fail departed to be with Christ on Jan. 26, aged 61.

On Jan. 28 our dear brother Charles Luetje passed into the presence of the Lord at the age of 85. He was saved in meetings held by Bro. McBain in 1938, and, although he bore a thorn in the flesh, he kept happy in the Lord. L. H. Brandt had the privilege of presenting the Gospel at the funerals of both these brethren.

WYANET, ILL. — Our dear brother, Everett Richmond, went to be with Christ Jan. 21st. He was a cripple most of his life because of arthritis. In the spring of 1935 going out by hitchhiking to Iowa to visit a cousin, Mr. Oliver Smith picked him up and took him along to Stout to a morning meeting and he was saved after the meeting. He was later baptized and received into assembly at Stout where he remained in fellowship until his homecall. The undertaker said he never seen such a change in a man in his life. He was 68.

TRUTH AND TIDINGS



C O N T E N T S

THE WISE MAN SPEAKS OF "BETTER THINGS" (3)	A. W. Joyce	61
THE READY BRIDE	G. G. Johnston	64
CHRIST IN THE PSALMS	H. S. Paisley	66
EGYPT: PAST, PRESENT AND FUTURE	Hector Alves	68
NO SUNDAY SPIRITUALITY		70
THE ORACLES OF GOD (2)	Alex Monro	71
GIVING THANKS		73
WHY DO YOU MEET SEPARATELY	John Ritchie	74
SCRIPTURAL HYMNS	Hector Alves	77
QUESTIONS AND ANSWERS		78

APRIL, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.
For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

WE GREATLY REGRET that a number of our Northern Ireland correspondents have written us to say that they had not received their January parcels for the Assembly. We have written the Post Office but so far have received no explanation. We would gladly replace these but a greater number of new subscribers than we expected have exhausted our supply. However, several have since written to say that finally their parcels turned up. We do hope that the parcels were only delayed and not lost in the mail. All our magazines are mailed at the same time and this is the first occasion when we have had such an experience in 20 years.

The address of the new correspondent for the Assembly at Port Bickerton is now Vaughan Boutilier, P.O. Box 44, Bickerton West, Guys Co., N.S.

VANCOUVER, B.C. — William Bingham and Andrew Bergsma had five weeks in the gospel in the West Richmond Gospel Hall with some professing to be saved, a Dutch couple in the area and a young woman were baptized during the meetings. Albert Hull from Nova Scotia and Noel Burden were to commence a series in the gospel on March 3rd in the Woodland Drive assembly. Hector Alves had two weeks of well attended meetings in the Victoria Drive Hall speaking to believers. Harry Steele has been paying appreciated visits to some of the small isolated assemblies of British Columbia while home on furlough.

TERRACE, B.C. — Alex Wilson and Ed Billingham spent two weeks with the small assembly here, working by day in helping to finish the new Hall.

LADNER, B.C. — Andrew and Gerrit Bergsma and Lou Swaan began gospel meetings Feb. 25th in a rented hall in this new area just across the Fraser River from Richmond.

WESTBANK, B.C. — Sidney Maxwell was having well attended Bible readings with the Christians here but was called home by his wife's illness. He was hoping to return later.

CALGARY, ALTA. — Bro. John Norris had five weeks gospel meetings; some have professed. We trust they shall go on in His way. Also in the later part of the year we had with us Bre. David Petherick, G. P. Taylor, Harry Steele and Geo. McKinley.

GRAND BEND, ONT. — S. Simms had a few ministry meetings here recently. He hopes to go to Nipissing Junction and then to East Boston for Gospel meetings.

(continued on page 80)

THE WISE MAN SPEAKS OF "BETTER THINGS"

—A. W. Joyce

Part 3

In Eccles. 7:2, we read, "It is **better** to go to the house of mourning than to go to the house of feasting". Doubtless the man of the world would say that that is nonsense. What normal person would prefer the house of mourning to the house of feasting? Even Christians, might question this statement in their minds. Did Solomon make a mistake?

Notice that Solomon did **not** say; "It is more pleasant to go to the house of mourning", but "**It is better**". How often at our funerals we read or refer to this portion of the Word of God, and apply it to those present who are not saved and are therefore unprepared for death. Very often God has spoken very loudly to relatives, friends or acquaintances by death. Many Christians can trace the beginning of the Lord's dealings with them in their unconverted days, to some "house of mourning", and many others have been led to the Saviour by solemn messages spoken at burial services. All such would surely say, 'I have proved to my eternal blessing that, 'It is better to go to the house of mourning than to go to the house of feasting'."

Very often in the house of feasting, God is forgotten. The rich man of Luke 16, "fared sumptuously every day", but, when he died, he passed from the house of feasting to the house of eternal famine, where even a drop of water was unobtainable.

The Scripture says, "That this is the end of all men; and the living will lay it to his heart." This also should be a loud message to every Christian for, apart from the coming of the Lord, this will soon be the end for every one of us. How are we spending our time? Is it largely for the world or is it being spent for God and His interests? Are we living for time or for eternity? This for **us** will soon be the **end**. The **end** of our service for God on earth; the **end** of our opportunities for soul-winning; the end of our time of suffering reproach with, and for our rejected Lord. May we then all, "lay this to our heart".

EMOTIONS

The thought of Eccles. 7:3, is closely connected with verse 2. "Sorrow is **better** than laughter: for by the sadness of the countenance the heart is made better." Worldly wisdom would retort to this, "Laugh and the world laughs with you, weep and you weep alone."

Of course we do not suggest that all laughter is sinful; far from it. There is wholesome, healthy laughter. In the Scripture there are different kinds of laughter. There is the short-lived laughter of fools (Eccles. 7:6). There is scornful laughter against the Person and power of Christ, (Mk. 8:53), "They laughed Him to scorn," see also Psalm.

22:7. The Ammonites laughed at Israel's downfall, saying "Aha" when the sanctuary was profaned, bringing upon themselves Divine judgment. Sarah laughed in astonishment unbelief in Gen. 18:12.

But there is even a laughter that comes from God, on a second occasion Sarah said, "God hath made me to laugh so that all that hear will laugh with me" (Gen. 21:16), in reference to the birth of Isaac, whose very name means, "Laughter". This was the appreciative laughter of answered prayer. Then there is the spiritual laughter of restoration to God; "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing . . . The Lord hath done great things for us" (Psa. 126:1-3).

But in our chapter, we have something that is "better than laughter" and that is **sorrow**; the reason given to us in the text is, "For by the sadness of the countenance the heart is made better." For an example of this we find in 2 Cor. 7:9 that the godly sorrow of heart of the Corinthians over the outbreak of sin in the Assembly, produced blessing in the latter end. The sadness of the countenances of the Corinthians in the 2nd. epistle was much more pleasing to God and a better testimony to men than the **glorying** of the first epistle. "The heart was made better." How often in the history of the people of God, times of trial and sorrow have produced a **better** condition of soul than in days of prosperity.

Many years ago, a godly widow told the writer that she had often heard preachers speak commendingly of "a broken spirit", see Psalm 51, "The sacrifices of God are a broken spirit". She therefore prayed that she might have this blessing. Shortly after, her husband sickened and went home to be with Christ. Later, reading her Bible, she came to Prov. 15:13, "By sorrow of heart the spirit is broken". Submissive to the Lord in her loss, she proved His comforting presence and exhibited in her life that tenderness of a broken spirit, that she had longed to possess.

EDUCATION

"It is **better** to hear the rebuke of the wise, than for a man to hear the song of fools," verse 5 of Eccles. 7. How few of us appreciate the ministry of rebuke, yet how very salutary and helpful this ministry has often proved to be. Proverbs 9:8 tells us, "Rebuke not a scorner, lest he hate thee; rebuke a wise man and he will love thee." Again we read in Proverbs 28:23, "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." The Apostle Paul, in writing to Titus who was then in Crete, and knowing the need of that people said "Rebuke them sharply, that they may be sound in the faith", see also verse 15. It would be well to add that there is no form of ministry, however, that requires some wisdom, if the hearers are to be

profited, than that of rebuke. The wisdom of experience, the authority of Holy Scripture and the grace of humility are all required by the one who assays to teach his brethren with the ministry of rebuke, see also Gal. 6:1. From these Scriptures quoted, we may learn that wisdom is needed both to give and to receive a rebuke to profit. This is much better than to spend time listening to "the song of fools".

PROSPECT

"**Better** is the end of a thing than the beginning thereof: and the patient in spirit is **better** than the proud in spirit" (Eccles. 7:8). How very true the first statement is of every child of God in relation to our lives on earth! We began as sinners by birth, nature and practice. At the end of life, the believer goes to be "with Christ which is far better." What a prospect to meet face to face with our blessed Redeemer and to behold the marks and scars of love reminding us of Calvary! "Then Lord shall I fully know, not till then how much I owe."

But, even more wonderful, is the prospect of the coming again of the Lord. Then "In the light of resurrection, when our changed bodies glow, we shall gain the full perfection of the bliss begun below." At His coming we shall not only be translated in a moment from earth to His presence, but we shall also be transfigured into His perfect likeness. While we await that glorious ending, let us humbly walk with God and patiently look for His coming. "Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."

GOD'S HIDDEN ONES

In the kingdom of olden time, there were some whose service was "among plants and hedges," belonging to the king, and the record reads — "There they dwelt with the king for his work" (I Chron. 4:23). There are "plants" to be tended and cared for still, some of them tender and feeble, exposed to elements and dangers which only a spiritual eye can see and only such as "dwell with the king" have the heavenly skill to cultivate and guard from danger. "Hedges" may be less comely, but are yet needed, to bound the king's vineyards and keep out from them those who have no right to be there. There are hidden ones in the kingdom, dwelling with the king, within sight of His face and hearing of His voice, who do such service still, and although they are little heard of now, they are not forgotten, nor will their service be unrewarded in "that day," when the records of the kingdom are unsealed and its lowly servants are rewarded. But they must be content to occupy the lowly place, and to fill the hidden sphere in which their service lies. For this "the mind of Christ" is needed, and the power to sustain them in it is found in the words — "There they dwelt with the king for his work."

THE READY BRIDE

—G. G. Johnston

What a happy occasion! The groom waits, the witnesses are at hand, and the many guests are expecting — feverishly; impatiently waiting. The bridal hymn begins, and then, all eyes directed toward the entrance, they gaze upon the bride in her wedding apparel, approaching her bridegroom, her countenance radiant with unconcealed love for him. He has wooed and won her for himself.

They are about to publicly avow before God and man that they so love each other that they are fully prepared, until death do them part, to abandon all others and cleave only to each other. They make that solemn vow, and they are pronounced "man and wife." "What therefore God hath joined together, let not man pur asunder" (Matthew 19:6). What deep joy thrills every heart, yet how very solemn it all is!

One day a similar scene shall be enacted in heaven. The glorious Bridegroom, our blessed Lord Jesus Christ, has anticipated the day and to win His Bride has long since left the riches and glories of heaven for the poverty of an earthly state and the sufferings of Calvary, that He might thereby provide for her a righteousness as fit as His own. He found her sold to the slavery of sin, miserable and hopeless. He has so warmly assured her of His love that she has left all other lovers to follow Him, and the day of their nuptials has come.

What an array of "friends of the Bridegroom" (Old Testament saints), and what hosts upon hosts of heavenly witnesses (angels and archangels)! Father, Son and Holy Spirit rejoice together, as that redeemed bride is brought unto Christ. Will you be one of the myraids, who from all the nations of earth shall form that mystic Bride, redeemed by precious blood? If you have as yet no such hope, you may today become one of His own by receiving Him, believing that, since He died for sinners, then He died for you.

The bride did not seek the Bridegroom, but the heavenly Groom sought out and found the Bride. The heavenly Eliezer has been leading her through the wilderness toward the meeting with her Isaac. What blessed communications between Eliezer and Rebecca as they journeyed daily across the waste that lay between! At their first meeting, Eliezer had given her an earnest of his master's riches — riches that she would share with him.

"What man is this that walketh in the field to meet us," she asked? It was Isaac. It was then that she made herself ready, in the proper oriental manner, to meet him. In Rev. 19:7, the Bride, the Lamb's wife, is spoken of as having "made herself ready." She did nothing to make Him love her. He had loved her in spite of many flaws,

but now she has a desire to return that love by weaving for herself a robe of righteousness (righteous acts) worthy of one so loved.

It does not correspond to the maiden to seek for herself a lover, but to so prepare herself as to be worthy of the love of the noblest and best of earth, but those who have been wooed and won by Him, and indwelt by the Holy Spirit (Romans 8:11), experience a great desire for spiritual development in preparation for an eternity to be spent with their worthy Lord.

The hopeful maiden attends to her daily education, so that her intelligence may correspond more or less with that of the man who may later seek her hand. She is diligent in learning the art of house-keeping, that she may be ready for that undertaking when the time comes. She checks carefully on her tempers under all circumstances, that she may thereby learn self-control, for she knows that the person without self-control is not fit for any other control. She readily accepts the counsel of older persons, though many of her contemporaries express contempt for advice. She attends to the best known rules of eating, sleeping and exercise, that she may be as physically fit as possible. She learns to live economically, for she is aware that the best men are not always rich. In a word, she makes herself ready: she studies how best to make herself worthy of the attention and affection of any worthy young man. If she is a Christian, she will refuse the attentions of any man who is not saved.

We who are the Lord's by His grace could do nothing, while in our unregenerated state, to make ourselves worthy of the Lord's choice, as a prudent maiden would do in view of possible marriage. He found us in our sins, and His choice was all of grace. But now that we have received life and salvation all of grace, we have the opportunity of doing good works and developing spiritual graces which shall equip us for the fuller enjoyment of His presence in eternity. We are weaving here the garment which we shall wear up there. In that marriage of the Lamb it shall be said of the Bride, the Church: "She hath made herself ready."

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2nd Corinthians 4:7).

"Earthen vessels, marred, unsightly,
But the treasure as of old,
Fresh from glory, gleaming brightly,
Heaven's undimmed, unchanging gold.
God's own hand the vessel filling
From the glory far above,
Longing hearts for ever stilling
With those riches of His love." (Frances Bevan)

CHRIST IN THE PSALMS

—H. S. Paisley

Having shown in our last paper that the Lord Jesus is the One who is before us in the first psalm, we would now meditate upon Him as presented in Psalm 2.

HIS OFFICIAL GLORY

If in Psalm 1, Christ is unveiled in His moral Glory in Holy Humanity, in this precious prophetic psalm He is presented in His Official Glory. The Lord is here **The Anointed** (v.2) **The King** (v.6) **The Son of God** (v.7) **The Universal Ruler** (v.8) and **The Coming Judge** (v.12).

What a glorious Person is the Lord Jesus in humiliation and in exaltation. One of the basic laws of interpretation is to distinguish things that differ if the Scriptures are to be understood intelligently. The importance therefore of understanding the titles given to the Lord cannot be stated too clearly. The Lord Jesus is never spoken of as King in relation to the Church, yet how often some uninstructed Christians speak of Him as the "Great King of the Church". He is King and as such will be manifested in due time to reign over Israel, and in that day the saints of this age will share His reign. He is the Head of the Church, our Lord and coming Bridegroom and the Great High Priest over the House of God.

THE LORD'S ANNOINTED

It was as King of the Jews (Matt. 2:2, Matt. 21:5) and as the **annointed** that He was offered to Israel when He was on earth. Alas they rejected Him and were joined with the heathen in slaying Him. The opening verses of this psalm speak of this and were quoted by the early church in prayer (Acts 4:25, 26) as now being fulfilled in the treatment given to God's Holy Servant, Jesus, whom He had annointed (Acts 4:27).

The question is asked in verse 1, "Why do the heathen rage, and the people imagine a vain thing?" Kings, rulers, Jew and Gentile set themselves and took counsel together against the Lord and His Son. What an alliance of evil! Israel said "Away with Him." King Herod and his enemy, Governor Pilate, were made friends in their common refusal of His claims. Together Jew and Gentile have Him in derision. They set Him at nought, crowned His blessed kingly brow with cruel thorns, spat into His face and plucked the hairs from His cheeks. All were agreed to break the bands of His rule (v.3). They finally nailed Him alive upon the tree of shame, surely a "vain thing" to do. Thus the Lord's annointed was rejected as He is still by the world with its rulers and peoples.

The exercised child of God turns from all this rebellion and enmity to side with a rejected Christ and bear reproach for His name (Heb. 13:13). The world is unchanged in its deep seated animosity to Christ, as all who condemn its ways by siding with the Lord's Anointed have found. May the spirit of Amasai mark us, who in a day of conflicting loyalties, made his soul thrilling confession to a rejected David. "Thine are we David, and on thy side, thou son of Jesse" (2 Chron. 12:18).

GOD'S KING (v.6)

Man's futile efforts to prevent the Glorious reign of Christ are next described. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." The Lord Jesus has been raised up in mighty power (v.7) and God's purposes are ripening fast when He will be set as earth's Imperial King upon His holy hill in Zion. This is not His present throne in Heaven but His coming earthly throne, the throne of His father David. The uttermost parts of the earth will know His righteous rule. All who have refused Him in this gospel age, who were left at His coming into the air for His church, and who have lived right through the seven years of the rule of lawlessness headed up in the man of sin, will be purged out of His kingdom and cast into everlasting destruction (2 Thess. 1). What a solemn possibility that some of those who are today sitting under the gospel in our halls, may in a little over seven years be in eternal fire, should our Lord come, as well He may some of these days. Events are moving with almost alarming rapidity. As we write dark skies of gloom and threats of war abound.

"We can almost hear His footfall
On the threshold of the door
And my heart, my heart is longing,
To be with Him evermore"

If any unsaved should read these lines heed the gracious words of v.12 "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled in a little while". Thank God you are still in time but tomorrow may be too late. Turn and receive Christ by faith now by owning your lost and helpless estate, in danger of going down forever under God's wrath to eternal pain and remorse. Believe that this blessed One died for the ungodly (Rom. 5:6) and be able to say, "He gave Himself for me" (Gal. 2:20).

May we, who love His appearing, be kept apart from all the evils of the times, waiting the revelation of God's Son from heaven. Blessed are all that take refuge in Him (v.12 R.V.).

EGYPT: PAST, PRESENT AND FUTURE

—Hector Alves

Recent happenings in the Middle-East have focused the eyes of the world upon Egypt in a way never before seen in our time. This country occupies an important place in world affairs, alongside of Israel; it also has a place in the Word of God alongside Israel in the past, and in the future. Second only to Israel, Egypt has a most striking future unfolded to us in Old Testament prophecy. The revealed future of that nation shows decline, debasement, and then restoration, with no hint whatever of extinction. In the light of many of the prophecies concerning Egypt it would appear highly improbable that the national existence of Egypt could possibly continue; but it has, and it will, and that to the end of time.

At one time Egypt excelled in commerce, arts, and fertile production of its well watered plains. It was the home of ancient masters in every phase of refined civilization; and for a long period its armies were flushed with victory. As late as the seventh century Egypt was so powerful that the well-equipped armies of great nations feared to attack it. But God had said, "And I will bring again the captivity of Egypt and they shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations." (Ezek. 29:14, 15). The decline of Egypt is frequently mentioned by the prophets. "And the sword shall come upon Egypt." etc. Thus saith the Lord, They also that uphold Egypt shall fall; and the pride of her power shall come down." (Ezek. 30:4, 6). In Jer. 46:11, 12, we read; "O virgin, the daughter of Egypt: in vain shalt thou use many medicines, for thou shalt not be cured. The nations have heard of thy shame, and thy cry hath filled the land." These prophecies, and many more, have been fulfilled to the very letter; while Egypt's greatest was unique, so Egypt's abasement has been unique. Once called "the granary of the world, its wreath exceeded that of most nations of its day; and its armies were formidable. All this was followed by a constant decline, and Egypt sank into almost obscurity; for centuries the country was of little account. However, through that long period of decay, which "no medicine could cure", Egypt never lost its identity. The land in which Joseph was promoted, and in which Jacob and his family were nourished in the time of famine; the land which sheltered the child Jesus when the Holy Land was an unsafe place for Him, was, and is now under the eye of God.

It was believed by many that there would be a change for the better when, under the leadership of General Nasser, the present ruler of Egypt, the United Arab Republic was formed. The short-lived war

of last June told its own story. What the immediate future of Egypt will be, we cannot now say; time will tell. As Egypt negotiates, and apparently prepares for war again, the question is not so much, What will that nation do? but, What will be done with it? Two things are in store for Egypt, and these are plainly revealed in the Scriptures; a great military defeat, and her ultimate reconciliation to God. In the worldwide warfare at the time of the end, three great military leaders are seen; the head of the Revived Roman Empire, called the Beast; the King of the North, called the Assyrian; and the King of the South, no doubt the one at the head of the Egyptian army. Some tell us that the King of the South cannot refer to Egypt because we read in Ezekiel 30:13, "There shall be no more a prince of the land of Egypt." To this we reply, the King of the south may not of necessity be a native son of Egypt, but he certainly will be at the head of the great army from that land. At the time when these great powers have their eye upon the rich land of Palestine, the King of the South will be attacked by the King of the North; "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt" etc. (Dan. 11:42, 43). This will be Egypt's last military enterprise, and it will end in disaster.

We find also divine blessing in store for Egypt in the end. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord." "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea they shall vow unto the Lord, and perform it" (Isa. 19:19, 21). Such a prophecy seems almost startling; both Egypt and Assyria are to be specially blessed. "In that day shall there be a highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. And in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance" (Isa. 19:23-26). Egypt will thus be converted to God; Israel shall be "the third with Egypt and with Assyria" in this godly fellowship. Of course Israel shall be the head, and the center of all earthly blessings. This "highway out of Egypt to Assyria" would go through the land of Israel. In Isa. 35:8 it is called "The way of holiness," and no barrier will hinder the associating of nations who once were hostile the one against the other. This highway will be free and open to all who wish to use it to go up to Jerusalem to worship God, as well as for commercial purposes.

In spite of this remarkable conversion of Egypt there will still be disciplinary measures meted out for disobedience. "And if the fam-

ily of Egypt go not up . . . there shall be one plague, wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (See Zech. 14:17-19). Egypt is specially named, showing God's interest in that land to the very end.

NO SUNDAY SPIRITUALITY

If you expect to appear at the table of the Lord on the first day of the week in a spiritual condition, able to enter into the enjoyments of the occasion, and to fulfil your part as a worshipper, you can only realise such an expectation by living and walking with God all through the week. There is no such thing as "Sunday spirituality," apart from vital godliness and a right spiritual condition during the other days. If you live carnally, going in for and with the world, speaking its language, keeping company with its people, following its ways, you need not wonder if you find your soul's condition flat and sapless when you try to take part in the worship and service of God. It would be more than a "miracle" if it were otherwise. You will be on the Lord's Day, amidst God's assembled worshippers, just what you make yourself during the other days, in your life and walk in the world. This is apt to be forgotten, or little taken into account in reckoning up the causes of "lack of power" in the things of God. Yet it is without a doubt the chief factor in the whole matter. Brother A's prayers are felt to be mere effusions of words, texts, of Scripture, and citations of theology, never seeming to get into "touch" with God, or lift anybody else into the Divine presence. Need it be wondered, when it is known that he is unequally yoked with an unconverted partner in his business, has shares in mines and breweries, and dabbles in "stocks" with the ungodly. Brother B's teaching and exhortations are terribly pithless and pointless. He reads novels, plays "bowls," and is a Free Mason. These are as the "dry rot," eating the vitals out of Assemblies.

* * *

"My God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19).

"Who shall tell our untold need,
 Deeply felt, though scarcely known?
 Who the hungering soul can feed,
 Guard and guide, but God alone?
 Blessed promise! while we see
 Earthly friends may powerless be,
 Earthly fountains quickly dry,
 GOD shall all your need supply."

THE ORACLES OF GOD

—Alex Monro

(Part 2)

The next appearance of these two stones upon the page of scripture is to be found in Deuteronomy 33:8, where we read of Moses' blessing upon the tribe of Levi. He has already blessed the tribes of Reuben and Judah, and now, coming to this third tribe he says, "Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." It is of note that Levi is the priestly tribe: — and this fact would cement the association of the stones with the priesthood, not only so, but also with the God of the priesthood. Moses here recalls both the faithfulness of God, and the stiff-neckedness of His people. He caused water to flow from the rock, to the gratifying of their thirst; they, deficient in faith, murmured against Him and His chosen one because of the discouragement of the way.

Now that is all behind and they are on the borders of the land. And in the land, the guidance is to come from the same source as it did in the wilderness — from the revelation and truth of God. Again the application to the present era is obvious. Just as the word of God is the portion of the leader, so it is also of the priest; and we, as a nation and kingdom of priests chosen by God to be a purchased possession for Himself, have that same truth and revelation as belonged to the priests of old; only in much fuller measure. May our life then be one in which the Word and truth of God will be the guiding beacon as we journey to our promised land.

We next read of the Urim in I Samuel 28:6, in these words, "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim nor by prophets." The background of this verse will be well known to most, if not all, of our readers. Chapter 15 of I Samuel records how that God told Saul through Samuel that the Amalekites must be utterly destroyed — man, woman, infant, suckling, ox, sheep, camel and ass. This commandment was only partially obeyed by Saul — and for that reason he was rejected from being king over Israel, and, much to Saul's dismay a son of Jesse the Bethlehemite was appointed king in his stead. This caused rage and jealousy on Saul's part, and he departed further and further from the Lord, even to seeking the life of his successor.

Chapter 28 of I Samuel opens with the perpetual enemies of Israel, the Philistines, raising yet another of their threats against God's people; the former gathered together and pitched in Shunem, the latter in Gilboa. It is recorded in verse 5 of I Samuel 28 that "when Saul saw the host of the Philistines he was afraid and his heart trembled greatly." But he could not say, as did David in Psalm 46:1, "God is

our refuge and strength, a very present help in trouble." To him the heavens are closed, no answer comes from God, either directly or indirectly — neither by dream, revelation nor prophet; and thus he seeks to a woman with a familiar spirit.

In this again is a message for us, and that is, that disobedience brings disaster. Can it be said that the conscience of the child of God can become so hardened through disobedience to some precept, or some commandment of holy Scripture, that the voice of God in His word can no longer be heard? Can it be that the heavens are closed to a saint of God, that no answer comes because of some wilful act of disobedience? May this incident from the life of Saul be a warning to us not to trifle with the commands of God; and also that if we do sin, that we may confess it and be forgiven.

There are two further mentions of the Urim and the Thummim in the scriptures, and it will be convenient to deal with them as one, for the verses in which they are found are almost identically worded. They are Ezra 2:63 and Nehemiah 7:65, and read as follows "And the Tishathah (i.e., the governor) said unto them that they should not eat of the most holy things until there stood up a priest with Urim and (with) Thummim." Here again the background will be known. For seventy years the people of Israel had, because of disobedience, been in captivity in Babylon. Now, by the decree of Cyrus, king of Persia, they are permitted to return to Jerusalem.

In Babylon, these children of Israel had no temple, no altar and no priest. The house of God had been destroyed, and its vessels carried away. Jerusalem had been ransacked and left desolate. It was to such a state of things that these people returned, and their first thought was to re-establish the priesthood.

It is natural for man to be impetuous — to do things in a hurry. Returning from captivity these people would be anxious to set up once more the worship of Jehovah which had been denied them in Babylon. The governor apparently realized the danger of this, and restrained the people until it was possible for the worship to be carried out "decently and in order". So then, there must be one available who could interpret God's mind, His revelation and truth, before the most holy things of the temple could be eaten.

Again we see truth for the believer of this age. We are prone to be impetuous, to allow our zeal for the things of God to outstrip our knowledge of God's mind and His ways. The exhortation of the Preacher in Ecclesiastes 5:1 to "Keep thy foot when thou goest to the house of God" is equally applicable to-day as when it was written. Thus may it be our portion to show that godly discernment which is expected when we handle divine things, so that our worship and service will be performed in a manner which will meet with heaven's approval and bring our Master's well done in the day of manifestation.

GIVING THANKS

James Barton, or "Jem," as his wife and workmates always called him, might well be proud of his little daughter, Minnie. She was a strikingly pretty child; and with her fair skin, blue eyes, and long golden curls, she would have made a charming picture. She stood, with a pleased, surprised expression, now glancing at a new coin that lay in the palm of her hand, now looking up into the genial face of the old gentleman who had just given it to her.

"What do you say for it, Minnie, dear?" asked her father.

"Oh, she did say, 'Thank you!'" said the gentleman, as he patted the golden-haired child. "Good-bye! God bless you, little one!" he added, looking kindly into her sweet face. With a brisk step he moved on toward the railway station, Jem Barton going with him to see him off on his homeward journey.

"Your little Minnie has learned her lesson well, friend Barton!" remarked the old man.

"What lesson, Mr. Stacey?" asked Jem.

"Why, to say 'Thank you', for gifts received! Have you learned to say, 'Thank you,' for all that has been given to you, James?"

"I hope I have, Mr. Stacey," replied Jem, wondering what his friend could mean.

"God gave His Son for you, that, believing in Him, you should not perish, but have everlasting life. Have you ever said, 'Thank you, Lord,' for that gift, James?"

Jem Barton was silent.

"Have you ever taken, accepted Christ?" added Mr. Stacey, by way of explaining his former question.

"No! I am afraid I have not." The confession came slowly, shyly from Jem.

"Then, of course, you think no thanks are due from you. Yet is this not just a little rude, and ungrateful? If you do not want something a friend offers you, you ought at least to thank him for offering it. Will you do this today? Just tell God that you are much obliged to Him for His offer of His Son, Jesus Christ, but that you can do without Him!"

"Do without Him, Mr. Stacey? Why — why how — what can I do without Him? O my God, I never saw it like this before!" The tones of Jem's voice were full of anguish as he spoke. "Can I be saved," he continued, "simply by accepting Christ as God's gift?"

"Yes, James; for God says, 'He that believeth on the Son hath everlasting life.' It is not what we think, or feel, but what God says; and believing with the heart that Jesus is God's gift to us, a living receipt that our debt of sin has been paid, this is accepting Christ."

Mr. Stacey lifted up his heart in prayer for Jem Barton as they silently walked on. Then the latter, turning to his old friend with tears in his eyes, grasped his hand, and said, "I do accept God's gift, and thank Him for it; and God helping me, I will show my thanks in my life."

Dear reader, let me ask you: "Have you accepted the Gift of God?" If not, what will you do without it, without Him?

God gave His Son, Jesus Christ, to be your Saviour, to die on the cross for your sins. He asks you to receive Him (Jno 1:12). Can you, dare you, refuse Him? "How shall we escape if we neglect so great salvation?" (Heb. 2:3).

WHY DO YOU MEET SEPARATELY?

An Address Given in Glasgow by John Ritchie

During the progress of the meetings which have been held in this place, for the ministry of God's Word, which have been attended by many Christians belonging to the various denominations represented in this city, the question has been asked by one and another "Why do you meet separate from other Christians, and what is the ground of your thus meeting?" This is a perfectly reasonable and proper question, and those who ask it, are entitled to a definite and Scriptural answer to their inquiry. This, so far as I am able, I now desire to give, not for the purpose of raising controversy, or exalting into undue prominence any selection of Scripture doctrine, least of all to magnify the differences that exist among true children of God, or multiply the barriers by which they are kept apart, but to give a brief and concise outline of what I, and others with whom I am in fellowship, have gathered from the Scriptures, which has led us into, and is our only authority for, remaining in the position we occupy, in separation from the various denominations around us.

First of all let me say, that we do not glory in being "separate from other Christians," our fellow-believers in Christ. The will of God is, that His believing people should be united, not separated. The prayer of the Lord Jesus for all His people, throughout all the age is, that they "all may be one" (John 17:21). This in one sense is vitally and eternally made good, by their baptism in one Spirit into one body (I Cor. 12:13), which all the saints in common share. The church as viewed in its

entirety, consists of all the saints of this present age, all who have been born of God, wherever they are found. They are all loved with the same eternal love; possessed of the one life, indwelt by the One Spirit, members of the one body, of which Christ is Head and destined to share the same eternal glory. These bonds are Divine and eternal; they are the work of the Triune God; they cannot be broken. The church in this aspect is severed from the world by the Cross, united to Christ by the Spirit; catholic and undivided, a body of many members, having diversity yet unity. A building of many stones, all built on the one foundation, increasing and growing by the operation of God in fulfillment of His eternal purpose, which, when it is completed, will be seen not to have failed or come short in one jot, notwithstanding all the craft of Satan and the perversity of men, which through the ages have combined to oppose the Divine working.

But there is another view of the Church presented in the Scriptures, the counter-truth of what I have just stated. And it may be profitable for us here to remember, that every truth in Scripture has these two aspects; one Divine and abiding, the work of God, which man's failure cannot mar, or Satan's power corrupt or destroy, simply because it is beyond their reach, wholly the work of the Eternal God, and not in any sense committed to, or dependent on the faithfulness of the creature. But the other is more or less the subject of human responsibility, committed through grace to the regenerate and converted man's trust, for which he, acting with, and in obedience to God, is responsible as a steward. Of these we may mention the two aspects of Salvation—that which is the work of God, perfect and eternal, received and possessed by faith, of which the believer can speak with certainty, and say he hath been saved (2 Tim. 1, 9), is saved (Eph. 2:9), and that for ever (Heb. 5:9), at the same time owning he is being saved (Heb. 7:25) working out his own salvation (Phil. 2:12) and saving himself (1 Tim 16); the former having reference to salvation in its Divine, and the other in its human aspect. Sanctification, Sonship, Holiness, and many other truths, have these two aspects, never opposed, never confounded; both true and alike needed, if the balance of the truth is to remain with us, and have its proper effect on us and on our ways.

The truth regarding the Church is no exception. It has its Divine and it has its human side. There is the Church as I have already spoken of it Godward, heavenly, as seen "in Christ," and there is the Church on earth, composed of saints in mortal bodies, indwelt by the Spirit, but liable to fail; the Church as God's testimony on earth, at any given time, in any given place, in varied conditions of spiritual strength or weakness, as the case may be. Here, in this city of Glasgow, you have, let us say, thousands of the children of God, all members of the body of Christ, and members one of another, all in and of that Church of which He is Head; and the Spirit, Bond of unity. But the will of God

as set forth in His Word — and the spiritual instincts of the believer answer to that will — is, that these should be together — not apart, or incongruously mixed up with the unconverted in things religious. “Gather My saints together unto Me” (Psa. 50:4) is the word to us, as surely as to those of ancient time, and the New Testament Scriptures tell us how this is to be brought about. “Where two or three are gathered together in My Name, there am I in the midst of them” (Matt. 18:20) is the Lord’s own statement, when speaking of His Church in its earthly and local aspect. His Name is to be its gathering point. His people are those who are thus to gather, and the pattern of their constitution, their order and functions, with the relative privileges and responsibilities of each, have all been the subjects of Divine legislation, and as such are left in the inspired Word for the guidance of God’s people throughout the present age.

When once we learn that God has made this provision for us, that the pattern of His Church has been given in the Word; that it is no part of our business to devise church politics, or to choose one out of the many denominations that exist as “the church” to which we “belong,” but simply to come to the Word of God, and set ourselves down before it, to learn what the Lord says about these things there, just as we come to that Word as sinners to learn His way of salvation, then the path is made clear and plain before us. I confess to you, my dear brethren and sisters in Christ, that when I found out (now many years ago), that God’s Word speaks with the same simplicity, the same definiteness, regarding the way in which He desires His people to be gathered and united, as He speaks about the way in which a sinner is to be saved, it was a great revelation to me. I saw then, that it was no part of my business as a child of God, a disciple of Jesus Christ, to have my choice as to Church association; that it had not been left to me to choose what church I should join, or with what denomination I should cast in my lot, but simply to follow where the Word led me, to obey what it commanded, to do what it said, and I would find myself with all those who are following in the same path of obedience to which all are called, but which alas, all do not follow, many because they do not know, and never were exercised before God regarding such things.

(To be Continued.)

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (2nd Timothy 3:16).

As doctrine it tells us what is right,
As reproof it tells us what is not right,
As correction it tells us how to get right,
As instruction in righteousness it tells us how to keep right.

SCRIPTURAL HYMNS

—*Hector Alves*

Crown Him with many crowns,
The Lamb upon the throne;
Hark! how the heavenly anthem drowns
All music but its own;
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as the matchless King
Through all eternity.

The writer of this hymn, Matthew Bridges, was born in the old land in 1800; his latter days were spent in Canada. His works were of a literary character, and the above seems to be his only surviving hymn. The "many crowns" were suggested to him by the words of Rev. 19:12, "on His head were many crowns." The words of verse 1 express the sentiment of Rev. 5:9-14, where all praise is given to the One who sits upon the throne in heaven.

Verse 2 suggests a crown for the Lord as the One who died upon the cross —

Crown Him the Lord of love;
Behold His hands and side;
Rich wounds, yet visible above
In beauty glorified;
All hail, Redeemer, hail!
For Thou hast died for me:
Thy praise shall never, never fail
Throughout eternity.

This hymn originally consisted of six verses. Godfrey Thring, (1823-1903) was not satisfied with its finish; he felt it required a further crowning for the Lord Jesus Christ, so he added the verse which is number 3, in Hymn 376 of "The Believers Hymn Book" —

Crown Him the Lord of life
Who triumphed o'er the grave
And rose victorious in the strife
For those He came to save:
His glories now we sing,
Who died and rose on high,
Who died eternal life to bring,
And lives that death may die.

This suggests a crowning for the One who triumphed over death and rose again, and lives forevermore. Godfrey Thring was a member of a very distinguished family; headmaster of a prominent school for boys, in England. He wrote a number of hymns and compiled at least four hymnals. The original hymn above was written in 1851.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: In Romans 6 verse 11, we read, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. My question is, Are all those who are truly born again "dead unto sin"? From my observation it certainly does not look like it.

Answer: In principle God reckons all true believers in the Lord Jesus Christ to be "dead unto sin;" and in practice saints are exhorted to "reckon themselves to be dead unto sin." The will of God is that the believer be dead to sin and living only to God. Verse 17 of this chapter is a practical application of verse 11, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Sin should not influence, or have control over the believer; as one has well put it, "any more than the things of this world have over the dead in their graves." In verses 1 and 2 of Romans 6, the apostle shows the folly of one being alive and still being responsive to sin's dominion, since we have died to sin. "How shall we who died to sin live any longer therein?" R.V.

Question: In this, the day of God's grace, is it obligatory to give a tenth of our income to God? Would you say that one tenth of all that we receive in the matter of money belongs to God?

Answer: Tithing, or giving one tenth to God was compulsory under the law. In the New Testament we find no mention of this, except in the Epistle to the Hebrews where the reference is to the past dispensation. The saints of today are not under law, but under grace; and so, in the Epistles no fixed amount or portion of one's income is laid down as the Lord's portion. In I Corinthians chapter 16 verse 2, we find all we need to guide us in the matter of giving of our substance to the Lord; "Let every (each R. V.) one of you lay by him in store, as God hath prospered him." In certain cases a tenth may be more than the person is able to give; in most cases, we doubt not, it is too little. Enlightenment on this may be found in the words of 2 Cor. 8:12; "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." "God loveth a cheerful giver" (2 Cor. 9:7).

Question: Your article in the January Truth and Tidings on the subject of "Israel and Jerusalem" was helpful. Let me ask, What place in the Word of God does the present occupation of Palestine, and now all of Jerusalem by the Jews, have? Do we not read of this somewhere in the prophecies of the Old Testament?

Answer: The present occupation of part of Palestine by the Jews

has no place in Old Testament prophecy, or in any part of the Word of God; it is not in God's prophetic program. This present period, the day of God's grace, is a parenthesis; it comes in between fulfilled prophecies and unfulfilled prophecies. God is now taking out from among the Gentile nations a people for the Name of His son (See Acts 15:14). During this period Israel as a nation is set aside by God. The Jews of today have fulfilled no prophecy by returning to the land which God gave to their forefathers, nor in setting up a government there. The "great trumpet" of Isa. 27:13; has not yet been blown, nor has the "great sound of a trumpet" been heard (Matt. 24:31). In Isa. 11:11 we read, "In that day the Lord shall set His hand again the second time to recover the remnant of His people," etc. This present returning of some out of the two tribes is being done of their own volition; it is for political, commercial, and economic reasons. If every Jew was to be driven out of the Holy Land, and it was again populated by Arabs and other Gentile nations, that would not affect one word of prophecy, nor in any way violate one word of Scripture in the Old and New Testaments.

Question: Is it right and scriptural to speak of the Lord's body as being broken and mangled on the cross?

Answer: We are on holy ground when we speak of the sufferings of our Lord on the cross; therefore it is well to adhere as closely as possible to that which is written. Nowhere in the Word of God do we read that our Lord's body was mangled. It was "pierced," and His visage was "marred". On good authority, the Revised Versions omits the word "broken" in I Cor. 11:24, and renders that verse, "And when He had given thanks, He brake it, and said, This is my body which is for you: this do in remembrance of me."

RESPONSIBILITY

How is it that many Christian men and women are so careful about the training of a colt but are so indifferent to the education of their own children? More thought, time, and effort are devoted to the raising of cattle, the growing of crops, and the advancement of their business, than the proper training of their sons and daughters. To be doing work at large in the kingdom of Christ should not mean that one must neglect the work of the kingdom of Christ in the home. "They made me the keeper of the vineyards; but mine own vineyard have I not kept (Song of Solomon 1:6). No one is required to keep other men's vineyards so faithfully that he cannot keep his own. Having done good service in Christian work on the home or foreign field will not atone for being an unfaithful mother and father.

(continued from Inside Front Cover)

ST. THOMAS, ONT. — John Gray had helpful meetings here, also at Eden Grove, Kitchener and Newbury.

LONDON, ONT. — Arnold Adams had two weeks of ministry with well attended meetings.

WELLAND, ONT. — G. P. Taylor is having ministry meetings here with his chart "The Church and the Churches of God".

BOLTON, ONT. — The brethren in the Bolton Assembly have decided to replace the old hall which has become inadequate. Construction on the new building, at the same location will be done largely by the brethren themselves. Until the new building is ready the meetings on Lord's Day will be held in the Town Hall at the usual time. Corr. W. A. Joyce, Bolton, Ont.

TORONTO, ONT. — Bre. W. Warke and R. Surgenor purpose starting gospel meetings on March 17th in the Mimico Hall.

WEYMOUTH, N.S. — J. McCracken is seeing interest in gospel meetings held in the gospel trailer. He was joined by A. Hull for two weeks and then A. Milligan came along to help several nights.

CRAPAUD, P.E.I. — R. McIlwaine and A. Hull saw a number profess at gospel meetings here. Large numbers came out nightly with up to 200 on Lord's day. L. K. McIlwaine is in Northern Ireland at present and is expecting to have meetings in his home district.

KIRKLAND LAKE, ONT. — J. Clarke saw a little blessing at recent meetings. He was ministering the Word using a chart "From Eternity to Eternity" and preached the gospel when unsaved came out. He is continuing with ministry at Earleton, Engleheart and Charlton, having a week at each.

ARLINGTON, WASH. — J. Blackwood and R. Booth are having well attended Gospel meetings with some fruit in salvation.

TAMPA, FLORIDA — The N. Tampa Conference was considered good and helpful after which Sam Hamilton had some meetings before going on to Texas. C. Fite is now ministering the Word on "The Feast" illustrated by a chart.

GARNAVILLO, IA. — Bro. Oswald MacLeod and Jas. Smith are preaching the gospel here.

MATOACA, VA. — Bren. Norman Crawford and John Slabaugh have seen some souls saved here that have given the saints much joy.

MANCHESTER, CONN. — Seven were baptized here recently who professed to be saved last fall when Bren. McBain and Jas. Smith were here.

CEDAR FALLS, IA. — Bren. J. Gray and Eric McCullough are preaching the gospel here.

JACKSON, MICH. — Some have professed to be saved here lately through the regular weekly gospel meetings.

BRYN MAWR, PENN. — W. Warke and R. Surgenor finished five weeks of well attended gospel meetings. Many strangers came in and the saints were encouraged to see a little blessing in salvation.

NORTHERN IRELAND — John Hawthorne is helping Mr. Robert Beattie of Omagh in Gospel meetings in the village of Edenberry. Numbers are encouraging with two somewhat anxious.

MALAYSIA — John Stubbs, 239-A Banda Hilir Road, Malacca, Malaysia writes, "I am in the midst of a series of ministry meetings on the Person of Christ. Pray for us amidst much untold need and departure from Godly ways that we may labour on preaching the gospel of the Grace of God and be faithful enough to cleave to the Word of God."

TORONTO, ONT. — Harold Paisley is having increasing crowds in the Rexdale Hall and a number have professed to be saved.

TORONTO, ONT. — Please remember in prayer our brother Henry Fletcher who is very ill.

CONFERENCES

OWEN SOUND, ONT. — We purpose, D.V., having our Conference May 12th commencing with prayer meeting May 11th at 7.30 p.m. Breaking of Bread on Lord's day at 10.30 a.m. All meetings in the Gospel Hall at 9th Street and 9th Ave. East. Corr. G. Isaac, 854 15th Street East, Owen Sound, Ontario.

DESERONTO, ONT. — The Assemblies of Deseronto and Picton purpose, Lord willing, to hold their Conference on May 18, 19 and 20th with a prayer meeting Saturday, May 18 at 3.30, Ministry 7.00 p.m., Lord's Day, Breaking of Bread 10.30 a.m., Ministry 2.30, Gospel 7.00 p.m. and Monday, Ministry 10.30 and 2.30. All meetings to be held in Legion Hall, Main Street. Corr. Wm. Root, Deseronto, Ont.

QUEENSVILLE, ONT. — The Seventh annual conference will, D.V. be held on Lord's Day, May 5th with ministry meeting from 2.30 to 5.00 p.m. and a Gospel Meeting at 7.00. A light lunch will be served and supper following the ministry. Any coming in the morning for the Breaking of Bread and Sunday School note the time — 9.45 and 11.30 a.m.

VANCOUVER, B.C. — The annual three day conference will again be convened by the South Main, Deep Cove and West Richmond Assemblies, April 12, 13 and 14, D.V. The meetings will all be held in the Sunset Memorial Community Centre, 51st and Prince Edward Avenue, South Vancouver, B.C. A prayer meeting will be held Thursday, April 11 at 8.00 p.m. in the South Main Hall, 60th and Main Street. Pray for a time of blessing. Corr. W. A. Boyd, 27 East 58th, Vancouver 15, B.C.

CULVER CITY, CALIF. — The Annual Conference will be held, D.V. April 13 and 14, commencing with a prayer meeting, Friday, April 12 at 7.45 p.m. Brethren walking in the "old paths" welcome in ministry. All meetings to be held in the Gospel Hall, 11138 Venice Blvd. Corr. Harry Bingham, at this address. Phone 213-342-7594.

FOREST GROVE, ORE. — Our annual Conference will be held, D.V., beginning with prayer meeting Friday night, May 17th and continuing through Monday, May 20. Corr. Harry H. Goff, 2433 Goff Road, Forest Grove, Ore. 97116.

LA CROSSE, WIS. — Our annual conference will be held, D.V., on May 4 and 5, preceded by a prayer meeting, Friday, May 3rd at 7.45 D.S.T. Corr. L. Uglum, 314 S. 6th Street, La Crosse, Wis.

WATERLOO, IA. — In the will of the Lord we plan our conference April 27 and 28 preceded by a prayer meeting on Friday, April 26. We look to the Lord to send along the needed ministry. Corr. C. Smith, 2416 Hammond Ave., Waterloo, Ia.

CLYDE, OHIO — The Clyde and Mansfield Assemblies will have their conference on May 25 and 26. Prayer meeting Saturday night in the Gospel Hall at Woodlawn and Maple Street beginning at 7.30 p.m. The meetings on Lord's Day, May 26th in the Vine Street school, Breaking of Bread 10.30 a.m. Children's meeting at 1.00 p.m. and ministry at 2.00 p.m., Gospel meeting at 7.00 p.m. Corr. John C. Williams, 130 Huffman Street, Bellevue, Ohio 44811. Phone 483-6733.

TORONTO, ONT. — The weekend of Bible Readings will be held again this year, D.V., in the Mimico Gospel Hall on April 19, 20 and 21 commencing with the first meeting Friday at 7.30 p.m. and continuing Saturday and Lord's Day. 1 Thess. 4 and 5 and 2 Thess. will be under consideration. Visitors will be freely entertained but please advise beforehand of your coming. Corr. R. T. Hill, 30 Struthers Avenue, Toronto 14, Ont.

STOUT, IA. — Our annual conference, will be held, D.V., May 25 and 26 commencing with prayer meeting on the 24th at 7.45 p.m. Usual order of meetings will prevail. Corr. Richard Stickfort, Stout, Iowa 50673.

WITH CHRIST

LOUISVILLE, SASK. — Our esteemed sister, Dorothy Maria de Graaf, went consciously and peacefully to be with the Lord on Jan. 19th, aged 64. She was saved February 14, 1927 at a gospel meeting held by Mr. Todd in Mt. Brydges, Ont. and received into the Mervin Assembly in 1929. Afterwards in the Louisville Assembly from its inception, she ever wore the ornament of a meek and quiet spirit and was most consistent, dependable and faithful in her assembly responsibilities. Prayer is requested for the salvation of one son, three daughters and fourteen grandchildren. Robt. Boyle preached the Word faithfully to a large company which filled the Mervin Gospel Hall.

ENGLEHART, ONT. — Our dear brother, Harry Wood went home, Feb. 9, aged 76. He was saved November 1953 in gospel meetings by Bro. James Clark and gathered out in Charlton Assembly in 1954. He moved to Englehart a year ago but has been ill for some time. He leaves a wife in fellowship and three sons and two daughters. The funeral service was conducted by our brother James Clark and assisted at the grave by E. Delandrea.

TORONTO, ONT. — Our brother Ralph Ernest Dudley departed to be with Christ on February 25th after a long and lingering illness. He was born in Barrie, Ont., Dec. 26, 1899 and coming to Toronto in the spring of 1915 lived with cousins who attended Broadview Gospel Hall. While attending gospel meetings there, held by brethren Waugh and Livingstone, he accepted Christ as his personal Saviour, was received into fellowship there and afterwards moved to the west end of the city and gathered with the saints in the Brock Avenue Assembly. He continued there until he became ill in 1966. Ormer Sprunt had the service with words tenderly given at the parlour and grave. Please pray for the widow formerly Miss Florence Howe and members of the family especially for the unsaved ones.

LONGPORT, N.J. — Our dear brother Nelson E. Willard Sr., went home to be with the Lord on Feb. 16th aged 69 years. He was saved at the age of 19 in May 1918, through 1 John 1:7 and he continued steadfastly in fellowship with the saints here for the past fifty years. Remember his widow in prayer, also the family.

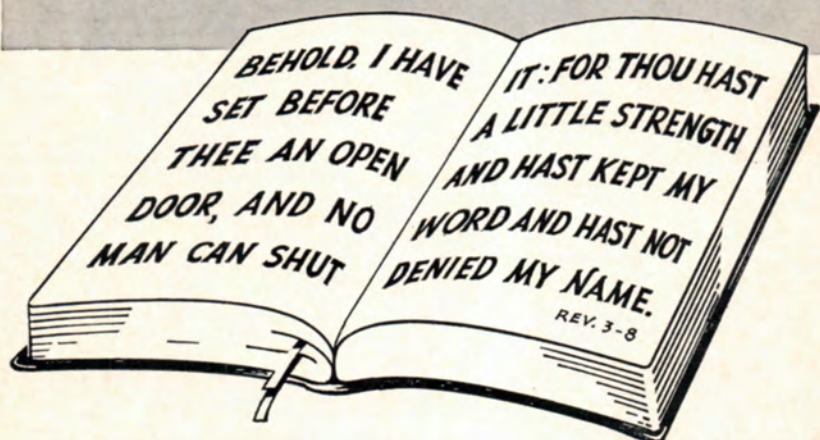
GARNAVILLO, IA. — Our dear sister in the Lord, Mrs. Emma Wirkler departed to be with Christ on Feb. 11 at the age of 88 years. She was saved in 1942 when L. McBain and H. Dobson were preaching the Gospel here, and was in happy fellowship in the Assembly and faithful in attending meetings until her health no longer permitted her to be present. L. McBain took the funeral service.

TORONTO, ONT. — Our dear sister, Mrs. Mary Brooks (nee Hastie) widow of Alfred Brooks, passed into the presence of the Lord she loved on March 8th in her 82nd year. She was saved 61 years ago at tent meetings held in Toronto by brethren Telfer and McClintock and for many years gathered with the saints in the Brock Avenue Assembly and lately in the West Toronto Assembly. She served the Lord, after raising four children, for some 18 years, until 6 years ago, at Elim Homes and will be greatly missed by all who knew her. The funeral service was taken by T. Erwin and E. Delandrea.

MONCTON, N.B. — Mrs. W. N. Brennan was called home at the age of 97. She was saved in 1886 and was given to hospitality. Her husband predeceased her in 1943. D. Howard spoke at the service in Moncton and J. McCracken at the service in Truro.

BRYN MAWR, PENN. — Brother Samuel Martin (correspondent for the Bryn Mawr Assembly for many years) passed away on January 21st at the age of 97. Mr. Wm. Warke and a local brother, Roger Greer, shared the funeral services. He was one of the original members of the Bryn Mawr Assembly and in recent years has been at the Longport Home. His daughter, Alice Martin, has served the Lord for many years in Chile.

TRUTH AND TIDINGS



C O N T E N T S

THOUGHTS FROM THE BOOK OF NAHUM	A. W. Joyce	81
CROSSES AND CROWNS	G. G. Johnston	84
CHRIST IN THE PSALMS	H. S. Paisley	86
DOMINION	John Stubbs	88
SEVENFOLD CHARACTER OF THE TRUE SHEPHERD	J. Ronald	91
WHY DO YOU MEET SEPARATELY (2)	John Ritchie	94
SCRIPTURAL HYMNS	Hector Alves	96
QUESTIONS AND ANSWERS		98

MAY, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

PLEASE NOTE: The new address of the assembly correspondent in Bay City, Michigan, is W. M. Mowat, Bay Manor Apts. 3465 E. Kiesel Road, Apartment 12, Bay City, Mich. 48706.

J. Gray hopes to leave for the West Indies early in May and labour in the Gospel there for about a year. All mail should be sent to his London address, 355 McKay Street, London, Ontario.

KENORA, ONT. — J. Norris and J. Webb are preaching the gospel here.

SAULT STE. MARIE, ONT. — Some interest is shown in meetings held by J. Clark who is using the "Eternity to Eternity" chart.

SEAFORTH, ONT. — D. Kember helped by others is seeing a real interest and a good number of souls are being saved in cottage meetings here.

TORONTO, ONT. — The East End Toronto conference was one of the largest and best conferences that we have had in years. The ministry was varied, practical and harmonious. The Bible Readings were most profitable with over 300 attending. Two professed to be saved during the closing Gospel meeting.

OWEN SOUND, ONT. — F. Holder has been having good meetings using the "Egypt to Canaan" chart. He expects, D.V., to have meetings in Eden Grove after Easter.

OTTAWA, ONT. — We had the joy recently of baptizing eight of those saved at recent meetings held by F. Holder and M. McLeod. Children's meetings conducted by the local brethren are well attended.

WEYMOUTH, N.S. — J. McCracken finished seven weeks gospel meetings in the trailer where the interest was good and some professed. They have secured ground for a hall and hope to start work on it soon.

FOREST GROVE, ORE. — Hector Alves and A. Stewart had a week's ministry here recently.

ARLINGTON, WASH. — After a fruitful series of Gospel meetings J. Blackwood and R. Booth went to Seattle for a week of ministry before going on to Vancouver Conference.

ALBUQUESQUE, NEW MEXICO — Fisher Hunter had ten days ministry which was well appreciated. Walter Gustafson began gospel meetings in a new area of the city. Attendance was good with a number of strangers present.

(continued on page 100)

THOUGHTS FROM THE BOOK OF NAHUM

—A. W. Joyce

The little Book of Nahum is a most remarkable one. It was evidently written in poetic form and used language of surpassing grandeur, as it depicted the destruction of the city of Nineveh and the downfall of the empire of Assyria.

The message of the Book of Nahum is three-fold. It is first a message of most solemn judgment upon Nineveh, chapter 1:1, "The burden (or oracle) of Nineveh", which the Book goes on then to describe. As we shall notice, it was a message to apostates. It was also a message of comfort and encouragement to the faithful remnant in Judah. Then, at the close of chapter 1, the message of judgment paused to intervene with a message of warning to all of Judah; "O Judah, keep thy solemn feasts, perform thy vows."

THE FALL OF A GREAT EMPIRE

The empire of the Assyrians and the people of Nineveh, the capital city, were not only exceptionally wicked, but they were apostates. The most outstanding case in all the Old Testament scriptures of deliverance, salvation and revival had been enjoyed by Nineveh. One hundred and fifty years before its final destruction, this great city heard the cry of a strange prophet by the same name of Jonah, with a strange message of eight words: "Yet forty days and Nineveh shall be overthrown." It was a message of judgment, unmixed with mercy, but the work of repentance took place: "The people of Nineveh believed God."

The whole vast city came to a complete standstill. From the highest to the lowest, the King, his nobles and his people repented, put on sackcloth and cried mightily to God. Their complete repentance was met by Divine mercy and the deserved judgment was averted.

What a vast change we find in Assyria, 140 years later. After carrying away captive the ten tribes of Israel, under Sennacherib and Rabshakeh, the Assyrians invaded Judah and uttered some of the most defiant blasphemies against God. God delivered King Hezekiah and Judah and smote one hundred and eighty five thousand of the flower of the Assyrian army. Sennacherib returned in disgrace to Nineveh and was slain by two of his own sons. But, in spite of these evidences of Divine displeasure, there was no repentance and the warning went unheeded. To all their other sins, after such signal manifestations of the mercy of God to their forefathers, they apostasized and judgment unmixed with mercy fell upon them.

Like Belshazzar at a later date, whose great city of Babylon fell,

while the king and his lords held their idolatrous and impious feast, the city of Nineveh fell while they were in a drunken stupor (chap. 1:10). Then in chapters 2 and 3, the terrible destruction of Nineveh is most graphically and solemnly described.

Such solemn warnings from the past should be, but alas are not, heeded by the apostates of modernistic christendom. They boast of their wisdom, they mock at those who are simple enough to believe in the perfection and inspiration of the Word of God and dismiss as a relic of the dark ages, the thought of a holy God, a God of wrath, who will punish eternally, the impenitent sinners who reject the cross of Christ and the Christ of the cross. Surely the world is ripening fast for judgment.

THE PRECIOUS MESSAGES OF COMFORT

What a contrast to the foregoing are the tender messages to those who are faithful to Him in a dark day. It would seem that some of the sweetest messages of comfort and assurance are reserved for those whose lot is cast in the most trying times. In the opening verses of the first chapter, we learn the character of the God with Whom all men have to do and then we have the precious message of comfort in verse 7. "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." The prophet's name, Nahum, means comfort, and what an encouraging word this has been to the faithful of all the ages. In this one verse we learn:

1. God's perfect goodness to all His people.
2. God's perfect strength, as a refuge for all His people.

3. God's perfect knowledge of all those who have put their confidence in Him. Thus we have revealed the character, the omnipotence and the omniscience of God, all used on behalf of His people. Well might we exclaim again and again, "I give thanks unto the Lord, for He is good: for His mercy endureth forever." What a strong hold and refuge the Lord has ever proved Himself to be in every time of trouble—the Omnipotent One cannot fail or faint. How blessed that He knows every saint, however weak, whose confidence is in Him, His omniscience never fails to recognise genuine faith wherever it may be. Tempted, tried Christian, you may rest wholeheartedly on this Divine assurance and know it cannot fail. If you are at present in affliction you may be certain that the Lord has already carefully weighed the burden before He laid it upon you. You may take comfort from the latter part of verse 9; "Affliction shall not rise up the second time." Also, in verse 12, "Though I have afflicted thee, I will afflict thee no more." The Lord knows exactly what His people need, whether in chastening or in comfort.

In verse 13, we have the Lord as the Liberator of His people: "For now will I break His yoke from off thee, and will burst thy bonds in sunder." We may truly sing; "He breaks the power of cancelled sin, and sets the prisoner free." Not only did God break the chains of sin when He saved us but He also liberates His people from the **power** of sin. Soon, at His coming again, He will free us from the very **presence** of sin.

THE MESSAGE OF WARNING

The writer closes the chapter with a warning, "O Judah, keep thy solemn feasts, perform thy vows." We can only refer briefly to this final thought in regard to all the people of Judah. The "Feasts of Jehovah" were a most important part of the ordinances given to the people of Israel by Moses. To neglect them they were warned; would result in their being cut off from the congregation of the Lord. To keep them in an unexercised way would result in the feasts of the Lord becoming "the feasts of the Jews", as in the days of our Lord. We have the great privilege of keeping the solemn feast of the remembrance of our Lord in the breaking of bread, the first day of every week. Are we, like Judah, not in danger of neglecting this ordinance of the Lord, or else, like the Corinthians, coming unexercised and unjudged to the Lord's Table? The Lord search our hearts!

Finally, we have the word, "Perform thy vows". As we wrote on this subject in the February issue from Eccles. 5:5, "Better is it that thou shouldest not vow than that thou shouldest vow and not pay," we will refer to this subject very briefly. Evidently vows were more commonly taken in Old Testament times than at the present time. They seemed to be much more seriously taken then than now. God is a God of integrity and He expects integrity from His people. Evidently Judah had been failing in this respect and God calls their attention to it. Even the unconverted will have to give account to God in the day of judgment for broken vows, especially for the breaking of the marriage vows.

THE HOLY VESSELS OF THE TABERNACLE

A letter just received from Northern Ireland states: "I have been working on a scarce book; 'The Holy Vessels and Furniture of the Tabernacle of Israel' by W. H. Saltau. This is a duplicate copy from the original edition, bound in boards, sixe 8 inches by 13 inches, 67 pages, plus 10 uncoloured plates. Only limited numbers of this rare book are available. Price is 30 shillings plus postage. If interested, write, John Ambrose, 65 Springfield Rd., Portavogie, Newtownards, Co. Down, Northern Ireland.

CROSSES AND CROWNS

—G. G. Johnston

Whosoever doth not bear his cross, and come after Me, cannot be my disciple (Luke 14:27).

Most of us are to some extent familiar with the scene of Calvary. Thank God, it is not necessary to travel to Jerusalem to witness that. It is vividly set before us in the Scriptures, which the Holy Spirit of God is given to enable us to appreciate.

On the one side in Pilate's judgment hall stands the Son of God. Near to Him are two or three trembling followers. A soldier comes up, bearing something strange. Someone had produced a thornbearing Palestinian vine with long, poisonous thorns. The soldiers, chuckling with cruel intent, has entwined it in the shape of a crown. It is placed upon the Saviour's head. No doubt the soldiers were careful enough not to permit the thorns to pierce their hands. They knew what pain would result. But, they fully intended to make the Lord suffer. Grasping a heavy palm staff, one of them smites upon the crown of thorns. The thorns are driven deep into the scalp of Christ. Blindfolding Him, they strike Him in the face with their clenched fists, mockingly requesting that He prophesy who it was that had struck him.

Some drew near and spat in His blessed face. Others plucked the hairs in tufts from His cheeks. That lovely face is "marred more than any man's" ever was, is covered with bruises, and blood and spital. He utters never a word. Herod's men remove His own simple garments and put upon Him a purple robe, possibly a cast off of the king. One thrusts a long palm staff into His hand, as if to represent a sceptre. In mockery, they kneel before Him, greatly amused that a man of such humble mien should claim to be a king.

But, the mob is not yet satisfied. They demand His crucifixion. At length, He is condemned. They replace His own garments and lead Him out through the courtyard, along with two vile criminals. Each is ordered to bear his cross. One of these is lifted and placed upon the Saviour. The weird procession starts out and up the nearby hill called Calvary. The victims are laid out, each upon his cross, and they are spiked hands and feet, while the crowd stands aghast. The crosses are raised and each drops into its socket in the rock. The Christ is in the centre.

But, what is this I see? Down through the ages, another procession is following the same path! Each of these has passed through the judgment hall. Each has been rejected and cast out as not fit to live. Each has turned his back on the multitude. Why? To be a follower, a disciple, of the Christ. There are old and young men and women, and

even small children. Each is wearing "a crown of thorns", with bruises and other evidence of abuse from the multitude.

They might have avoided all this and have been highly esteemed, had they not declared themselves followers of the Nazarene. Now they too, are condemned. For each, the multitude still has more than a cross. With a smile amid tears it is taken up that they too may go out to die. Who are these? They are the disciples of the Christ.

Some of them have left their beloved parents behind in the multitude: with some it has been their children, or their dearest friends. Some in the crowd would fain follow the Saviour, for had He not been kind to them! But, they lacked the courage to follow Him. It meant so much! There would be the jeering and the opposition of the crowd. The cross would be hard to bear. How could they ever endure to be crucified? They cannot, dare not, be His disciples — His followers.

Is it not a fact that many Christians are not really disciples? Have you, have I, taken a definite stand with the rejected Christ? We cannot have a place in the crowd and with Him at the same time. Have we voluntarily stepped out from the multitude, and taken up one of the crosses they have prepared for all who will dare to follow Him? Are we trudging up the hill behind Him, counted as the world's outcasts? Can we say, with the apostle, "I am crucified with Christ"? (Galatians 2:20).

TORONTO, ONT. — On April 2nd, my beloved wife, Helena M. Joyce, went home to be with the Lord from the Largo Hospital in Florida. She was born and born again in Annalong, Northern Ireland. Shortly after she was gathered to the Name of the Lord in the Broadview Ave. Assembly, Toronto, and later in Brock Avenue. For over fifty years she maintained a consistent testimony for the Lord. In 1925, we were married and, in every sense of the Word proved herself to be a true helpmeet in the work of the Lord. We made our home in Grand Bend, Ont., for a while in Owen Sound, and for many years in Toronto in Highfield Road from its beginning and then in Eglinton Ave. from its commencement as an Assembly. Though afflicted with heart trouble for 20 years she cheerfully encouraged us to carry on the Lord's work during at times long absences from home. Our four children are all saved and in fellowship, largely through her godly testimony, two of whom she pointed to Christ. Indeed at the funeral home, the writer counted five whom she had led to the Saviour. At the large funeral, Arnold Gratton paid a tender tribute to her faithfulness and Albert Ramsay faithfully preached the Gospel and gave words of comfort. Wm. Warke read and spoke briefly at the grave.

"The memory of the just is blessed."

May I add that the kindness and fellowship of the Lord's people has been overwhelming and on behalf of the family we wish to express our warmest thanks to all.

—A. W. JOYCE

CHRIST IN THE PSALMS

—H. S. Paisley

The Lord Jesus is the grand subject of the Psalms. In the upper room He Himself said "It is written in the Psalms concerning Me". In the Types, Christ is Foreshadowed, in the Gospels, He is manifested, in the Acts, He is Preached, but in the Psalms we have the **Feelings** of His Soul. In many of the Messianic Psalms there are unfoldings as in no other part of the Scriptures of the inner experiences and thoughts of the Lord when enduring the sufferings of His life and the sorrows of the Tree. How precious this aspect of meditation should be to us who love His Name. The inspired title of the book is in the original "The Book of the Praises". Surely our whole heart should go out in praise as we contemplate the glorious Person of the Son of God. The lack of true overflow so evident in many of the worship meetings of the saints, could be remedied by a careful and reverent reading of the Psalms, which particularly point alone to Him. How sad to sing of ourselves and our blessings when in the presence of the Blessor Himself. "We are the circumcision who worship by the Spirit of God and glory in Christ Jesus" (Phil. 3 v 3. R.V.). In one grand panoramic display we behold the Lord of life and glory in the Psalms. His lowly pathway, His faithful service, His shameful rejection His untold sufferings, His Atoning death, His glorious exaltation, His coming Kingdom, all pass before our wondering eyes, and cause our spikenard to send forth the sweet smelling odour of our praise.

Psalm 16 — The Psalm of the Meal (R.V.) Offering.

In five psalms we have reference without doubt to the five great offerings. Psalm 40, presents the Burnt Offering, ascending up wholly as a sweet smelling savour to God. Psalm 85, presents the Peace Offering where "Righteousness and Peace have kissed each other." Psalm 22, presents the Sin Offering with its opening cry, "My God, My God, Why hast thou forsaken me?" Psalm 69 is the psalm of the Trespass Offering, there we read "I restored that which I took not away". This no doubt refers to the "adding of the fifth part." By His death, God has received more than if the First Man had remained in innocency, and the saint has been also lifted higher in glory than Adam ever knew. In this delightful Psalm 16, the lowly pathway of absolute dependence upon the Father and His spotless, even balanced ministry is set forth, answering to the Meal Offering. Here we can take a handful of the fine flour of His impeccable ways and observe the oil and enjoy the sweet odours of all the frankincense, also the savouring of the salt. The oil is always the type of the Holy Spirit. He was fully seen in the Lord Jesus. He was conceived by the Spirit, annointed by the Spirit, led by the Spirit, offered His Sacrifice by the Spirit and was declared to be the Son of God in power according to the Spirit

of holiness by the Resurrection (Rom. 1:4). God found infinite pleasure in this path of His own Beloved Son. The odour of the frankincense was all for God upon the altar. The priestly family may eat the baked cake and taste the flour, the oil and the salt of the covenant, but only God can fully appreciate the fragrance of that perfect life below. It is the dignity of the Person that gives value to the Work. May we muse more upon His holy Manhood as revealed in the Psalms and in the Gospels, and thus place more value upon the nature of His Death.

We are not left to our own judgment to decide whether Psalm 16 refers to Christ. In Acts 2:25, we are clearly told that David "Speaketh concerning Him". Every verse in this short psalm is very precious, presenting the dependence and devotion of the only Man who fully pleased the Father. Recently in the U.S.A., I had a happy visit with two blind sisters who are in the assembly fellowship. Both of them have committed to memory many psalms which they repeated without a mistake. I suggested this psalm and both of them began to repeat it and as they did so I could see their faces light up with joy as they realized that every whit of it uttereth His Glory. They could see a Man in adverse circumstances able to say "The lines have fallen to me in pleasant places." How cheering to all who are in trying conditions and the suffering saints are many. There are at least seven presentations of the Lord in this psalm.

1. His Dependence. v. 1

When He became a babe, a boy, a child, a man, He was perfect in that place. Absolute dependence upon God ever marked Him. "Preserve me, O God: for in Thee do I put my trust," is a prayer we all need to offer every day. We have an evil nature and are prone to fall, so it is seemly for us to be in utter dependence upon God. But in the nature of the Lord Jesus there was no evil at any time and it was impossible for Him to sin or wander, yet He was always seen in dependence upon His God. When we see Him leave His bed and go very early in the morning away to the mountain side, or continue all night in prayer to God, what a rebuke to our self-sufficiency, who spend so little time alone with God. One of the marks of our times is the little we know of God in power amongst us, and one reason is, we are not as dependent upon Him as the earlier brethren were. May we remember we are no match for the threefold enemy and without Him we are sure to fail. Well might we sing: "Keep us Lord, O keep us cleaving to Thyself and still believing".

2. His Associations. v. 3.

"As for the saints that are in the earth, they are the excellent in whom is all my delight." Every single child of God is a saint, not by any virtue of life or conduct but by the link of faith in Christ. These saints are in the earth and can be found in every place where

the Gospel has reached. They are in the reckoning of the Lord Jesus, the Excellent in whom is all His delight. We saw from Psalm 1 that He delighted in the **Law** of the Lord, in Psalm 40, in doing the **Will of God** and now His delight in all the **saints** of the earth. May we follow His steps and delight in the Scriptures, the Mind of God, and all His People. It has often been quoted but is fitting with this verse.

“That thou should have delight in us
And be the God thou art,
Is darkness to my intellect
But sunshine to my heart”.

(More to follow on this psalm as the Lord may help)

DOMINION

—John Stubbs

Psalm 8:4-6. Hebrews 2:5-10.

Psalm 8, brings before us the subject of dominion and makes clear that one of the purposes for which man was created was that he might have dominion over the works of His hands. This Psalm is given a beautiful application in Hebrews 2, one of the greatest passages on the subject of dominion. The Spirit's comment on the Psalm is, “For in that He put all in subjection under him He left nothing that is not put under him.” That is to say, the dominion was a universal one that involved everything. It was full in every way. But the observation continues, “But we see not all things put in subjection to him.” Man forfeited through sin the glorious position given to him by God. We may notice that the passage teaches us: (1) That dominion was not committed to the angels, v. 5. (2) That it was originally entrusted to man, vs. 6-8a, (3) That man lost it through the fall, v. 8b. (4) That it is now finally recovered in Christ as Man, v. 9.

It is to be noted that the name “Jesus” is used for the first time in the epistle. The name draws attention as we should well know to the manhood of Christ. It is thus fitting that it is so used here in a context that relates to man and what he has lost through sin. The Lord Jesus as Man has restored to God all that Adam ever lost and more. God has recovered in Christ as Man the dominion originally given to man. The Lord Jesus is the only One who can perfectly say, “I restored that which I took not away”, (Ps. 69:4). The passage reveals that God's original purpose has not been frustrated nor defeated. Though man has fallen yet man shall yet have dominion, but it awaits fulfilment in the second Man. Regarding this subject of dominion it is interesting to see it through different phases and under various aspects. Thus we shall group the subject of dominion under different appropriate headings as follows:

1. MAN IN INNOCENCY

Gen. 1:26-28. The great divine purpose for man originally in creation was that he should have authority over God's creation. He was to be God's king in creation. Man was to hold as God's representative in the world, the sceptre of dominion. The dominion committed into the hands of man prior to the fall was to be over the fish of the sea, the fowl of the air and the beast of the field. What a wonderful scene this must have been, but alas it was so soon to be marred, spoiled and lost through man's disobedience.

2. MAN IN SIN AFTER THE FALL

In Numbers 21, Israel, because of their sin, were bitten by the serpents. In Exodus 13:13 man is put on a level with an ass so far as the redemption of each was concerned. "Every firstling of an ass thou shalt redeem with a lamb. . . and all the firstborn of man," etc. David said, owning his guilt, "I was as a beast before Thee," Ps. 73:22. Nebuchadnezzar was punished by God because of his pride, "And he did eat grass as OXEN and his body was wet with the dew of heaven, till his hairs were grown like EAGLES feathers and his mails like BIRDS claws," Daniel 4:33. In Numbers 22:23-28 the ass saw more than the hireling prophet Balaam. God had to use the beast to rebuke him. As Peter says in his second epistle. "The dumb ass speaking with man's voice forbad the madness of the prophet," ch. 2:16. God had to prepare a great fish to swallow up Jonah and in the belly of the fish Jonah remained three days and three nights. A lion too, killed the man of God because of his disobedience in I Kings 13. Compare II Kings 17:25-26. In Isaiah I, God contrasts the brute creation with the rebellious nation of Israel and says, "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, My people doth not consider," (v. 3). Thus the above scriptures are sufficient to remind us how far away man has gone from God's original intention and how deep he has plunged into the mire of sin, so much so that God can compare man in his wretchedness with the brute creation, and contrast man with the animal world in so far as his depravity is concerned. We even see that God betimes had to employ the brute creation to bring about his purposes for man. In our Lord's own time upon earth we find that the animal creation knew Him and the elements knew Him, but man His own creature, knew Him not. What ignorance!

3. MAN IN FAITH WITH GOD

At certain times, when it pleased God, He was able to accomplish the miraculous over the animal kingdom which was affected by the fall. He did so for His own glory and to accomplish His purposes through His servants. God could strengthen Samson who killed a young lion in the process of his journey to Timnath (Judges 14:5-6). God in Elijah's day could make the ravens, the unclean birds, minister to the needs of Elijah the prophet. He could revert temporarily the

natural bent of those birds. What grand words are these, "I have commanded the ravens" (I Kings 17:4). That made all the difference. Daniel in the den of lions was miraculously preserved. The ferocity of the lions was stayed. God shut the Lions' mouths. The Spirit of God tells us that when Daniel came out of the den of lions, "No manner of hurt was found upon him" (Daniel 6:23). This wonderful incident in Daniel's life is doubtless referred to in the very passage in the New Testament which presents the worthies of faith, what they said and did in faith. Thus in Heb. 11:33 we have the words, "Shut the mouths of lions." Elisha, in 2 Kings 2, on being mocked by the children (or young boys) curses them and God Himself vindicates him and sends two she bears out of the wood which did their awful work. (vs. 23-24). Again Benaiah finds mention in the last words of David because of his mighty deed. He was placed amongst David's three mighty men. He slew a lion in the midst of a pit in the time of snow (2 Samuel 23:20).

4. MAN IN PERFECTION

The Lord Jesus as Man manifested His perfections as God's destined Man for dominion. In His earthly sojourn on earth He showed His greatness and fitness for the millennial earth's sceptre. He was with the wild beasts in the wilderness," (Mk. 1:13). Only Mark tells us this. He thus had dominion over THE BEASTS. Similarly He could sit upon a colt upon which never man had sat and control it. He had dominion over THE FOWL OF THE AIR, for He knew precisely when the cock would crow and told Peter it would do so when he had denied Him thrice, (Matt. 26:74-75). He had dominion over THE FISH OF THE SEA, for on one occasion he could bid Peter to take a coin out of a fish's mouth in order to pay taxes, (Matt. 17:27). He knew exactly where the fishes were, even though the disciples had caught nothing that night (John 21:6). No trace of Adam's fall can be found on Him or in Him.

5. MAN IN RESTORATION

One of the characteristics of the millennial earth is that there will be a great change in the animal world. In Isaiah 11:6-9, for instance, we have a scene of millennial conditions; the wolf, the leopard, the young lion — a little child shall lead them. The sucking child shall play on the hole of an asp. The weaned child shall put his hand upon the cockatrice's den. This is probably the adder (See Jer. 8:17, Newb. margin). All this will be possible because of the presence of the authority of the Lord Jesus Christ. "They shall not hurt in all my holy mountain."

Thus we have taken a panoramic view of the great truth of dominion and have seen it in various vicissitudes and under different circumstances: dominion originally in Adam; dominion forfeited in fallen man; dominion temporarily in God's men; dominion anticipatively in Christ on earth; dominion finally in the millennial period.

SEVENFOLD CHARACTER OF THE TRUE SHEPHERD

—J. Ronald

(Malachi 2:5, 6, 7)

This book, Heaven's last message of the Old Testament, contains searching thrusts to a people whose heart was sadly estranged from its God. Yet it is not without encouragement and instruction that is worthy of note.

The opening words, "I have loved thee", are addressed to **all** Israel and seem interwoven with sorrow and compassion, but are met with doubt and rebuff from an erring people. He then turns to the leaders and in chapter 2:1 says, "O ye priests, this commandment is for you", introducing us to a class of people with greater privilege and therefore greater responsibility and reminding us of the words of Hosea 4:9, "Like people, like priest". Levi, who once to his shame had taken the sword in revenge for a sister's dishonour, is later for God's honour, engaged with the sword to His glory. He thus becomes a chosen and consecrated people who win a covenant of life and peace (Malachi 2:5). How solemn to think of the sons of Levi now turning aside, leading Israel with them. Yet, Heaven's standard for the priest remains unchanged. First we find:

HIS STATE OF MIND — "The fear wherewith he feared ME".

What telling words, revealing the heart condition! Oh to know more of this fear of God. This alone will restrain and yet demand of us, our all. His Word would then be sought, His work furthered, and His people loved. It is with pleasure that He records of some in chapter 3:16, "Then they that feared the Lord spake often one to another". What a contrast are the words of Romans 3:18, "no fear of God before their eyes". This is the root of all trouble. How different would be the gospel preaching, the Bible teaching, the work of the elder if more of the fear of God were known. The fear of the Lord is not a dread of Him but a holy, reverential fear, a fear lest I grieve Him. Such is the heart condition of the true shepherd.

HIS MESSAGE — Proclaiming truth.

The curse of Genesis 49:7, that Levi would be scattered among Israel, cannot be ignored. Yet it can be turned into a blessing, as we see in Levi's dwelling among Israel as a teaching priest (2 Chron. 15:3), with the law of truth in his mouth. What could better fill the mouth than the Word of the Lord and what greater power is there to constrain and restrain than His Word? As priests, we, too, would do well to have our mouths filled with truth, and well it is when our praise or worship, our preaching or daily conversation is filled with

His truth. The work of the Spirit is to guide into all truth (John 16:13). The "truth" takes in all the revealed will of God for our day and it is to be known and obeyed by the hearer. What weighty words will be heard and with what results, when truth is proclaimed from the lips of such a one. Among the five gifts of Ephesians 4:11, was that of the Teacher and his work was that of building up and edifying the Body. How important, then, it is to be well acquainted with the Word.

HIS PURPOSE — To avoid iniquity.

Can a fountain send forth . . . sweet water and bitter? (James 3:11). This can have but one answer: Impossible. So it is with the mouth of the Lord's priests. The words of Psalm 17:3 may well be taken to heart: "I am purposed that my mouth shall not transgress." For if it is so that "out of the abundance of the heart the mouth speaketh", then what a fountain is the mouth, and, if it can be kept, then the whole being is under control (James 3:2). What a need there is of a pure life, and especially among elders. It has been known for some, when seeking to help others, to be told to go home and straighten up their own house before trying to help others with their problems. Is it possible that so few shepherds are to be found among us today because of iniquity harboured in the life? May all elders measure themselves by Heaven's rule of I Timothy 3, and remember the words of Malachi 2:1, "O ye priests, this commandment is for you".

HIS HABIT — Walking with God.

Few, indeed, are recorded as having walked with God, but Enoch and Noah head the list of just such men. Abraham also was encouraged to do so in Genesis 17:1 and in chapter 24:40, he speaks of having done so. In chapter 48:15, Jacob tells of his fathers having walked before God, and this was in trying times. Happy is the one who chooses the companionship of the Lord, for, if one is known by the company he keeps, then by our company we are telling what we are. Levi walked with God in peace and uprightness, reminding us of the words of Psalm 140:13, "The upright shall dwell in Thy presence."

HIS WORK — Turning men to righteousness.

Israel's wilderness experience, and the following sad events in the land, told only too well the need for men who could turn others into His way. "Warn the unruly, comfort the feeble minded, support the weak, be patient toward all men" (I Thess. 5:14). This is only one of the many passages telling of the shepherd's work for today. What an occupation! What a preventative from many a present day evil would be this happy work of turning men to righteousness. Sinners are perishing; saints are falling. One of the last exhortations of the little book of Jude is most fitting for our day: "Pulling them out of the fire, hating even the garments spotted by the flesh".

HIS DUTY — Teaching the law of his God.

The law of God was to be kept before Israel always. It was to be written on doorposts, on gates, and most important of all, in their hearts. It was to be talked of when they sat, when they walked, and to be listened to when they assembled at His appointed place. I Chronicles 12:32, tells of the men of Issachar having "understanding of the times, to know what Israel ought to do." We do not read of them teaching others, but we could readily think of them imparting their knowledge in a time of need. The opposite is seen in the time of Asa (2 Chron. 15:3), when Israel was without a teaching priest, and without law. Things went well with Israel when they continued in the law but when they forsook it, the solemn fact was that they had forsaken their God.

2 Timothy 3:6, gives us four progressive steps accomplished by the Word of God: Doctrine, Reproof, Correction, and Instruction. C. H. MacIntosh well described them as: a) God's thought of what is right, b) God's showing man that he is not right, c) God's putting man right, and d) God teaching man to go on right. The result will be a completely furnished man. Oh for more of such men.

COMMISSION — Acting as God's Messenger.

What a high and holy calling is ours as God's messengers. Malachi was this, as his name, Messenger of Jah, would indicate. In John 15:27, our Lord tells His own before leaving them of the work of the Holy Spirit: "He shall testify of Me". Then He adds, "Ye also shall bear witness". From the beginning, God has had His witnesses on earth and will have until the end. The duty of the witness is to tell the truth, the whole truth, and nothing but the truth. How in keeping is this with what we have been considering! And, even if the church has failed, it is our duty to bear the message to saint and sinner. If we fail, God's work will not suffer because He will raise up others to do it, but what loss will be ours in that soon coming day. May we then be true messengers of the One whose Name we bear.

"That through death He might bring to nought him that had the power of death, that is, the devil" (Hebrews 2:14, Revised Version).

When Satan touched Jesus on the cross, the very death he inflicted was his own perfect and accomplished ruin. So, in every trouble which he brings on any of us, he finds, or is to find, sooner or later, that he has met the mighty God, and not the feeble saint.

(J. G. Bellett)

WHY DO YOU MEET SEPARATELY

—John Ritchie

An Address given in Glasgow. By the late John Ritchie

Part II.

In the beginning "all that believed were together" (Acts II:45). There were no rival churches then, no separate denominations having different names, each having a policy and a constitution of its own. The apostles never countenanced the spirit of division, but warned against and forbade it (I Cor. I:10-14; Rom. 15:17). But as time went on, the church stooped down to embrace the world, and the world ceased to persecute and began to caress the church, and presently they became united. The world overran the church; the church became merged in the world, and thus they are at the present hour.

Where is the Church? In the world. Where is the world? In the church. Take the National Church — the Church of England (or the Church of Scotland), established and endowed as the State Church of the Nation. The King appoints its bishops, and its ministers are supported from the national revenue. Who are its members? Parishioners, without question of their spiritual condition! Can that be the church as described in Scripture? Certainly not. Consequently it has no claim upon my adhesion. More; if I am to obey the Word which says — "Be not unequally yoked with unbelievers" but "Come out from among them and be ye separate" (2 Cor. 6: 14-18), I dare not become a member of such a church. If I am one already, I must cease to be. There may be true children of God there, but I cannot remain in a system where the world is knowingly admitted, and where its rulers have power to make the Word of God of none effect. The so-called "Free Churches" have each its Principal or President, as Rome has its Pope, and Episcopacy its Primate. They include in their membership the world; those who are known to be unregenerate, and confess themselves so.

Clerisy prevents those who are Christians from fulfilling the functions of their priesthood or ministry, one man monopolising in himself the whole. This is spiritual bondage, to which no believer taught in the Word will submit. The liberty and leading of the Spirit is denied; the supremacy and authority of the Word is rendered void by Confessions and traditions. You may appeal to Scripture, but the laws of "the Church" forbid it being heard, or able to operate. In nearly all of these churches some fundamental error is now taught or defended. The Inspiration of the Bible, the Divinity of the Lord, the Atonement, and the Punishment of the Wicked are denied. Without these there is no Gospel. To be "a member" of such Churches is to

be a "partaker" (3 John 9) of their deeds. A single share in a fraudulent Company makes you a partaker of its dishonesty.

It was the sense of this, that compelled the late Charles H. Spurgeon to separate from "The Baptist Union," because it harboured within its pale those who taught and fostered error. This is what every godly Christian guided by the Scriptures of Truth will do, when he learns therefrom that association with evil and fellowship with evildoers — albeit many good people may be mixed up amongst it — is forbidden by the Lord. It is not a question of separation from believers, but primarily from unscriptural systems and erroneous or traditional teachings, in short from the world, for most religious bodies as they exist to-day are nothing else. The same people who worship there on Sunday, are found the same week at the theatre and the race course. To recognise such as "brethren in Christ," and eat the Lord's Supper with them, is a sin and an outrage against the throne of God. No child of God who continues in such unholy alliance, can surely expect to have the companionship of his God, or the communion of the Holy Ghost.

But it may be asked, "Where shall we go? What shall we do?" The Word of the Lord supplies the answer — "Cease to do evil; learn to do well" (Isa. I, 16-17). One step at the time is God's way. Light arises as it is followed. Although the church in its original unity, purity, and beauty is gone, and will never be restored on earth, the principles of the Word according to which it was constituted remain. They have not been revoked, but abide for faith and obedience to follow. Wherever "two or three" of the scattered sheep of Christ are drawn together in simple obedience to His Word, gathered unto His Name (Matt. 18:20), owning His Lordship, seeking to obey His Word, to follow the leading of His Spirit, leaving room for the exercise of such gifts as He is pleased to give, and set for their edification (1st Cor. 12:18), there He is "in the midst." They may be few in number, without outward attraction, and by the world despised and disowned; yet there the Lord commands the blessing and gives the sense of His presence, as many of us here joyfully, yet humbly confess. There is nothing to boast of, plenty to grieve over, many things to learn, and much to humble in thus gathering, with the pain of being sundered from many whom personally we love in the Lord, whose lives adorn His doctrine, and whose devoted service puts many of us to shame. Yet we do most firmly believe, that our position in being thus in separation from the corruptions of the world's religion, and seeking to assemble in the Lord's Name alone, where we may welcome all His people who are sound in faith, godly in walk, and willing to own His Word as their only rule and standard, is where He would have His redeemed ones be. There they will, through grace, be able to give a

true, if feeble testimony to His Lordship and His Truth on the earth in these last days.

It is a path where faith will have its trials, and in which there will be much to endure, and it may be many to disappoint, but the Lord's ways are always trying to the flesh, and meant to be. Nothing but a sense of it being the call of God through His Word, will induce any to go forth in such a path, and nothing short of dependence upon a present living God, will sustain any in it. If you come out to earnest Christians, happy meetings, helpful ministry, or are attracted by any other object than Christ, you will be disappointed. But if, through grace, you hear the voice of the Good Shepherd of the flock, Who when He putteth forth His own sheep goeth before them (John 10:4), and go forth, "Unto Him without the camp" (Heb. 13:13), you will find others who have got there before you. With them your lot will be cast, some to be your helpers, others testing your forbearance, and all needing your love, your sympathy, and your prayers. They will be failing men and women like yourself, with whom God has much to bear, but "in the midst" as the One unto Whom you gather, the centre, and the source of all blessing, is the Lord Jesus Christ, who alone is worthy, to whom be glory in the Church, now, and evermore. Amen.

SCRIPTURAL HYMNS

—*Hector Alves*

O'er the gloomy hills of darkness,
Cheered by no celestial ray,
Son of Righteousness arising,
Bring the bright and glorious day
Send the gospel
To the earth's remotest bound.

William Williams, called "The Watts of Wales", is best known by his excellent and scriptural hymn, "Guide us, O Thou great Jehovah." We have already made our readers better acquainted with this good man in our "Notes on Scriptural Hymns" in the January, 1952 edition of the magazine.

The author of the above missionary hymn was born in Wales in 1717. That was long before the beginning of foreign missionary enterprise; yet how forcible the words, "Send the gospel to the earth's remotest bounds. William Williams was what might be called "a home missionary," for nearly fifty years, it is said, he travelled an average of 3,000 miles a year, preaching the gospel wherever there was op-

portunity. Those were the days when there were no railroads, and very few stage coaches.

Of his conversion his biographer writes — "His convictions of sin were deep and alarming; but his subsequent joy was proportionately high." He had commenced studying medicine after securing a good education, but after hearing the gospel from the lips of Howell Harris, standing on a tombstone in a churchyard, he was led to Christ, and gave up his studies with a view to preaching the gospel. Two years after his conversion he was made a deacon in the "Church of England", but was excommunicated for refusing to make the sign of the cross at his baptism, and for too zealously preaching the gospel in places not assigned to him by the church. George Whitfield and Lady Huntingdon both encouraged him to become an itinerant preacher, and he took their advice, but was refused "church orders," to do so.

Verses 2 and 3 of this missionary hymn might well stir up others to go forth "O'er the gloomy hills of darkness. . . to the earth's remotest bound."

"Kingdoms wide that sit in darkness;
Grant them, Lord, the glorious light;
And from eastern coast to western,
May the morning chase the night;
And redemption,
Freely purchased, win the day.

Fly abroad, thou mighty gospel;
Win and conquer, never cease;
May thy lasting wide dominions
Multiply and still increase;
Sway thy scepter,
Saviour: all the world around.

There were two men who had the same name, and came from the same tribe in Israel. At the end of his life, one confessed, "I have played the fool, and have erred exceedingly." The other said, "I have fought a good fight: I have finished my course, I have kept the faith." Which will it be for you?

* * *

"Jesus Himself drew near, and went with them" (Luke 24:15). Jesus Himself! Nothing less is offered to us. If we want Him, we can have Him. All that He is, and all that He has, may be ours. Our Christianity, to be all that it ought to be and may be, must be just this — Himself.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: In Exodus 33:7 we read, "And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation." Then we read in Exodus 40:33, "And he reared up the court round about the tabernacle . . . So Moses finished the work." I am puzzled: can you give light on these two scriptures?

Answer: In these two scriptures, two different tabernacles are spoken of. Concerning the former, called the "Tabernacle of the congregation," little is known. The latter is called "The Tabernacle in the Wilderness," and much is recorded concerning it. (See Exodus chapters 25, 26, 27, 36, 38 etc.) The former seems to have been a tent Moses used as a headquarters, in which he carried out his judicial duties. It was evidently a small structure because Moses moved it from one location to another. In the above mentioned incident he "pitched it without the camp." The Tabernacle in the Wilderness as pitched in the very center of the camp. Another thing, we read that "Joshua the son of Nun departed not out of the tabernacle." Having no priestly duties, he could not have done this in the Tabernacle in the Wilderness. Moreover, the Tabernacle in the Wilderness had not been constructed at the time spoken of in Exodus 33:7.

Question: I have heard it said that each local assembly is "independent of the other." How could this be, when assemblies are said to be in fellowship with one another?

Answer: There is no contradiction in this matter. Each New Testament church was autonomous; that is, these churches were not subject to the jurisdiction of any earthly head, or presbytery, or council; there was no earthly headquarters, or board of directors. In that sense each local church or assembly was independent of the other, having its own oversight and rule. Yet there was a close link of fellowship between those assemblies. We read in I Thess. 2:14, "For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus." Each new church, upon coming into existence, was in full fellowship with each already existing assembly. The churches in Judaea were founded upon "the apostles' doctrine", which formed the fellowship between all assemblies. It is departure from "the apostles doctrine, adding to it, or taking away from it, that breaks such a fellowship.

Question: Where was our Lord between the time He appeared to Mary Magdalene at the open sepulchre, and His appearing to the

disciples on the evening of the same day? (John 20:17-20). Did He ascend into heaven to sprinkle the mercy seat with His own blood?

Answer: Scripture nowhere tells us that our Lord entered heaven WITH His own blood, much less that He sprinkled the mercy seat with it. What we do read is that "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). The word "by" is more correctly translated "through," or, in other words, on the ground of His own blood. Our Lord took no blood into heaven. We are not expressly told where our Lord was after His conversation with Mary at the open sepulchre and His appearing to the eleven that evening. He said to Mary, "I ascend unto my Father." etc. Some think the words "I ascend" are future, and refer to the time of our Lord's ascension up to heaven, forty days later. It is the opinion of the writer that the Lord at that time (the day of His resurrection) **did** ascend into heaven and presented Himself before His Father as the firstfruits of resurrection, and so He fully typified the waving of the sheaf of firstfruits before Jehovah, as recorded in Leviticus 23:10, 11. Since there is a difference of opinion regarding this matter, we do not press the point; commentators and teachers differ in their views; therefore we make allowance for the mind of others on this matter.

Question: Are there any scriptures which state definitely that Mary the mother of Jesus had any other children besides her first-born Son"? (Luke 2:7). Some tell us that the Lord Jesus had no brothers or sisters. Please enlighten on this.

Answer: There are a number of scriptures where our Lord's brethren are mentioned. Concerning His sisters little is said, and their names are not given. The following portions are clear and plain, and they require little comment. "While He yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him (Matt. 12:46). "Is not this the carpenter's son? is not His mother called Mary? and His brethren, James and Joses, and Simon, and Judas? And His sisters, are they not all with us? (Matt. 13:55, 56). In Mark 6:3 we have a parallel portion. In John 2:12 we read, "After this He went down to Capernaum, He, and His mother, and His brethren." etc. John 7:5 tells us, "For neither did His brethren believe in Him;" but after His resurrection His brethren are spoken of as being with His disciples, and it is apparent they were numbered with the believers, (See Acts 1:14). In Galatians 1:19, we read of "James the Lord's brother." It is quite evident that he became an outstanding disciple; it was he who was prominent among the apostles and elders at the council in Jerusalem" (See Acts 15:13-21). It is believed, and on good authority, that it was this James, the Lord's brother, who wrote

the Epistle which bears his name, and is also the James mentioned in Jude 1.

We are well aware that there are those who deny that Mary had other children besides our Lord, and base their conviction on the fact that the Greek word "adelphoi" has the meaning of "kinsman", and so could mean cousins, etc. However, a glance at any concordance, or Greek dictionary will show that "adelphio" is translated "brethren" where it is in connection with sisters and mother. The words of Psalm 69, which undoubtedly refer to our Lord Jesus Christ seem to me to be conclusive; "I am become a stranger unto my brethren, and an alien unto my mother's children" (Verse 8).

(continued from Inside Front Cover)

TYLERTOWN, MISS. — S. Hamilton preached the Word here for three weeks then in Jackson in house meetings also Baton Rouge, Wanesboro and latterly Omaha and the Lord gave some blessing though our brother is not well.

CEDAR FALLS, IA. — J. Gray and E. McCullough had good interest at Cedar Falls, a number professing to be saved. The monthly meeting at Waterloo, Ia. was very large with seven of the Lord's servants taking part in the ministry and gospel meeting.

GARNAVELLO, IA. — Brethren O. L. McLeod and Jim Smith have had several weeks gospel meetings here. Some of the young people have professed and some others are concerned. P. Elliott and R. Orr are at Bulter Centre. L. DeBuhr is at West Union.

WATERBURY, CONN. — C. Patrizio visited the Italian meeting here when two sisters were baptized. There was quite a large crowd with F. Tornaquindice sharing in the ministry and gospel with English and Italian. Later Bro. Patrizio went to Hatboro, Pa., and saw blessing in salvation while visiting in a home. He also visited E. Aurora on his way to Toronto where he hopes to visit a large number of Italian homes with the Gospel.

EAST BOSTON, MASS. — D. Howard and S. Simms started in the gospel here on March 17.

BATTLE CREEK, MICH. — A new assembly has been formed in fellowship in Battle Creek. Children's and gospel meetings have been carried on for over four years with blessing. Corr. Paul W. Mason, Route 8, Box 1062, Battle Creek, Mich.

DETROIT, MICH. — Harold Paisley is encouraged in the Stark Road Hall with good interest and blessing in the salvation of souls.

MIDLAND PARK, N.J. — The Gospel meetings by A. Ramsay and D. Howard were a real help and blessing to the assembly and precious souls were saved.

N. IRELAND — A good number professed to be saved at recent meetings held by J. Thompson and J. Turkington. Eight were baptized last Lord's day.

MALAYSIA — John Stubbs writes, "We seek to keep at the good work

of the Lord in this land. With two assemblies here (Chinese and English speaking) we have meetings most nights of the week and so are kept quite busy helping in both the preaching of the gospel and the ministry of the Word. I was at an English speaking school the other day preaching the good news. From time to time we have the privilege of getting into schools with the gospel and quite a number of senior students have been contacted this way. In fact now a few in assembly fellowship here were first faced with God's way of salvation in their own school. So it has proved a fruitful field in the past. We are still exercised about the needs of other places in this land."

VENEZUELA — Our Treasurer, Jack Joyce, writes of his recent visit here. "We were greatly impressed with the work of the Lord in this field, visiting at least 15 or 20 of the 65 halls built here. These halls, as well as the large new home for the aged are all clear of debt, as this is the policy down here. The Lord's servants work long and hard both physically and in the gospel as well as feeding and shepherding the saints. It was wonderful to see the aged saints in the home, off in a quiet corner, knees on the hard cement having their private prayer or a brother blind and crippled, sitting quietly and endlessly quoting passages of scripture and repeating hymns. Please remember and pray for this good work."

Pray especially for John Kember who is very ill and suffering much pain. Also pray for A. T. Stewart, Hector Alves and G. G. Johnston.

CONFERENCES

MIDLAND, ONT. — The saints of the Midland and Waubaushe Assembly purpose, D.V., to hold their annual joint Conference in the Midland Y.M.C.A. commencing with a prayer meeting May 18th, and continuing on the 19th and 20th. Breaking of Bread at 10.00 a.m. Servants of the Lord walking in the old paths are welcome to minister the Word. Corr. J. M. Crawford, 311 Midland Avenue, Midland, Ontario.

VICTORIA ROAD, ONT. — The assembly here will hold their 81st annual conference, D.V., in the Long Point Gospel Hall, June 15 and 16 commencing with a prayer meeting June 14 at 8.00 p.m. The Lord's servants walking in the "old paths" and teaching the same are welcome to minister the Word. Corr. Arthur J. Stone, R.R. 2, Kirkfield, Ontario.

EDEN GROVE, ONT. — The Annual Conference will be held, D.V., Lord's Day June 2nd with Breaking of Bread at 10.30 a.m. with usual order of meetings following. Prayer meeting June 1st at 7.30 p.m. Servants of the Lord walking in the Old Paths welcome to minister. Corr. S. R. Purdy, Cargill, Ont.

NEWMARKET, ONT. — The Conference mentioned in the April issue should have been headed Newmarket rather than Queensville.

CRAPAUD, P.E.I. — The five Island assemblies will hold their annual Conference in the will of the Lord, beginning with a Prayer meeting, May 17th. First meeting for Ministry, May 18th at 3.00 p.m. and Gospel at 7.45. Usual order of meetings on Lord's day and Monday, Breaking of Bread, 10.00 a.m. All meetings except Prayer and Gospel on Monday to be held in the Englewood High School. No circulars will be sent. Corr. D. G. Ramsay, North River.

GARNAVILLO, IA. — The annual conference will be held, D.V., on June 1st and 2nd with a prayer meeting on May 31st. All meetings, except prayer meeting on Friday, will be held in the Gymnasium, as usual. Corr. Robert Brandt, Garnavillo, Ia.

SARNIA, ONT. — The assembly at College and Davis Street purpose, D.V., to hold their conference on June 8th and 9th at Central Collegiate on East St. Prayer meeting June 7th at the Gospel Hall. Servants of the Lord walking in the old paths welcome to minister. Corr. Robert W. Kember, 1742 London Road, Sarnia, Ont.

FROSTBURG, MD. — We purpose having our conference May 18th and

19th with prayer meeting on Friday, May 17th at 7.30 p.m. and continuing on Saturday at 2.00 p.m. for Ministry. The servants of the Lord "walking in the old paths" welcome to minister the Word. Corr. Wm. Krienem, 80 Walnut Street, Frostburg, Md. 21532.

BYFIELD, MASS. — We purpose in the will of the Lord to hold our 89th annual conference June 1st and 2nd with prayer meeting May 31 at 7.30 p.m. The Lord's servants walking in the old paths are welcome.

TORRINGTON, CONN. — The annual conference will be held, D.V., May 11 and 12, with a prayer meeting Friday, May 10th at 8.00 p.m. at the Gospel Hall 410 Migeon Avenue. Conference meetings at the Elks Home at 70 Litchfield Street with the usual order of meetings. Corr. V. Illuminate, 72 Revere Street, Torrington, Conn. 06790.

AUGUSTA, MAINE — We purpose, D.V., to hold the annual conference June 22nd and 23rd in the Gospel Hall, Old Belgrade Road. Corr. Fred A. Thompson, R. 4, Augusta, Maine. Phone 547-3587.

WITH CHRIST

CALGARY, ALTA. — Our dear brother, John Horn, who was in fellowship with us for the last eleven years, after a lengthy illness, departed to be with Christ on March 30 at the age of 74.

SARNIA, ONT. — On March 4th, our brother Mr. Wm. Davidson at the age of 69 went home to be with the Lord, after a period of illness. He rejoiced in telling how he was saved in 1940 at gospel meetings held by brethren A. Joyce and T. Wilkie at Grand Bend. Pray for his wife and many unsaved relatives.

BOLTON, ONT. — Our dear sister, Miss Mabel Roadhouse went home to be with the Lord, March 25th in her 89th year. She was saved in her late teens and taught Sunday School for many years and then was gathered out to the Name of the Lord Jesus Christ first in Bolton and for the last seventeen years in fellowship in Kensington Ave. Assembly in Hamilton, Ont. A woman of a meek and kindly spirit. The funeral in Bolton was taken by John Adams who spoke faithfully to saint and sinner. Earl Murdock of Hamilton also shared in the service.

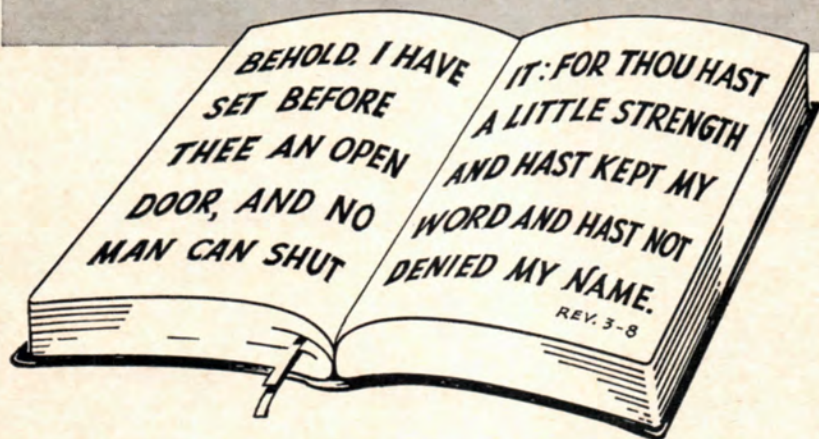
MONCTON, N.B. — In April we had a short announcement of the home-call of our dear sister Mrs. W. N. Brennan at the age of 97. Her husband, Bro. Brenann served the Lord faithfully for many years and was instrumental with others in the planting of the Truro Assembly. Our sister was born and born again in Quebec City. A large attendance heard the Word preached at the funeral services in Moncton by D. Howard and in Truro by J. McCracken.

LANCE AU LOUP, LABRADOR — Our dear brother, Ronald Earle went home to be with the Lord on Feb. 28th, aged 28. He was drowned in the community where he lived. He was saved January 28th, 1958, and received in fellowship the following year. He was a quiet brother and his good testimony was known by all. Remember in prayer his wife, father, four brothers and three sisters. Bert Joyce and George Campbell spoke to over five hundred at the funeral service.

JACKSON, MICH. — On March 20th, Mrs. J. H. Zaerman went home after a lingering illness at the age of seventy-five. She has been in happy fellowship with the assembly since 1933 and will be much missed. She was a diligent Sunday School teacher and over the years many of her class was saved and are now in assembly fellowship. With her husband, who survives her, she entertained many of the Lord's servants and was much given to hospitality. The funeral was large and was conducted by Lorne McBain.

PHILADELPHIA, PA. (Olney Assembly) — Our brother, Mr. David Coffey, aged 79, passed away on March 18, 1968, after a short illness of only two weeks duration. Mr. Coffey was saved in 1939 in Gospel meetings conducted by J. Pearson and J. McCullough. He came into fellowship shortly afterwards. Faithful to the Assembly he maintained a consistent testimony to the end. He will be greatly missed.

TRUTH AND TIDINGS



C O N T E N T S

PAUL'S VISIONS	A. W. Joyce	121
THE PROUD WEE URCHIN	G. G. Johnston	125
TIM GETS A CHANCE		126
CHRIST IN THE PSALMS	H. S. Paisley	129
SONSHIP	S. Maxwell	132
OBEDIENCE (Part 2)	O. L. MacLeod	135
SCRIPTURAL HYMNS	Hector Alves	137
QUESTIONS AND ANSWERS		138

JULY, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

CHANGE OF ADDRESS — Fred Krauss, 396 Kingsleigh Court, Milton, Ontario.

NORTH VANCOUVER, B.C. — Harold Paisley had two weeks of well attended and helpful ministry meetings here speaking from his large chart "The Levitical Offerings".

ABBOTSFORD, B.C. — The assembly here in conjunction with the Lynden and Langley assemblies are conducting two weeks of Bible readings in an unused Baptist church in the town of Clearbrook, in the "heart of the Mennonite communities." The readings are being led by Harold Paisley and the subjects are relative to local assembly truth.

VANCOUVER, B.C. — Tommy Thompson of Anchorage Alaska gave appreciated ministry in the local assemblies, the Fraser Valley, Seattle and Arlington, following the Forest Grove Conference.

PORT ALBERNI, B.C. — The brethren here write that the Assembly meeting in the Latham Road Gospel Hall desire to walk in the right ways of the Lord and Scriptural Paths. They welcome visits of the Lord's servants who teach and practise these things. Recently they were encouraged by the visit of two local brethren from Abbotsford who preached in the valley here and two professed to be saved. The Assembly have recently built a new Gospel Hall and they have seen four baptized and received into fellowship.

WESTBANK, B.C. — S. Maxwell had a week of well attended bible readings here and a week of ministry at Okanagan.

SAULT. STE. MARIE, ONT. — John Kember is not making progress since he had his last operation in Toronto and is gradually losing strength. Please pray for him and the family.

BLIND RIVER, ONT. — T. Kember continues in this neighbourhood, sowing the good seed of the Gospel.

OWEN SOUND, ONT. — Fred Holder had four weeks here on the Egypt to Caanan chart also a week at Eden Grove. He expects to go to Clinton for meetings. There were more than usual at the Eden Grove conference where the Lord gave help in ministry.

(continued on page 140)

PAUL'S VISIONS

—A. W. Joyce

The importance of scriptural visions is emphasized by Proverbs 29:18, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." God spoke many times to the prophets of the Old Testament by visions and at times in the New Testament as well. In the Old Testament, God's servants did not have the permanent indwelling of the Holy Spirit as we have now, see John 14:16. In the apostolic days, they did not have the complete New Testament revelation of the mind of God till the apostle John completed the last book of the Bible after all the other apostles had passed away. The Lord, therefore, often communicated His mind by a supernatural vision.

According to Strong's Concordance, the Greek word in the N.T. for vision is "horama", meaning "something gazed at". A vision, whether in the Old Testament or the New, was not an imaginary dream but a revelation from God of His mind. How much we need true visions from God to-day! How does the Lord give them now? He communicates His mind by the power of the Spirit through the written Word of God, read and meditated upon by the exercised Christian. In looking at the visions given to the apostle Paul, we may find that God has instruction and guidance for us also, if we will but take time to "gaze upon them". It is hardly necessary to say that any supposed vision that is not in keeping with the Word of God, could ever be a **vision from God**.

Paul's vision of Christ as Saviour and Lord for Salvation and Service. The first vision Paul had as Saul of Tarsus when, up to that time, he had been an enemy of Christ and a persecutor of His people, is recounted in Acts 26: 9-20. Before an august company composed of King Agrippa, Bernice, the Roman governor Festus, the chief captains and the principal men of the city of Caesarea, amid great pomp, Paul, bound with chains, told the story of his conversion to God on the road to Damascus. Referring to the revelation to him of Jesus as his Saviour and Lord and of Christ's purpose for him, that he might be a minister and a witness, Paul added: "Whereupon, O king Agrippa, **I was not disobedient to the heavenly vision**" etc. Not only did Paul have all his past sins forgiven, but his whole life was transformed by the vision of Jesus as his Saviour and Lord. Henceforth Paul's whole ambition was to serve and witness for His new Master, undeterred by threats imprisonment, stripes, scourging, shipwreck, hunger, thirst and finally, martyrdom.

One may say, "But Paul's conversion was an outstanding one, a veritable miracle". That is perfectly true, yet there are things in connection with this man's conversion which are true of every other real

conversion to God. The Lord humbled this proud Pharisee, revealed his sinfulness to him and then revealed Himself to Saul as the Saviour of sinners. What about the voice from heaven and the great light? To every real Christian, the light of the glorious Gospel of Christ shone into the soul and the voice of the Son of God reached him, see John 5:25 and 2 Cor. 4:6. Paul was an outstanding servant of the Lord, but every child of God has been saved to serve. "He gave to every man his work" We sing, "O joyous hour when God to me, a vision gave of Calvary." Surely at conversion's day the language of our hearts was, "Lord, what wilt thou have me to do?" We really desired to please Him. We found great joy in confessing Christ to others. We sought to obey His blessed Word. Perhaps with some of us that great vision has dimmed. The alluring lights of the world are shutting out the glory of that great light. Let us remember the solemn warning, "Where no vision is, the people perish". Shall we allow our testimony for God to perish as Lot and many other backsliders have done?

Paul's second vision, was a vision of guidance. He received this shortly after his conversion, Acts 9:12, when he was brought to Damascus and for three days was without sight. The Lord appeared to a disciple named Ananias in a vision directing him to go to the street called Straight to find Saul of Tarsus for Saul "hath seen in a vision a man called Ananias coming in." In Acts 22, we learn that Ananias said, "thou shalt be His witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized?" There was no hesitation on the part of the young convert, "He received sight forthwith, and arose and was baptized. . . and straightway he preached Christ. . . that He is the Son of God."

It may be that some who read these lines have received the first "vision" for Salvation and Service, but have failed to look to the Word and Spirit of God for **guidance** in the first steps of Christian obedience—baptism and the confession of Christ before men. Of these and other "commandments of the Lord", it is useless to say, "I do not see believer's baptism, fellowship in a scriptural Assembly or the necessity of observing the Lord's Supper," if one does not diligently search the Scriptures for guidance and allow the Spirit of God to give him a vision of the path of obedience "in the footsteps of the flock".

Paul's third vision in Acts 16:9, was a sight of perishing sinners. In a continent hitherto untouched by the Gospel, Paul, Silas, Timothy and Luke were at a standstill as the Spirit of God forbade them preaching the Word in Asia and "suffered them not" to go into Bithynia. "A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

Your new continent and mine may be a very small one, but the Lord would have all disciples of His to be soul-winners. Before opening a new continent Paul had witnessed for the Lord in his own city of Tarsus (Acts 9:30). The parents' sphere of service will begin in their own house-hold. The young Christian's service may begin in Sunday School work, tract work, in the open air, but the great point is to get a vision from the Lord of the value of the souls of perishing sinners. "Follow Me and I will make you fishers of men," said the Lord to the fishermen of Galilee. To the young preacher of the Gospel, the Lord would say, "Launch out into the deep". Do not be content with "building on another man's foundation" or continuing to fish in waters that already have been well fished out. There is a peculiar joy in winning souls in places where the plain simple Gospel of the grace of God is unknown, and especially when God gives the labourers to see a scriptural Assembly gathered to the Name of the Lord Jesus Christ.

Paul's fourth vision was an encouraging assurance of the Lord's Presence and Protection. The apostle did not find it an easy path, carrying the Gospel in Europe from place to place, however, the Lord did not leave him to fight the battle alone. A great work was done in Corinth, "Many of the Corinthians hearing believed, and were baptized. Then spake the Lord in the night by a vision. Be not afraid, but speak, and hold not thy peace: For **I am with thee**, (His presence) and no man shall set on thee to hurt thee, (His protection) . . . and he continued there." So, amid opposition and insurrection of the enemy, Paul laboured on. "He hath said, I will never leave thee, nor forsake thee."

Paul's most glorious vision was of the glory, grace and greatness of the Lord. This made Paul not only willing but even happy to suffer. "I will come to visions and revelations of the Lord" (2 Cor. 12:1). He describes his experience as a "man in Christ" when he was caught up to the third heaven or into paradise, fourteen years before writing the 2nd epistle to the Corinthians. It is generally believed to have happened on the occasion of his being stoned at Lystra, Acts 14:19, resulting in him being unable to say, "whether in the body . . . or whether out of the body", at that time. In verse 7 of 2 Cor. 12, Paul says, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn (or stake) in the flesh, the messenger of Satan to buffet me." Thrice he prayed for its removal, but instead of this the Lord said, "My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. **Therefore I take pleasure** in infirmities, in reproaches in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." We may learn many lessons from this most remarkable vision, but we have only room to mention that the experience here recorded

so raised him above the many trials and sufferings of his pilgrimage and service for the Lord, that he could actually take pleasure in them.

One has said that grace is glory in the bud; glory is grace in the full-grown flower. The apostle experienced both. This is for us also, for we sing, "There's grace below, for weal or woe and then there's glory too." May we know more of "Gazing at" the written Word in our hands and the Living Word upon the throne that we may have "Visions of God" which shall affect our daily lives at least in measure, as these visions affected the Apostle Paul.

THE WORLD'S OPPOSITION

It is not a bad sign when the Lord's people and His servants are set upon and ridiculed by the world. It shows, at least, that their testimony has some effect, else the devil would not trouble himself to oppose it. A Christianity that gets no opposition from the world, but is, on the contrary, acknowledged and accredited by it, is not the Christianity of the Book of God. Nor is it, indeed, the Christianity of our forefathers, who were hated and persecuted for their close adhesion to the Word of God.

Here is a passage from "Knight's History of England," which gives us a glance at the treatment received by the Lord's witnesses in the days of Charles 1, and its healthful results to them. "In proportion as the Puritans were **hated** by the courtiers, **denounced** in the High Church pulpits, and **ridiculed** on the stage, they grew in the real strength of their earnest principles." Yes, praise be unto God, as it was of old, "The more they afflicted them, the more they multiplied and grew" (Exod. 1:12), so it is still.

* * *

"And I do all things for the gospel's sake, that I may be a joint partaker thereof" (1st Corinthians 9:23, Revised Version).

Our age is one of pleasure and luxury. The spirit of the world sweeps through and affects the Christian. There is a tendency to forsake simplicity of living, except under the compulsion of financial necessity. Going without things for the Lord's sake is left to the missionaries. Our sense of stewardship is deplorably weak. How many times more do Christians spend on indulgences than in paying their debt in the gospel?

"To faint, to grieve, to die for me!

Thou camest not Thyself to please:

And, dear as earthly comforts be,

Shall I not love Thee more than these?"

"Thou hast made us for Thyself, and our hearts are restless till they rest in Thee." (Augustine)

THE PROUD WEE URCHIN

—G. G. Johnston

There he stood on the curb, scarcely four years of age, smoking a very black cigar, which he handled with the pompous air of an expert, utterly unashamed of his vice, or of the fact that he was stark naked. What an example of the state of humanity!

When Adam and Eve took the forbidden fruit in Eden, they were conscious of having sinned and of the fact that they were naked. They fled to hide from the presence of God. But sin has a hardening effect upon men, so that today vices of all kinds are freely practiced and places exist where, for a sum, people may gaze upon naked bodies, gloating over them in their lust. The Venezuelan child smoker could be excused because of his tender years. His elders were surely responsible, because of their carelessness about his clothing, and their bad example as regards their habits. Did they not know that the poisonous weed would hinder the development of the child's brain, would effect his lungs and heart; in fact, his whole body? Or, did they not care?

Do we care as we should? Younger ones are watching us. They hear what we say, and note how we act. Do they observe in us the fear of God? Is there jangling and disputing between the parents? Do they know of deeds of dishonesty and of scheming trickery on the part of their parents and others who are older, especially those who profess to be Christians? If so, is it any wonder should they soon begin to deceive one another, their parents and others? Instead of doing honest work at school, they spend the precious moments scheming how to deceive their teachers and examiners, not knowing that they are cheating no one but themselves.

These are very apt to continue to cheat themselves, when counselled to receive Christ as their Saviour. Rather than listen carefully while interested ones spend their time and energy instructing them in the truth that would help them to find the way of salvation, they pay little attention to what is said, considering themselves fortunate when they can avoid the influence of the Word of God. Little do they dream that they themselves will be the losers in the end, not only in eternity but also in this life.

How about the behaviour of older Christians in the presence of younger ones? Do we help them to prayerful, godly living, or do we talk nonsense and folly with them? The world is full of folly, and it leads to sin. Certainly our Lord wishes us to be happy Christians, not morose or long faced. But, is there not a wide difference between happiness of soul and frivolity? Do we send the young believers from our presence happy because of a pure conscience, or sadly aware that he, or she, has been defiled?

The Judgment Seat of Christ will reveal what golden opportunities we have lost to influence younger ones to be godly and pure, honest with themselves and with others. Our words may be of great help to those who are looking up to us for guidance, but surely our behaviour will effect more than our words. Let us who are older cleave unto the Lord, walking daily under His eye, so that we may finish well ourselves, and be guides to younger believers in ways that shall bring blessing to them now and reward in eternity. And, should we not observe, as well, that unsaved ones are considering our ways? Israel of old, because of their behaviour, caused the name of the Lord to be blasphemed among the Gentiles.

TIM GETS A CHANCE

It was the daybreak hour of an autumn day. In the dim light two men were threading their way through a pine forest.

TIM was short and humpbacked, with long, sinewy arms. Notwithstanding his deformity and his tangled dark hair and beard, it was a kindly face which peered up at Raymond.

RAYMOND, who had newly arrived in camp, was younger, tall broad shouldered and carried himself proudly erect. He had a fair, clear-cut face and steel-blue eyes.

"Ray, ye've got a lot to be thankful for."

"I?"

"Yes," and Tim cherrily refused to note the scorn in the other's voice. "I don't jest know what's in the few years behind ye, nor what brought the likes of ye here, but ye're straight and strong; ye know books and ye've had a chance. The boys here are different, but ye've had a chance, Ray."

They had reached an opening in the forest. Tim threw aside his coat, seized an ax and began with sturdy strokes to chop down a tall pine. Raymond stood lost in thought. A chance? Yes, he had had that, and he had thrown it away.

"It's nobody's business but my own," he said to himself, trying to forget the counsel of his aged father. "Well, I'm free from the old superstitions, yet I sometimes ask myself if freedom is worth the price I paid for it."

Haskins Camp was situated in Northern Minnesota. Raymond had arrived but three weeks before. The men were rough and uncultured. Many of them were addicted to drink, while oaths and disregard of the Lord's day were the rule rather than the exception.

Tim had been a member of the crew for many years. Notwithstanding his dullness and physical deformity he was a general favorite. To the surprise of all, he seemed attracted to tall Raymond. He ex-

pressed his perference in many unobtrusive ways, and won a kindly tolerance from the young man.

Thanksgiving day came. Snow was falling rapidly, for winter had already come to that northern land. Raymond and Tim were working with a large party of choppers.

Suddenly a monarch of the forest came to the ground with a resounding crash. Above the noise rang out a cry of terror and pain.

It was poor crippled Tim. He had chanced to stand where the great branches swept him from his feet and pinned him to the earth. Raymond was the first to reach his side. Carefully the men freed him, finding the poor bent body fearfully mangled.

"I guess it's all over with me, boys," he said, trying hard to keep his voice steady.

"Ray, stay by me, O, be careful!"

They carried him to the camp. A man was started on horseback to the nearest village, twenty miles distant, for a doctor. All feared Tim would not live until the doctor arrived, and his suffering was great.

When he had been laid on a rude bunk near the great stove he looked up wistfully into the faces of his companions.

"It's death, boys. Tell me 'bout God — no one ever told me."

A strange silence fell upon the group of men, a silence broken only by the howling of the wind outside. Tim spoke again, "Ray, tell me. It must be ye know, 'cause ye're different from the rest of us."

All eyes turned toward the young man. He bent lower over Tim asking: "What is it you want to hear?"

"All 'bout Him. You see, I don't know much. Can't you tell me about Him? Pray for me."

Raymond Lee's face grew stern and white. His father was a minister. He had himself been a theological student. The influence of a skeptical classmate and the reading of books loaned by him had instilled doubt into Raymond's mind. Dominated by an idea of his own mental superiority, the youth went on, until a day came when he scoffed at the faith of his dead mother and denied God. He resolved to cut himself loose from home ties. He wrote defiantly to his father of his change of views, and went out into the world, leaving no clue whereby he could be traced.

Dark days followed. He had to learn the emptiness of life without hope in God. He hungered for the sound of his father's voice, but was too proud to return home and beg forgiveness. In a fit of desperation he had hired out to the foreman of Haskin's lumber camp.

All those things flashed through his mind in a moment. This dying man was asking him to pray. A groan broke from his lips. "Tim, I cannot. I —" and he paused, unable to say that he did not believe in the God to whom, in the hour of death, even Tim had turned.

"Can't! Why, I'sposed ye knew Him."

Raymond could bear no more. Turning away, he rushed out into the storm. He strode back and forth through the trackless forest. He heeded not the wind nor the snow. Face to face he met and grappled with the problem of man's relation to his Creator.

Raymond Lee was alone with God. In that hour his boasted skepticism fell from him. The theories of science and law, upon which he had rested, gave way beneath him. There was but one sure foundation.

Shadows were beginning to gather in the room where Tim lay when the door opened to admit Raymond. With a firm step he crossed to the side of the dying man.

"Tim, I have been with God. He has forgiven me, sinner that I am. Now I come to tell you of His love."

Simply, tenderly, he told the story of God's love in sending His beloved Son into the world to die for sinners — to become the Sin-bearer of all who will put their trust in Him as Saviour.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

"The blood of Jesus Christ His Son cleanseth us from all sin," I John 1:7.

Others gathered around the bed. Could they doubt the truth of the words spoken when they saw the light that came into Tim's face? "I see," he gasped.

Raymond knelt down. First one and then another of the rough men dropped upon their knees. Never had Raymond Lee prayed as in that hour. God was with him. Round him were men who in Tim's own words had "never had a chance." He prayed with a faith born of absolute belief in God's willingness to save.

"It's all right," Tim murmured. "I'm going to Him. Ray, you tell everybody."

"Yes, Tim. I will spend my life telling it."

The dying man said feebly, "I thank Him." A few moments more and all was over.

Raymond faced his fellow workmen. "Tim is gone. Boys, I have gone back to the service I pledged to God many years ago. You heard my promise to Tim. Will you forgive the spirit I have shown toward you, and let me begin by telling you?"

"Yes, we will," was the reply of the leader among the men. "When we come where Tim is, we will wish we had heard." And he told the "Old, old story" of Jesus and His love.

Before Raymond slept that night he wrote a long letter to his father. He would remain where he was until he received an answer to the letter. The next night he held a meeting and began to tell the story of Christ, His death and resurrection.

The third evening came. At the close of Raymond's informal but heartfelt talk, the door opened to admit a stranger, a tall spare man with snow-white hair.

"Father!"

"My son! I came to help you here," and Raymond Lee was clasped in his father's arms.

The work begun at Haskin's camp went on until seventy souls were brought to know the Lord Jesus as their own Saviour.

So Tim got a chance. The greatest chance anyone can get. The opportunity to hear and receive salvation through Jesus Christ. This is your chance, friend. We urge you not to miss it.

"I am not ashamed of the gospel of Christ: for it is the power of God unto Salvation to everyone that believeth." Rom. 1:16. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9.

CHRIST IN THE PSALMS

—H. S. Paisley

This precious and affecting psalm is without doubt the psalm of the sin offering. We believe it was all specially in His tender heart as He hung upon the shameful tree. As we read these words and are conscious of the fact that they are given by the Holy Spirit through David as revealing the thoughts of our wondrous Redeemer in that hour of deepest woe, our hearts should overflow in true adoration, worship and praise to His Father and our God for all that He endured that we might be saved.

HIS ATONING SUFFERINGS.

It is of vital importance that the saints should be intelligent as to the difference between the **Atoning** and the **Martyr Sufferings** of Christ. He stood alone in His atoning sufferings. It was then that He suffered from the hand of God on account of the sin of others. He only could endure and bare our sins away. In this mighty work He is **alone**. In His martyr sufferings for righteousness we are privileged to share. These were inflicted by men and were in no way atoning. Every exercised follower of the Lord Jesus will be confronted by suffering of one kind or another from men who are enemies of the Cross of Christ. We shrink from such a path and to save ourselves how often we hide our light and even compromise the truth. May we have grace to follow our great Exemplar who committed His cause to Him that judgeth righteously. I Peter 2:23. In this wonderful psalm, written around one thousand years before the Cross, we have an infallible proof of the

absolute veracity and authority of the Word of God. Truly the Word of God is supernatural in origin, eternal in duration, inexpressible in value, infinite in scope, inspired in totality, and Divine in authorship.

THREE CIRCLES OF SUFFERING.

It is observed in this psalm that there are three distinct circles of suffering endured by the Lord Jesus, followed by three circles of glory.

1. Sufferings from the Hand of God. VS. 1 to 5.
2. Sufferings from the hands of men. VS. 6 to 13.
3. Sufferings in His Holy Body. VS. 14 to 21.

THREE CIRCLES OF GLORIES

1. Praise among His brethren V. 22
2. Glorified by the remnant of Israel. V. 23.
3. Worship ascribed by all the ends of the earth. V. 27.

The Holy Spirit places the most severe sufferings in the first place. Other sufferings are alluded to but the burden of the psalm is found in this opening cry: "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?". All the shame He passed through, the scorn of verse 7, the laughing and the mocking words of the proud men around the tree, the piercing of His hands and holy feet but led up to the dark hour when God dealt with Him in the awful suffering borne when under our sins vast load.

"Whatever curse was mine He bore,
The wormwood and the gall.
There in that lone mysterious hour
My cup He drained it all."

Every indignity and all the shame and the terrible bodily sufferings of verses 14 to 17, were deeply felt by the Lord for He was perfect in every respect. He was ever the Son of God and God the Son, even when hanging on the shameful Tree, but let us not forget He was also a perfect man as to His Holy Humanity apart from sin. The Sin Offering was most Holy and the Lord Jesus was ever holy in nature and practice. What a wondrous thought that such an one was made sin for us and bare our sins in His own body ON THE TREE (I Peter 2:24). This sorrow under the hand of His God is unique and goes beyond all else He passed through. Think of the unutterable anguish of Our Blessed Lord as abandonment from God was entered upon. There can be no doubt that these words of this heartmelting psalm refer to Him as we read Matt. 27:34 to 46.

All this was absolutely necessary if ever we were to be saved and justified and finally glorified. Every thing we are and have and ever

hope to gain is by the avenue of the untold distress of His spotless Soul at Calvary. What peace it gives to know that the whole question of sin has been dealt with and settled forever through His death on that dread day. We deserved the judgment but He in mighty love sustained it all. How we should sing His praise with gladsome tongue:

“Oh what a load was thine to bear, alone in that dark hour,

Our sins in all their terror there, God’s wrath and Satan’s power”

Others had cried unto God and had been heard but here the Lord of Life and Glory says, “I cry in the daytime but thou hearest not”. Consider the holy mystery of these words. Alone, forsaken and made sin for us. He cried but was not heard then, and yet no one was so worthy to be heard as He. God has said of Him, “Thou art my Beloved Son in whom I am well pleased” and yet upon the Cross He was forsaken by God. How awful sin is, since it necessitated the untold agony of the Son of His love to put it away. Let us remind any unsaved one here and now reading these lines, that the judgment of God will be terrible, since when sin was laid upon the Lord Jesus He underwent such grief, “WHAT SHALL THE END BE OF THEM THAT OBEY NOT THE GOSPEL?” Do not spurn the glad tidings of salvation through the death of the Substitute whose work is seen in this remarkable psalm. In the cry of distress uttered by Christ there is no complaint or murmuring. In that hour of supreme and unutterable sorrow, He vindicates God’s righteousness in thus dealing with Him. “But thou art Holy thou that art enthroned upon the praises of Israel” V. 3. God’s holy claims demanded justice and in grace Christ took the sinner’s place; “Hallelujah what a Saviour!”

This forsaking could not last forever (it will for every one who dies unsaved) for the Sacrifice exhausted the judgment. He bore it all, and drained the bitter cup, and so the work of sin bearing was accomplished before they took Him down from the Tree. In our next paper (if the Lord will) we shall further meditate upon the other sufferings which He underwent and surely all this should cause our spikenard to send forth the smell of worship, especially when we gather to remember Him in the Lord’s Supper. A reading of this psalm early on the Lord’s Day will move us to bring our gift offering and ascend in adoration to the Father for the Son and all that He has done for us and for God.

“By nature and by practice far,

How very far from God!

Yet now by grace brought nigh to Him

Through faith in Jesus’ blood.”

(J. G. Deck)

SONSHIP

—S. Maxwell

The theme for our meditation, whether we occupy our hearts with the Sonship of Christ or the Sonship of the Christian is of absorbing interest in the New Testament. I propose to look at the Sonship of our Blessed Lord first, keeping in mind it is a doctrine that is absolute in the Word of God. To make any mistake on this matter is to destroy the foundation upon which the whole edifice of salvation and the purposes of God rest for eternity.

The New Testament abounds with doctrinal evidence which will be the basis for our present study. It is essential to let the scriptures speak for themselves.

The Gospel of John is the one to which the Spirit of God would first lead us. In Chapter 1:1, the writer speaks of him as the **WORD**, this is not Relative but Personal. This Divine Person is the fullest revelation of the **Mind of God**. He is also the **LIGHT** in Chapter 1:4, and as such we have a revelation of the **Character of God**. In Chapter 1:18, He is the only begotten Son which is in the bosom of the Father, and such an expression reminds us of an eternal relationship of intimacy and communion. He is well able to reveal to us the **Heart of God** (John 3:16).

In Chapter 1:14, we have his Sonship relative to the **Past**, in verse 34 to the **Present** and in Verse 49 to the **Future**. Thus we have his **Association** with the Father, his **Acknowledgement** by John and his **Administration** in the future. Thus Sufficiency, Sacrifice and Sovereignty are linked with his Sonship. It is apparent to the careful reader of John's Gospel that these are the three predominate themes. That John's appreciation of our Lord's Sonship was related to Eternity and not commencing only with incarnation is evident from Chapter 1:14 where a literal reading is "The Glory of an only begotten from a father." Also Chapter 16:28 as the New Translation renders it, "I came forth from or with the father, (from) as to Location, (with) as to Association.

In the synoptic Gospels, the years of obscurity in Nazareth are summed up at the Jordan by the Spirit's identification and the Father's commendation "This is my Beloved Son in whom I am well pleased" (Matt 3:16-17, Mark 1:10-11, Luke 3: 21-22). The testimony of Peter in Matthew 16:16 and the transcending glory of the mount in Matthew 17:5 serve to establish the dignity of his Sonship. We have thus gleaned evidence as to eternity and His **Position**, also to time relative to His **Power** and **Pathway**. As we turn to the garden and His **Prayer**, our hearts bow in reverence and we are assured that this is the Son of the Highest; language used by the angelic messenger prior to his birth in Luke 1:32. The first three Gospels suggest to us the **Sorrow** of the Son

in the garden. John presents the **Supremacy** of the Son, John 18:6, the great "I Am". These historical pictures find their divine and doctrinal commentary in Hebrews 5:8, "Son though he was, yet learned he obedience by the things which he suffered". This obedience was experimental and linked with His Manhood and with a view to His Priesthood.

We turn to Golgotha, and the shame of those hours are forever overshadowed with Glory and of Sonship. The testimony of the centurion (Matt 27:54; Mark 15:39-41; Luke 23:47-49) seems meagre until we turn to the divine testimony of Colossians, where it is surrounded with majesty and meaning. Colossians 1:13, in "His dear Son" we have our Deliverer, our Redeemer and Sovereign. The Deliverer from Satan, the Redeemer from slavery and sin, the Sovereign as we bow before Him as loyal subjects of His Kingdom.

The dark night of suffering is over and we listen with adoring hearts to the assertion of His Sonship in Resurrection. We turn to Romans 1:4, blessed testimony, "declared to be the Son of God with power," also, Hebrews 1:5; the former with the Holy Spirit, the latter with God. We follow Him to the throne as He carries with Him his glorified manhood, taking to Heaven that new glory acquired as the Victor of Calvary and with it other official glories to be manifested publicly in that soon coming day, 2 Thess 1:10. The writer to the Hebrews adds full testimony, Chapter 4:14, He has passed through the Heavens, Jesus the Son of God. He is Seated (Heb. 1:3), Saluted in Priesthood (Heb. 5:5-7), the great antitype of Melchisedec who was without beginning of days or end of life (Heb. 7:3; Genesis 14; Psalm 110), who was made like unto the Son of God, verse 3.

It will be well for us to remember that they sent Him to a felon's cross because He made himself the Son of God, John 19:7. It is required, therefore, that our Blessed Lord be vindicated. What saith the scriptures? Our God is going to give Him a throne because He **WAS** and **IS** the Son of God. In Hebrews 1:6, He will be brought again into the inhabited earth and all the angels of God will worship Him (Deut. 32:43), and Paul says every knee shall bow and every tongue shall confess. Phil 2:10-11 and Hebrews 1:8, record wonderful words, "Unto the Son He saith, Thy Throne, O God is for ever and ever". We see His Sonship linked with the Throne and that for eternity. A Son in whose blessed Person combines the offices of Priest and King (Heb 5:6-7; Zech 6:12-13).

I would finally draw from the record of the Old Testament to His Sonship as it is linked with Eternity, with Heaven, and with Earth in the Day of His Glory. The prophet Isaiah says "Unto us a Son is given" (Isa. 9:6). This is evidence of His eternal relationship, the "**child is born**", here at once we see His Deity linked with his perfect humanity

stretching from eternity, through time, to the ages of the ages. "Of his government and peace there shall be no end," verse 7. We look at Psalm 110 and learn the same story, it is the vast prophetic reaches of eternal purposes for the Son. We bow in thanksgiving as we contemplate our link with God's Son and sing with praising lips the great hymn of Sonship.

Thou art the Everlasting Word
The Father's only Son
God manifestly seen and heard
And Heaven's Beloved One

Worthy, O Lamb of God, art Thou
That every knee to Thee should bow!

In another paper D.V. we will consider the Sonship of the Christian.

THE DEITY OF THE LORD JESUS

The essential deity and the eternal Godhead of the Lord Jesus, is a fundamental truth of the faith. It cannot be rejected or tampered with, without destroying the very foundations of the Gospel. The Person of the Lord Jesus gives value to His work. What He does, depends upon what He is; hence the need of having a firm and comprehensive grasp of the dignity and glory of His peerless Person as set forth in the Holy Scriptures, where alone He is revealed. The written Word reveals the Living and incarnate Word, and to its testimony faith unhesitatingly and adoringly bows.

There is much that is revealed and testified concerning the Eternal Word, alike in the Divine glory of His Godhead and the perfection of His Manhood, which is **beyond** man's reason. There is very much at which man's puny, finite understanding staggers, and therefore rejects, but which faith accepts and proves to be the verities of God, Who cannot lie. Never was there a time when the children of God needed more to be instructed in the great fundamental truths of the Word, and built up on their most holy faith, than the present. The enemy, by specious and deceitful means, is assailing everywhere the adorable Person and the perfect work of the Son of God, seeking thus to make faith void and salvation impossible.

* * *

We are separated from God the HOLY One by sin; from God the LIVING One by death. In order to bring us into communion with God, and to purge our consciences, we have to be delivered both from the guilt of sin and the defilement and power of death. (Adolph Saphir)

OBEDIENCE

—O. L. MacLeod

TO ELDERS.

(Part 2)

In Heb. 13:7, we are told to: "Remember them which have the rule over you, who have spoken unto you the Word of God, whose faith follow. . ." In verse 17, "Obey them. . ." While in verse 24, we are told to "Salute them." In Israel's order of things there were the seventy elders who were to exercise authority and rule among the people. In the assembly of God there are to be the elders, also spoken of as bishops, who are to exercise oversight and rule among the saints. Some of the responsibilities of these men are to "Feed the flock," also to "Exercise the oversight" (I Pet. 5:2 R.V.). Involved in the root of the word "Oversight" is the thought of "Looking and watching." This suggests solicitous care for the welfare of the saints, and is what we have in the language of Heb. 13:17, "For they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." This is to be done "willingly" and "not by constraint." Not as "lords over God's heritage, but being ensamples to the flock." Not with a motive of earthly gain or self-aggrandizement, but with that of the glory of God and the welfare of His own. Qualifications for these men are found in I Tim. 3:1-7, and Tit. 1:5-9, as well as I Pet. 5. Saints are enjoined to obey these godly leaders and when they are men of this calibre, having the esteem and respect of the spiritual among the saints, there usually is little difficulty except with those who are carnal. However, when men are assuming to rule in the assembly who themselves are not obedient to the Word of God, it is hardly to be expected that the Christians will obey them. Paul said: "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1).

TO THE POWERS THAT BE.

Obedience to the laws of the land is what we have before us here. Paul in Rom. 13:1-7 and Peter in Ch. 2 of his first Epistle, both write on the subject. In this day when there is increasing disregard for authority and ungodly men erroneously think they have the individual right to defiantly break any State or Federal law they disagree with, it is increasingly important that we the saints of God should give diligence to obey the laws of the land. We know however, the Apostles Peter and John present us with an exception to this in Acts. 5:29. On this occasion the order of the authorities went contrary to the command of the Lord Jesus as to the preaching of the Gospel, in reply to which they said: "We ought to obey God rather than men." Thus, unless the laws of men counter the Word of God, we are responsible to obey the "Powers that be" which "Are ordained of God." In this way we may "let our light shine before men."

GOD'S PLEASURE IN.

This is indicated in the words of Samuel to Saul in I Sam. 15:22:

"Behold to obey is better than sacrifice and to hearken than the fat of rams." No amount of words or service will ever give the parents of a child as much pleasure as his willing obedience to their will for him. Our Lord Jesus is the perfect example of obedience to the Father's will, all the way from the glory to the tomb. He could say: "My meat is to do the will of Him that sent Me, and to finish His work" (John 4:34). Again, "I do always those things that please Him" (Ch. 8:29), and in Psalm 40:8, "I delight to do Thy will O God," while the Father repeatedly spoke from heaven in these words: "This is My beloved Son in Whom I am well pleased" (Matt. 3:17, 17:5). In Heb. 5:8, we read that "Though He were a Son yet learned He obedience by the things which He suffered." This does not suggest that He had to learn to obey through suffering, in the sense that a punished child may learn to obey by what he suffered as the consequence of his disobedience. He always was the Obedient One; Jehovah's perfect Servant, but His obedience led Him into suffering for righteousness sake, so He learned the price of obedience in experience, even though He knew it all full well before ever leaving heaven. O patient spotless One!"

Much might be written on the promised blessings for obedience and also the punishment for disobedience, See Lev. 26. We take space only to mention that our first parents forfeited the blessings of Eden, became sinners, brought ruin and curse into God's fair creation and as a fearsome consequence sent millions of souls into the fires of hell. Moses missed Canaan; Saul lost his crown and kingdom; Israel forfeited their land, their temple, their supremacy among the nations, the blessing of God; countless thousands lose their lives and many their souls, **because they failed to obey.**

Not until the Judgment Seat of Christ will it be known how much the Church corporately or we as individuals have lost by our disobedience to the Word of God. Yet alas, how prone we are, and how easy we find it to make excuses when we desire to take our own way and indulge our fleshly inclinations, even when they are directly contrary to the revealed mind of God.

In the world around us, disobedience is the order of the day. What reason there is then, that we are saved by grace, and in God's reckoning made "Children of obedience" should seek to live as "Obedient children"; in the world, but not of it. Without doubt our testimony among men would be brighter and more effective. We would have more of the joy of God in our souls and we would be more pleasing unto Him. May we go in for it!

But we never can prove the delights of His love,
Until all on the altar we lay:
For the favor He shows and the joy He bestows,
Are for those who will trust and obey.

SCRIPTURAL HYMNS

—*Hector Alves*

When I shall come to the end of my way,
When I shall rest at the close of life's day;
When, "Welcome home," I shall hear Jesus say:
O that will be sunrise for me.

Chorus—

Sunrise tomorrow, sunrise tomorrow;
Sunrise in glory is waiting for me;
Sunrise tomorrow, sunrise tomorrow;
Sunrise with Jesus for eternity.

When in His beauty I shall see the great King;
Join with the ransomed His praises to sing;
When I shall join them my tributes to bring;
O that will be sunrise for me.

"Do not feel sorry for me, brethren," said an elderly preacher of the gospel, as he was accepting the fact of retirement; speaking to fellow-preachers at a Conference in Wilmington, Delaware. "The end of my days here is not sunset for me, but sunrise. You see the end of this life is not death, but resurrection into eternal life; not crying, but rejoicing; not a funeral, but a festival. If God should call me home, it would be but the beginning of eternal life. You have the wrong emphasis when you speak of my having reached the sunset time of life. I am walking steadily into the sunrise of tomorrow."

This man accepted his retirement from active service as a crowning reward of faithful service. His testimony came from a warm heart, and glowed with enthusiastic appreciation of his going onward and upward. He gave evidence of the useful Christian growing into the full flower of life; he felt that the days of his faithful service were the promise that the best was yet to come.

One of his listeners, William C. Poole, also a preacher, caught the inspiration of these warm-hearted words, and was led to write this hymn.

Verse 3—

When life is over, and daylight is past;
In heaven's harbour my anchor is cast;
When I see Jesus my Saviour at last;
O that will be sunrise for me.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: At what time in the Lord's Day morning meeting ought the box or bag be passed around, to receive the saints' offering. Is there a danger of this being done at a time when it would hinder or mar our worship and meditation?

Answer: We have no scriptural instruction regarding this matter. There is no "thus saith the Lord" regarding the passing of the box, bag, or basket, to receive the saints' offering. In a few Assemblies the receptacle is placed at the outer edge of the circle of chairs or seats, and the saints deposit their offering either when entering at the beginning of the meeting, or when leaving at the close of the meeting. In some places the offering is taken up immediately after the cup is placed upon the table, the saints having partaken of the bread and the wine. In some places a hymn is sung between the partaking of the memorials and the passing around of the box or bag. We prefer singing no hymn between, because we believe that giving of our substance to the Lord is part of our worship, certainly it is not a hindrance to it. Passing the box or bag immediately after passing the cup seems to accentuate the worship tenor of the gift.

Question: At what age should believing children be received into assembly fellowship? Do you think ten years of age is too young to be in the Assembly?

Answer: The presence of young children in church fellowship is foreign to "the apostles' doctrine." We read only of adults being in a New Testament church. However, no age for reception is anywhere stated, so it is a matter for elder brethren of wisdom and experience to decide. We have stated in these columns that a child of twelve years might be much older in spiritual wisdom than a person of sixteen years. We would say that spiritual maturity is more important than age in years; but ten years seems rather young to be sitting at the Lord's Supper. At that age, few would be able to give a scriptural reason for why they are where they are, and, if a male, he would be rather young to enter into all of the privileges of the Assembly.

Question: What is the "sin unto death" that we read of in I John 5:16? Is it the unpardonable sin of Matt. 12:31, 32? We read there that this sin "shall not be forgiven."

Answer: The "sin unto death" spoken of in I John 5:16 cannot refer to the sin of Matt. 12:31, 32 because that was sin "against the Holy Ghost," and only unregenerated persons could commit that sin; whereas the sin referred to in I John is plainly that of "a brother", a regenerated person. The "sin unto death" seems to be the result

of God's chastening hand upon the one who commits certain sin or sins. We have this in the case of Ananias and Saphira in Acts 5:1-10. Also in I Cor. 11:28-32. The "sin unto death" has been the cause of much curious speculation; commentators are not of one mind, and so we would not be dogmatic on the subject. We quote the late Mr. William Rodgers: "I therefore incline to accept the view, suggested by various commentators, that the kind of sin present to John's mind as 'sin unto death' is the rejection of Christ's claims as the Son of God. That he thinks of this sin is plain from his references to it in chap. 2:22, 23; 2 John 7-11, etc."

Question: In the "Tidings" columns of your magazine about every series of Gospel meetings reported seems to have been "good," and "fruit in conversions," and "a blessing," etc. We happen to know that in some cases the meetings were disappointing, and perhaps only one young person professed faith in Christ. What have you to say about this?

Answer: "Love thinketh no evil" (I Cor. 13:5). "Tidings" is not my department of the magazine, although I do receive some reports of meetings. The Editor of Truth and Tidings receives reports of Gospel meetings in all good faith; we can only publish reports as we receive them, with no intent to inflate or state beyond what we know. Moreover, "In all labour there is profit" (Prov. 14:23), therefore Gospel meetings are a blessing to saint and sinner. Any brother of good standing is welcome to send in reports of meetings, and such reports will receive the attention worthy of them.

BOASTING

One of the features predicted of the last days, is, that men should be "boasters" (2 Tim. 3:2). This is true in the fullest sense in the world at the present time. Let one who doubts this take a look at the world's advertisements and note their tone and spirit. But the region of boasting is not confined to the world. It has taken a firm hold on what professes to be "the church". Even among true believers, boasting is not excluded. When a little reviving has been given in grace among the Lord's people, what a piping and advertising there is, and, while this is going on, the lessing ceases. When the Lord gives a little fruit in the Gospel and a few sinners are brought from death to life, how often the Spirit is grieved, and the work stopped, by the boasting of those who clamour for credit of being the "means" of the revival. What a "flourish of trumpets" there is sometimes over what ultimately turns out to be a very small affair, so far as abiding results are concerned. What a glorifying of man in the "reports" of the movements in the religious world! How little honour to God, His Spirit, and His Word! Let us seek to avoid all of this. Our God hates boasting.

(continued from Inside Front Cover)

TORONTO, ONT. — C. Patrizio writes; "We have been here since April 26 visiting many Italian families some of them as many as four times. They listen well and a few seem quite interested. I have meetings in the Italian Hall on Saturdays and Lord's day and the remainder of the time is spent in visitation. We can only pray for these poor souls that the Lord will save them. All are Roman Catholics.

UNIONVILLE, ONT. — After a good response with children's meetings held every week for four months, D. L. Adams commenced a series of gospel meetings in the Community Centre. Numbers are encouraging and a few strangers are coming in.

ENMORE, P.E.I. — A. Ramsay and N. Burden hope to commence gospel meetings in a mobile Hall early June. L. W. McIlwaine and R. Hull started gospel meetings in the trailer hall at Auburn, N.S.

WEYMOUTH, N.S. — J. McCracken and H. Kelly are busy these days with the cement work of the basement for the new hall here and also gathering up lumber, etc., which they will need for the building. They start early and work late at the job.

GARNAVILLO, IA. — The Conference meetings at both Stout and Garnavillo were largely attended. Twelve of the Lord's servants were present at both Conferences. During the week between the two, Brethren Ferguson and Alves had well attended meetings in the Assemblies in the neighbourhood. The ministry throughout was of varied character; doctrinal, practical, and to edification. Two professed faith in Christ at the close of the Garnavillo Conference when the gospel was faithfully preached by H. Alves and J. Smith. Brother Alves continued with meetings at Stout, for the Lord's people.

LA CROSSE, WIS. — S. Hamilton and J. Norris are holding gospel meetings here. P. Elliott and C. Yost are seeing interest at Ontario.

HICKORY, N.C. — G. Baldwin and L. Ballhagen had a few meetings here before going to Indiana, Pa. L. Ballhagen hopes to commence tent meetings in Ottawa Kan. early June.

BELFAST, N.I. — W. Nesbitt and D. Kane are preaching in a tent in the City. A. McShane and N. Turkington are at Armagh City in a portable hall. John Thompson and J. Hawthorne also in a portable hall at Crabagh, Co. Tyrone.

JAPAN — J. Currie, 348 Hazawa Cho, Kanagawa Ku, Yokohama Shi, Japan, writes: "In recent weeks we have seen the good Hand of our God among us here. First of all Bro. T. A. Hay had a week of ministry meetings for the Tokyo-Yokohama assemblies and the subjects he took up dealt with the assembly, it's constitution and testimony, etc., and every evening the hall was filled with saints eager to learn these truths which are 'believed amongst us'. As soon as the ministry meetings were over we commenced a series of Gospel meetings in the store we rent here in Yokohama. We had the joy of seeing our little meeting room filled for almost every meeting and, on one occasion at least, about 12 unbelievers gathered under the sound of the Word of God."

CHILE — R. Hanna, Casilla 1015, Concepcion, Chile, writes, "A Post Office strike, which lasted six and a half weeks, has just been settled although from time to time a letter got through to us, because in Concepcion the military took over the P.O., but we are missing a lot of correspondence. Glad to be able to say that all is well, the work goes on steadily, with encourage-

ments and plenty to keep us occupied. There are meetings every night except Saturdays, and we do not have the time to do everything that requires doing. However, we look to God for His blessing upon our service for Him."

CONFERENCES

TOGO, SASK. — The conference will be held, D.V., on July 20th, 21st with a meeting for prayer on July 19th at 7.30 p.m. CST.

SAULT STE. MARIE, ONT. — The joint conference of assemblies of Sault Ste. Marie, Ontario and Michigan will be held, D.V., August 31st and September 1st, with prayer meeting August 30th in the Gospel Hall, corner Wellington and Spring Streets. All other meetings will be held in the Technical School, Sault Ste. Marie, Ontario. Corr. S. H. West, 479 Albert Street East, Sault Ste. Marie, Ontario.

EARLTON-CHARLTON, ONT. — The annual conference held in conjunction with Kirkland Lake and Englehart Assemblies will be held, D.V., in the Englehart High School on June 29th, 30th and July 1st with a prayer meeting June 28th at 8.00 p.m. in the Englehart Gospel Hall. Servants of the Lord walking in the old paths welcome. Corr. Norman Ferguson, Earlton, Ont. and Harvey Pratt, Charlton, Ont.

LINDSAY, ONT. — We purpose having, D.V., our 4th Conference in the Gospel Hall, 5 Howard Avenue, Lindsay with a prayer meeting August 2nd at 8.00 p.m., continuing Saturday and Lord's Day, August 3rd and 4th (B. of B. 10.30 a.m.) Those preaching and practising the ways of the Lord welcome to minister. Corr. Elwood Moynes, 34 Water Street, Lindsay, Ontario.

WITH CHRIST

WINNIPEG, MAN. — On May 6th, Mrs. Emma O'Brien, aged 88 years, went home to be with the Lord. She was saved over 70 years ago, as a result of Oliver Fish, preaching among the homesteaders in Riding Mountain district, Manitoba and has been in fellowship in the West End Hall for nearly 40 years. John Hull and S. M. Vanstone spoke at the funeral service.

WATFORD, ONT. — A link has been severed with the past in the home call of our dear sister in Christ, Miss Helen Matilda Hume at the age of 91. She was saved in Watford about 78 years ago, when our late brother Mr. Kernohan went there and preached the Gospel in the open air and in a school. She was an exercised Christian, went on well and was a lover of the Truth and the Assemblies. The editor first met her 47 years ago when visiting Watford. The funeral service was shared by Bren. J. H. Smith, K. Porter and G. Patterson.

COLLINGWOOD, ONT. — Our dear brother John Pardon went home May 19th in his 81st year. He was born in England and saved at meetings held by A. W. Joyce and O. L. McLeod at Highfield Rd. Assembly, Toronto in 1942 and was in fellowship there and for the last 16 years in Collingwood. Mr. W. C. Bousfield spoke at the funeral home to a large number and Mr. F. Holder spoke at the grave. His widow survives and is in fellowship here.

TORONTO, ONT. — Our dear brother and servant of Christ, Henry Fletcher, went home on May 17 at 73 years of age. He was saved in Hamilton, Ontario, sixty years ago. As he grew older he had a desire to serve the Lord in the harvest field. In 1916 he went to Venezuela and over twelve years later he went to preach the Word in Puerto Rico. For the past twenty-seven years he laboured in Canada and the U.S.A. Later, his health gave way and he was called home from the hospital to be with Christ. The funeral was taken by brethren O. G. C. Sprunt and his son Ernie. The interment was in Hamilton, Ont.

BRICKTON, N.S. — After a lingering illness cheerfully borne, our sister, Mrs. Claude Hatt, departed to be with Christ on May 18th, 58 years of age. Saved in July 1950, she was soon after gathered to His name and bore a consistent testimony. The Word was preached by L. K. McIlwaine at the Hall and J. McCracken at the grave with A. Hull and H. Kelly taking part in prayer. She is survived by her husband and seven children, all except one son, being in assembly fellowship.

CULVER CITY, CALIF. — Our dear brother, Mr. Hugh Ruddock went home to be with the Lord on May 3, 1968 after a long period of failing health. Born in Ireland in 1899 and saved in his youth, he has been in fellowship for many years in the old Jefferson Street Gospel Hall and continued on in the new location. While his health permitted he was a regular attender to all the assembly meetings.

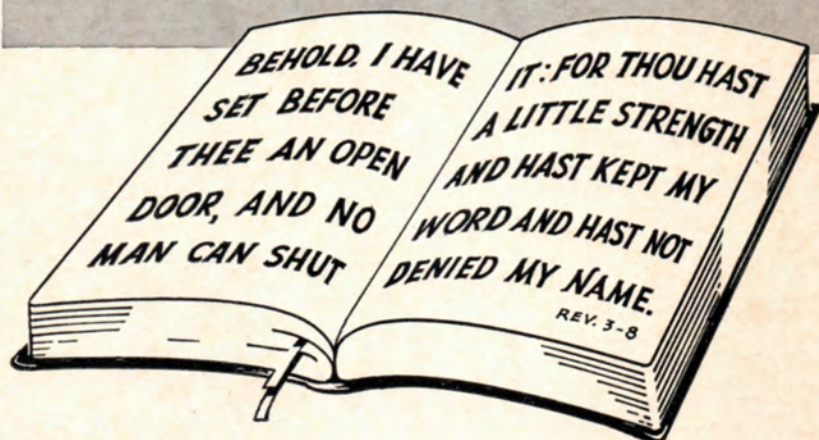
ARLINGTON, WASH. — On May 10, our beloved sister in the Lord, Mrs. Gerrit Terhorst, passed suddenly into the presence of the Lord, aged 74. She was born in South Holland, Ill., and born again in Arlington in 1905. Our sister was amongst the first to gather to the Name of the Lord when the Assembly was formed here, and went on consistently to the end. She was at the three meetings on her last Lord's Day on earth, and at the prayer meeting on Wednesday night; a very regular attender at all meetings, and of a meek and quiet spirit; and given to hospitality. She is survived by her husband, the correspondent of the Assembly, and her five children, all saved and in Assembly fellowship. Some 250 were present at the funeral, from Oregon, Washington, and British Columbia. Hector Alves preached the gospel and spoke words of comfort in the Gospel Hall, and Thomas Thompson at the graveside.

BLACK EARTH, WIS. — Our dear brother Charles Binins, in his 82nd year, went home to be with the Lord May 1. He was saved in 1927 at meetings of Bre. Mick and Stewart, and was among the first group to be gathered to the Lord's name at this place. He was caretaker and correspondent for the Assembly for many years, a faithful and hospitable brother.

BRISBANE, AUSTRALIA — We have just received a delayed letter telling of the homecall on March 13th, of our highly esteemed brother in the Lord, Mr. John I. Parkinson. Our brother was born in 1878, born again in 1896 and was over 71 years in Christ. For over 55 years he was in fellowship with the saints gathering in the Bethany Gospel Hall, So. Brisbane. For the greater part of that time he was looked up to as the leading brother in the Assembly. Brother Parkinson was a man of the Book, an able minister of the Word, and a welcome contributor in ministry at Conference meetings. In our last letter from him, he wrote, "I am still keeping at it, preaching the gospel in the open air." This was a work our brother loved, and which he carried on for many years. We shall ever remember his kindness and hospitality rendered to us along with his dear wife, who pre-deceased him a few years ago. Truly "a prince and a great man" has served his generation and fallen on sleep. Our brother will be greatly missed in the Assemblies in Queensland, and New South Wales and by his many correspondents to whom he always had words of exhortation and edification. The funeral service in the Hall was taken by H. Bragg, an associate in Assembly fellowship for over 50 years, and at the graveside, by James McCall. —Hector Alves

BELFAST, N. IRELAND — Our dear brother, Robert Storey of Bloomfield Assembly went home to be with the Lord on May 17th. He was saved at Ballybollan 59 years ago and in fellowship there and at Bloomfield; a true shepherd, leader and earnest gospel preacher. He leaves a widow and son. Prayer is requested for the widow in frailty of advanced years. The funeral services were shared by J. G. Hutchinson, T. McKelvey and J. Hawthorne.

TRUTH AND TIDINGS



C O N T E N T S

THE FEAR OF THE LORD	A. W. Joyce	141
RE MODESTY IN CLOTHING	G. G. Johnston	144
CHRIST IN THE PSALMS	Harold Paisley	145
ACTIVITIES IN VANCOUVER	Hector Alves	147
SONSHIP (2)	Sydney Maxwell	149
CHURCH OF GOD IN ACTS 20	John Norris	152
THE LAVER AND ITS FOOT	Frank Hunter	155
SCRIPTURAL HYMNS	Hector Alves	158
QUESTIONS AND ANSWERS		159

AUGUST, 1968

PUBLISHED MONTHLY D. V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

LATENESS OF DELIVERY HAS BEEN CAUSED BY THE POSTAL STRIKE

TIDINGS

CHANGE OF ADDRESSES — The Assembly correspondent for Longport, N.J., is Arthur Davenport, 625 N. Harrisburg Avenue, Atlantic City, New Jersey, 08400. The Assembly correspondent for Lonaconing, Maryland is Edward Hunter, 44 Church Street, Lonaconing, Maryland, 21539.

CHANGE OF BOX NUMBER — John Adams, Box 255, Creemore, Ontario.

VANCOUVER, B.C. — Nine assemblies in the Vancouver area are co-operating heartily in the tent meetings held by H. Paisley. The tent holds 500 and some nights people have had to stand outside. A number have professed. A new hall is being finished in Surrey and an assembly will likely be planted this fall with some from Woodland Drive, West Richmond and Langley making up the company.

TORONTO, ONT. — In the will of the Lord an Italian testimony will commence at Fairbank Gospel Hall, August 4th remembering the Lord at 10.00 a.m., with Gospel both in English and in Italian. The Sunday School which has been going on for years will be at 3.00 p.m. Assembly Correspondent will be John Pompeo, 32 Bengol Ct., Downsview, Ontario. Recently a few professed to be saved, but are not baptized yet. Some of these brethren are very active in speaking to the Italians.

ENMORE, P.E.I. — Albert Ramsay and Noel Burden are preaching in this new place and are building a Hall, also a new Hall in Freetown.

IOWA — H. Paisley expects to take the tent to Iowa and will join W. Warke on July 28th for Gospel meetings here.

LA CROSSE, WIS. — J. Norris and S. Hamilton had four weeks here and one boy of 11 professed. C. Yost and P. Elliott are putting up a tent in Reedstown. L. Brandt and H. Wahls are expecting to take their tent to Wakon, Ia.

DANBURY, CONN. — At the recent conference here four preachers took part in ministry which was edifying and uplifting.

JACKSON, MICH. — L. McBain and N. Crawford started tent meetings at Tompkins Centre, a little country community near Jackson.

ZAMBIA, AFRICA — "Problems increase in Central Africa, but we are deeply grateful for the continued liberties granted to us in Zambia. The seed is daily sown and it is a joy to see about 200 listening daily to the good news and the Lord is blessing. Last week we know of three who professed

(continued on Inside Back Cover)

THE FEAR OF THE LORD

—A. W. Joyce

The natural man is described in Rom. 3:18 in nine words, "There is no fear of God before their eyes." In this "court-room scene" of Romans 3, fourteen charges are brought by God against man. The Lord reserves until the last, the final charge and the crowning sin, "There is no fear of God". This has been true of man from the beginning of time but never has there been less of the fear of God in highly favored christendom than at the present time. The Psalmist said: "Thou, even Thou, art to be feared: and who may stand in Thy sight when once Thou art angry." But, alas, not only is it true of all unconverted worldings that they have no fear of God, but many professed Christians seem to display very little of the fear of the Lord.

When the children of Israel crossed the Jordan, under the leadership of Joshua, the city of Jerico stood before them as a barrier to the conquest of the land of Canaan. Jerico was put under the curse of God and all its people and its contents were "devoted" to complete judgment. Achan and his family knew perfectly well what God had commanded (Josh. 7:11), but their covetous hearts determined to defy the commandment of the Lord. What a waste of gold, silver and Babylonish garments to destroy all of these. In any case, how could they be found out in a vast army of over six hundred thousand men? They had forgotten the words of Moses in Num. 32:23, "Be sure your sin will find you out." There was no fear of God before their eyes and the judgment of God fell upon them.

Like Jerico, this present world is under the judgment of God, yet how many of God's dear children are found at the present time, dabbling in the world. They know that God has said, "Love not the world, neither the things that are in the world" and the further they go into the world, the more they lose the fear of the Lord. A sister who fell into sin told me after her restoration, "My first step away from God was when I had my hair cut. I knew perfectly well that I was doing wrong" (I Cor. 11). One step of disobedience led to another, till the fear of God was lost.

The present shocking immodesty in the attire of women especially, shows so clearly that "There is no fear of God before their eyes." Someone has said that the same sin which, in a sinner, weighs a pound, in a Christian, weighs a ton." Surely every Christian sister knows that the Bible has said, "Women adorn themselves in modest apparel, with shamefacedness and sobriety" (I Tim. 2:9). How sad if, even at the Lord's Table, the attire of women has to be described as immodest!. If such is the case, the reason is that "There is no fear of God". While the display of gold and pearls in the same Scripture is forbidden and

therefore is wrong, yet it has not the evil effect upon others, of immodesty of dress.

After the destruction of Jerico, "Joshua charged them with an oath (R.V.) at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth Jerico: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it" (Josh. 6:26). Such was the solemnity of this pronouncement that the fear of the Lord hindered anyone from attempting to rebuild Jerico for over 500 years. During the reign of Ahab, one of the most wicked kings that ever reigned over Israel, a man by the name of Hiel the Bethelite determined to rebuild the city. If one had asked Hiel, "Do you not love your children," likely his reply would have been, "Certainly I love them, but a loving God would not carry out a threat made over 500 years ago." He laid the foundation and Abiram his firstborn lost his life. Had one remonstrated with Hiel at that time, likely he would have said, "That accident happened by chance", I am going to go through with it." But it was not a chance, it was God's governmental dealings with this rebellious man. The city was rebuilt without further incident till the great day of its completion arrived and the gates were to be set up. In the hour of his triumph, that triumph turned to tragedy, when his youngest son was killed. The man who did not fear God found that **God always carries out his Word.**

Has this no message for us? Surely it has. Because of a lack of the fear of the Lord, many of God's dear people make their plans, without reference to the will of the Lord. "Go to now, ye that say, go into such a city, and continue there a year, and buy and sell, and get gain. . . For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:13 and 15). Perhaps God has been speaking to us, because of some path of disobedience, as He did to Hiel, but, like him, it may be, we refuse to take warning. Lot refused to take warning when he was abducted out of Sodom, but the next time he was **burned out** and lost everything he had, including his testimony.

God had commanded Joshua and Isreal to make no covenants with the wicked inhabitants of Canaan, but in Joshua 7, the leaders of Israel were deceived by the Gibeonites, and, thinking they were a people from a far distant country, they made peace and covenanted with them, without asking counsel of God. They were very wrong in allowing themselves to be deceived and thus disobeying the commandment of the Lord in making a covenant. Having made the covenant, however, God held them to it. Over 300 years passed and King Saul, in his professed zeal for the children of Israel and Judah (2 Sam. 21:2) slew some of the Gibeonites. When a man or a nation makes a covenant, then God holds them to that covenant. Saul might argue that, after all, the Gibeonites were Amorities and should have been destroyed when Canaan was taken and

in any case God had forgotten or would overlook the broken covenant. There was no fear of God in Saul. For over thirty years the heavens were silent. Saul was dead and David was on the throne. But God had not forgotten and there was a famine for three years. When David enquired of the Lord as to the cause the Lord answered. "It is for Saul and for his bloody house, because he slew the Gibeonites."

What increasing multitudes of broken covenants there are in the world, and especially the covenant of marriage! How sad when even Christians break that covenant! If not by actual divorce, by the wife failing to be subject to her husband, or by the husband failing to love, honour and cherish his wife. What is the main cause? Doubtless it is the lack of the fear of God. Prov. 8:13 says: "The fear of the Lord is to hate evil."

What a wonderful preservative from sin is the fear of the Lord! This is seen in a remarkable way in the life of Joseph. His reply to the overtures of Potifer's wife was: "How can I do this great wickedness, and sin against God?" The fear of the Lord kept him in the hour of fierce temptation. At a later date Joseph, when he could have taken revenge upon those who had cruelly wronged him said: "I fear God" and he rewarded good for evil.

May this godly, reverential, fear of the Lord be increasingly seen in our lives and it will bring much blessing upon us now, as well as a great reward by and by.

"The God of all grace, who hath called us unto His eternal glory by Christ Jesus" (1st Peter 5:10).

It was in time that we heard the call of the Gospel, that we trusted in Jesus, and received the adoption of sons; but the Father called us according to His own purpose and grace, which was given us in Christ Jesus before the world began.

"By nature and by practice far,
How very far from God!
Yet now by grace brought nigh to Him,
Through faith in Jesus' blood."

* * *

"Thou hast kept the good wine until now" (John 2:10).

Christ turns earth's waning joys into the rich wine of a transformed relationship; as Christ grows dearer so does human love and loyalty and joy.

(J. G. Miller)

RE MODESTY IN CLOTHING

Dear Brother:

—G. G. Johnston

In answer to yours about the propriety of sisters in the Lord wearing slacks while working in factories, gathering fruits from ladders, and under circumstances where ladies' conventional clothing seems less modest than do slacks, I would question the wisdom of stressing Deuteronomy 22:5. This is not that one would care, in the least, to acquiesce in the shocking changes that we never dreamed we should live to see.

While Deut. 22:5 urges the importance of distinction between the clothing of men and women, no description of that of either is given. The emphasis seems to be upon the maintenance of a clear distinction. These last days have brought an attempt to obliterate in many ways the distinction that God made to exist from the first. It is one of the things "highly esteemed among men — an abomination in the sight of God" (Luke 16:15).

It is certain that no God-fearing sister would care to use the unseemly garb now all too common among those who do not know His fear. Undoubtedly this exposure is responsible in no small degree for the alarming increase in immorality which is so prevalent today as to be excused by many.

A woman's beauty is best expressed in her face, and God intended it to be uncovered. (I Cor. 12:24), expressing, as it does, the very character of the woman. Any voluntary exposure of the **body** tends to draw attention away from the face to the body, with its consequent evil, whether so intended or otherwise.

You make mention of I Timothy 2:9: "that women adorn themselves in **modest** apparel." I note that Webster's Dictionary defines "modest" as "free from anything suggestive of sexual impurity." These are days when there is little reserve made in the literature of the world, and it seems essential to use very plain words in ministry. Without a blush of shame, almost anything is encouraged in the world of today **that will increase sex appeal**, and there is no question but that the drift from women's conventional clothing into "shorts", "slimjims", and such garb, is planned by the Evil One and by the designers, not so much for the comfort of the users as for the increase in sex appeal. They offer no apology for encouraging this trend.

We who, by the grace of God, have been saved are counted among those who have "escaped the corruption that is in the world through lust," (2 Peter 1:4). Surely we should be so heartily thankful that this is true that we would not wish to be caught again in its meshes. To this end, let our sisters be careful to always be found in modest apparel. I agree with you that what would be modest in an apple orchard might not be so in the home, or on the street, or viceversa. If they still feel they should not wear slacks while at work, let them seek other employment.

CHRIST IN THE PSALMS

—*Harold Paisley*

We would further meditate upon the Person of Our glorious Lord in His untold sorrow and excelling glory as presented in this wonderful Psalm, 22. There is no subject so affecting to the Lord's people and no theme so delightful to write about. Many types of ministry are needed in this day of increasing lawlessness, but the heart in close association with Christ will respond to all instruction to guide into a path well pleasing to God.

The psalms are often comprised of History and Prophecy. They preserve for us the experiences of the writers and predict the experiences of the Saviour. This psalm can only be a prophesy pointed to the Lord Jesus Himself in all His sufferings and the glories that shall follow. Part of this psalm has been already fulfilled as we have seen in the last paper. The Lord Jesus on the cruel cross was alone in the darkness and as the sin bearer was forsaken by His God. Note that verses 1,7,14,16 and 18 were all fully fulfilled as He hung and suffered there. May our hearts overflow as we muse upon the "Hind of the morning", (Inspired Title of the Psalm) becoming the object of the insolent cruelty of the "bulls", the terrible ferocity of the "lion", the heartless shame of the "dogs" and the painful inflictions of the "wild ox". All these figures express the intensity of His sufferings from men and Satan.

THREE CIRCLES OF PRAISE.

As we observed that there are three circles of suffering in the first part of the psalm so we can easily see at least three circles of praise for that blessed One whose death has secured every note of thanksgiving. What a chorus of heart appealing song is depicted in the closing verses. In verse 22, the Lord Jesus is revealed in Resurrection declaring His Father's Name unto His brethren: "I will declare thy Name unto my brethren." These words link plainly with His Wondrous Words to Mary in John 20, "Go to my brethren and say unto them I ascend unto my Father and your Father, and to my God and your God". What a full and grand statement of revelation. The Father's Name is declared and we who were enemies by sinful works are brought into the relationship thus made known. He took our place upon the Tree and bare all our sins away, and now He gives us His place and relationship before His God. The Father of the Lord Jesus Christ is our Father and His God is our God. He also calls us brethren. "Brethren in Thee in union sweet Forever be the grace adored".

This verse 22 also adds the remarkable phrase "In the midst of the congregation (or assembly, Heb. 2) will I praise thee". It is our happy and blood-bought privilege to join in the singing which He leadeth when gathered together to Himself and in His Blessed Name.

When we read the words of verse 25, a wider circle of praise is presented "My praise shall be of thee in the great congregation". Israel as a whole will one day swell the everlasting song. The scenes in the Millenium will be enhanced by the songs of God's redeemed people, who will return to Zion with songs of gladness upon their heads, they shall obtain joy and gladness and sorrow and sighing shall flee away (Isa 35:10).

Then, lastly, "All the ends of the earth shall remember and turn unto the Lord, and all kindreds of the nations shall worship before Thee for the kingdom is the Lords, and He is the Governor among the nations" (verses 27 and 28). How cheering to think that He who in humiliation described Himself "as a worm and no man" will one day be the Governor and every knee shall willingly own Him as the rightful King.

What a happy day when all will answer to the revelation of God brought to us in Christ! His finished work is the basis of the Glories of His Universal Dominion. How vast that work must be. The sorrows of Calvary were immeasurable, so will be the exceeding joy of our Lord as He leads the praises of all His Redeemed throughout the endless Day of God. May we who have known His saving grace be filled with present praises because we have been chosen, called and delivered from endless fire and everlasting scenes of wrath, by the death of the Sin Bearing Substitute, that we might also share His Glory.

This psalm read with the sixty ninth (the psalm of the trespass offering) in the early Lord's Day morning will produce a desire to praise and remember our Lord, in the Lord's supper.

"Sin Atoning Scarifice

Thou art precious in my eyes

Thou Alone my rest shall be

Now and through Eternity".

"You are to distinguish between the holy and the common, and between the unclean and the clean" (Leviticus 10:10, Revised Standard Version).

* * *

"Whatsoever is born of God overcometh the world" (1st John 5:4).

To "overcome the world" is to triumph over the temptations of a corrupt environment; to resist the pressures of a godless society; to face undismayed the sombre scene of human history; to hold fast to hope amid man's hopelessness, to remain steadfast and trusting amid disappointments, trials, and adverse circumstances.

ACTIVITIES IN VANCOUVER

—Hector Alves

It has been suggested that an account of early activities in the Gospel, carried on by local brethren in the past, might be an incentive to Gospel work and stir up young brethren **today** regarding their privilege and responsibility along this line.

From 1910 to 1920 a tent was operated almost every summer in Vancouver by full-time servants of the Lord; Bren. D.R. Scott (for several years) then Robert McCracken and Samuel Greer, Robert Telfer and John McCartney, and others. When the tent became unfit for further use, in 1922 some older brethren in the Cedar Cottage Assembly became exercised about the need in fast growing communities around the city, and also that younger brethren might "stir up the gift that is in them." One of the leading brethren, who operated a factory, loaned his truck and we fitted it up with benches. Our first effort was in a schoolhouse on nearby Lulu Island. Gospel meetings were carried on there for three successive seasons on Thursday nights. We met with a warm reception; the ladies of the district began to serve us with hot tea and cake, to prepare us for the journey home through the dense fog and rains which were prevalent on the Island. The next effort was in the Old Folks Home at Eburne, on the south-west edge of the city. Some twenty brethren and sisters felt their responsibility, the latter took along fruit and other refreshments to give to the aged guests and bedridden patients. These were visited from 7 to 7:30; words of comfort were spoken by our sisters, and an occasional hymn was sung by the bedside. Tracks were distributed; then from 7:30 to 8:30 a Gospel was held in the dining room. Usually the audience numbered 25 to 35, old men and women, and a few of the staff. We younger men, were restricted to giving our messages in 15 minutes or less, in this way gift was developed and usually three or four took part.

Later, we became exercised about towns and villages 15 to 30 miles distant. We felt it an imposition to continue using our good brother's truck, so a number of us got together and purchased a new 1924 Chevrolet truck chassis. We built a suitable passenger body on it, and the writer was responsible for the driving and housing of it. Meetings were carried on every Thursday, Saturday afternoon and night, and Lord's Day night. Towns were visited and thousands of gospel tracts were distributed. In the summer time open air meetings were held, both brethren and sisters did much personal work, and those with a gift preached the Gospel indoors and outdoors. In some cases community halls and schoolhouses were filled and in some places opposition was encountered. Rotten eggs and tomatoes were thrown at Millardville, a Roman Catholic community and at Haney and Hammond we

were not well received. However, the seed was sown and "In all labour there is profit."

One incident is well worth recording. On a Saturday afternoon, June 1927, a few Christians went out to the Okalla Jail, just outside the city, for the weekly Gospel meeting there. About fifty-four prisoners came into the room for the meeting at 3 p.m. The opening hymn was given out; "Sinners Jesus will receive; Sound this word of grace to all". The brother who gave out the hymn heard a most beautiful male voice behind him join in at the second verse, singing the parts. He thought to himself, is this one of the guards? but looking round, to his amazement, he saw the voice was that of one of the prisoners, whose countenance told of a sinful life, yet he was singing lustily. Turning to the man when the hymn was finished, he asked, "Will you please stand up and sing those three verses for us again? You have a beautiful voice." He did, and began, "Sinners Jesus will receive." When he came to the words, "All who linger, all who fall;" his voice faltered at the thought of the Lord Jesus receiving "all who fall." Then followed the second verse; "Come, and He will give you rest," and when he came to the words, "He will take the sinfulest," the tears began to flow freely. With difficulty he began the last verse, "Christ receiveth sinful men: even me with all my sin." This was all he could sing, the man broke down and the tears flowed freely. The love of God to such as he was more than he could understand. At last, gaining control of his voice, he sang while still weeping, but with a brightened countenance, "Purged from every spot and stain, Heaven with Him I enter in." God wrought a work of grace in his soul.

The work in the Gospel went on and increased, till we had to make a choice. A tent was purchased, and fellow labourers from other parts joined us and Gospel meetings were held in various parts of the city.

May the Lord raise up labourers and send them forth into His harvest field.

RE TRUTH AND TIDINGS GOSPEL TRUST

Our two brethren, Norman Lorimer of the Pape Ave. Assembly and William S. Stainton of Birchcliff, look after the service of sending gifts to missionaries and home labourers. Their receipt is acceptable for Income Tax purposes in Canada only. All gifts which are to be sent to the U.S.A. and most of those to foreign countries are sent in U.S.A. funds (to make it easier for the recipient to cash the bank drafts). The cost of the drafts plus air-mail postage and American exchange, averages almost 10 per cent. If the sender wishes us to remit the full amount in American funds, please add the 10 per cent. ADDRESS ALL MAIL TO TRUTH AND TIDINGS GOSPEL TRUST, BOX 412, UNIONVILLE, ONT.

SONSHIP

—*Sydney Maxwell*

(Part 2)

In a previous paper we considered the theme of the Lord's Sonship as it related to the Past, Present and Future. I would now draw attention to the Sonship of the Christian and see the remarkable link we have with these three time periods. It is not to be wondered at, as in all our spiritual relationships we take character from our risen Lord. One or two examples of this may help to make it clear. In I Peter 2:4, He is the Living Stone, Isaiah 28:16, the Foundation and Corner Stone. Now says Peter, "Ye also as lively stones are built up a spiritual house", I Peter 2:5. In Hebrews 10:21 R.V., "Having a great Priest over the house of God"; likewise we are reminded that in I Peter 2:9 we are Holy Priests and Royal Priests. A final illustration will suffice in Hebrews 1:2, He is heir of all things by Divine Appointment and in Romans 8:17, we are heirs by Divine Association.

We will consider our theme under five simple headings that will help to impress it upon our minds and also guide us in seeing the full scope of it in the New Testament.

THE COMMUNICATION OF SONSHIP

It is of the utmost importance to see the distinction the Holy Spirit makes between my relationship as a child in the family, and a son by dignity of appointment. In reading the 1st epistle of John Chapter 2, we are impressed with the fact that the Spirit of God puts us in the sphere of the family of God. The endearing term used by John, "my little children" (TEKNIA), I John 2:2, 12, 28, embraces every saint of God no matter what stage of maturity he may have attained in Christian experience. However, the other term used in our chapter (PAID-ION) verses 13, 18, describes young children, a little one in contrast to the young men and the fathers, verse 13,14 reminding us of different stages of maturity in spiritual growth. It is, however, worthy of note that it is to the young children, I John 2:18, that the solemn subject of the Antichrist is taken up and the anointing which they had received, verse 27, making them intelligent and safeguarding them from the error. It seems evident from a reading also of 1st and 2nd Thessalonians that young saints had a capacity for much weightier matters than in our day. The secret may be their affection for Christ, their ardour for the service of God and also their appetite for such truth communicated to them.

The word used by the Holy Spirit for sons is HUIOS and for adoption or son placing it is HUIOTHEIA. A consideration of these two words will confirm our observations that here we have the Chris-

tian's position of dignity and maturity. We should caution the reader that while this truth of Sonship has practical value, it is not the state or progress of the saint that makes him a son, but faith in our Lord Christ, Galatians 3:26, R.V.

THE CONCEPTION OF SONSHIP

It is time now to view our Sonship as concerned with eternity, a reference to Ephesians 1:4,5 will assure us of this. If we will keep in mind that the first chapter of Ephesians deals largely with a revelation of the purpose of God from eternity, we will appreciate the truth it contains. Our Sonship here is dependent on the election and predestination of God. The truth of election has to do with God's choice of persons, I Peter 2, predestination (marking out beforehand) the purpose for which they have been chosen, Romans 8:29. There is no need for difficulty regarding election, it is a family truth for heart occupation, never a truth for a sinner and it in no wise limits the presentation of the Gospel, John 3:16. The one has to do with God's Sovereignty, the other to do with Man's Responsibility. They never converge and if we, too, keep them like the railway tracks, parallel, we will not confuse things that differ.

We turn to Galatians 4:5, and surely it occupies us with our Sonship in the Present, and it is linked now with **Christ and Redemption**. The law with its bondage and immaturity is in contrast to the liberty and maturity of adoption which is son-placing. The redemptive work of Christ has released us from the slave market and given us the status of sons. The indwelling Holy Spirit is the surety of this, Galatians 4:6.

In Romans 8:14,15, our status as sons is now linked with the **Holy Spirit and Regeneration**. This may be the place to point out that, in the accepted idea of adoption in the world, it is the taking of a child with no family relationship and by legal procedure constituting that child an accepted member of that family. However, in the scriptural meaning of the term, it is to take one with full family status by birth and give that child the adult status of son. We need not at any time feel that we do not belong, so we enjoy the full relationship of children and the privileges of Sonship and prospects as well, Romans 8:16,17.

THE CONDITION OF SONSHIP

If we have given careful consideration to what we have covered, it is clear we have Sonship as to its condition, linked with God, with Christ and with the Holy Spirit, looking back to eternity and engaging us with the Present. The condition of Sonship, then, depends on New Birth, John 1:12, Romans 8:16, Galatians 4:6. This means that Sonship is not conditioned by **Conduct**, but by **Calling**, Ephesians 1:5, 2 Thess 2:13, 14, I Peter 2:9 and **Conversion**, I Peter 1:23.

THE CHARACTERISTICS OF SONSHIP

The heading we have used will direct our attention to the practical outcome of our son-placing. I have noticed, then, that such characteristics are linked again practically with the Father, the Son and the Holy Spirit. In the first Gospel, Matthew 4:45 R.V. "That ye may be the sons of your father which is in Heaven", here it literally is "That ye may become" and an understanding of what we have already pointed out identifies this reference to **Conduct**. All are sons, but all do not practically carry likeness to the Father. In verse 9, we are to be **Peacemakers**, in verse 45, to **pray for our enemies**, and thus love them. This is the public side of Sonship. In 2 Cor. 6:18, it refers to our **Path of Separation**. In Hebrews 12, it has to do with chastisement that we may as a result, produce the peaceable fruit of righteousness and be partakers of His holiness. In this reference, surely Sonship has to do with **Sanctification** and **Production**, and in I Thess. 5:5, with our **Preservation**. In Galatians 3:26, 27, it is linked with Christ in a practical way and, remarkable enough, with **Identification** by baptism, surely then the sons should manifest the evidence of putting on Christ, Romans 3:14, Ephesians 4:24, Colossians 3:9,10, or **Presentation**. In Romans 8:14, we have now the link with the Holy Spirit in a practical way. "As many as are led by the Spirit of God, they are (they only) the sons of God." This is not only a positional truth but most practical and suggests to us **Submission** to His control. Then, our **Employment** will be as outlined in verse 13, to make to die the deeds of the body and the great truth of **Mortification** will be in evidence, it will thus be linked with **Privilege**, 2 Cor. 4:10,11.

THE CONSUMATION OF SONSHIP

We turn our thoughts finally to our Sonship in the Future. Blessed contemplation for the child of God! It is encouraging to notice that the future aspect of Sonship, indeed its full manifestation of glory, is linked with Divine Persons.

We have in Romans 8:29, the link with God, predestinated to be conformed to the image of His Son. Here then Sonship in its future realization is **Conformation**. In 2 Cor. 3, it is moral likeness by occupation with the Lord presently. God had one Son, His only begotten (unique), and how wondrous the thought that His desire is that multitudes of saints will be like Him. How unlike Him we are now!

In Romans 8:23, the link is with the Holy Spirit, we have the first-fruits of the Spirit, Ephesians 1:14. The earnest of the adoption, 2 Cor. 1:22, for He is the Spirit of Adoption, Romans 8:15. Sonship is defined here as the redemption of the body, **Transformation**. In our new bodies, we will reach the perfection of Sonship. In Hebrews 2:10, Sonship is linked with the Lord Jesus as Captain of our Salvation bringing many sons to Glory. This reminds us of our ultimate Destination, Phil. 3:20.

As we dwell on the hope of the future, Eph. 1:18, may the present be marked by more practical conformity to the image of that One of whom it was said, "This is my Beloved Son in whom I am well pleased", Matthew 3:17.

What we in Glory soon shall be
 It doth not yet appear
 But when our Precious Lord we see
 We shall His image wear
 With such a Blessed Hope in view
 We would more holy be
 More like our Risen, Glorious Lord
 Whose face we soon shall see.

1st John 3:2,3

CHURCH OF GOD IN ACTS 20

—John Norris

The term "church of God" in Acts 20 v. 28, applies to the company of professed believers in Ephesus. Consider seven facts regarding the local church in Acts 20.

1. PRIVILEGE OF THE CHURCH OF GOD (vv 1-12).

This privilege is that of keeping the Lord's Supper, which is called the "breaking of bread" in v.7. The "Lord's Supper" shows the divine side and "the breaking of bread" the human side of the ordinance. The breaking of bread in v.11, speaks of Paul's partaking of a meal.

The importance of the Lord's Supper is self-evident. The Apostle's visit to Macedonia is very briefly reported (v.2.); no details are given of three months of service in Greece (vv. 2-3) and no account of Paul's labours during the six days in Troas, prior to the Lord's Day. However, six verses are devoted to an account of the events which took place during the evening when the saints gathered to break bread. It is noteworthy that Paul arrived in Troas on Monday morning and remained there for seven days, so as to be able to remember the Lord with the disciples on the Lord's Day. We suppose that the disciples broke bread in the evening because many of them were slaves who were not free from their duties during the day. Simplicity characterised the occasion of their gathering together. The unpretentious place of gathering was located on the third floor of some building, there were no ecclesiastical formalities or ritual, and the worship was of a purely spiritual order for which neither priest nor altar were required.

Paul discoursed with them after the keeping of the ordinance.

There was a dialogue, in which Paul was undoubtedly the chief speaker. He desired to give the infant church maximum help, on what he thought was his final short visit, so he discoursed until midnight and afterwards conversed with them till day-break. Eutychus, whose name means 'well-off' or 'prosperous' fell asleep and had a grievous fall. Many believers overcome by material prosperity suffer from spiritual lethargy which leads to spiritual disaster.

2. PURCHASE OF THE CHURCH OF GOD. (v.28).

Many able expositors say that the latter part of this verse means, that the church of God has been purchased with the blood of His own one, that is, with the blood of God's Son. However, we know that although God cannot die, He who died on the cross was God. Had our Lord not possessed full deity, His sacrifice would have had only a creature's value and would have been insufficient to purchase the church. We are His purchased possession!

3. PROMOTION OF THE CHURCH OF GOD. (v.28).

The well-being of the local church is promoted by men who are appointed by the Holy Spirit to be overseers among God's people. Overseers are also called elders (v.17). The former term speaks of the work they do and the latter of their maturity. The overseers do the work of shepherds tending, guiding and feeding the flock of God (I Pet. 5:2); watch in the interest of the souls of the saints (Hebs 13:17); steer the 'assembly ship' (I Cor. 12:28, 'governments' means 'helmsmen'); lead the saints as models for the flock (I Peter 5:3, New Trans.) and warn when necessary (I Thess 5:14). The overseer does not occupy an office, he performs a work. Paul told the Ephesian overseers to be on guard for themselves and the whole flock in which God had placed them. The saints should recognise and acknowledge them for what they are, esteeming them very highly in love for their work's sake (I Thess. 5:12-13); honour them (I Tim. 5:17) and obey them (Hebs. 13:17). The Bible teaches that the local church should have a plurality of elders.

4. PERILS OF THE CHURCH OF GOD (29-30).

Trouble from without comes in (v.29). The grievous wolves are false teachers, who enter into the flock and make a prey of it. Perhaps, the Gnostics are chiefly in view, for these early troubled the churches of Asia. There is need for great caution in the matter of reception into the assembly and in receiving teachers to minister to the saints. Evil breaks through slackly guarded gates.

Trouble arising from within (v. 30). These men spoke corrupt and distorted things and sought to make themselves the centre instead of Christ. Perhaps, the Judaizers are chiefly in view. Let us take warning.

Did the apostle say that there was an urgent need for framing a statement of the Church's faith, which should be signed by all, thus maintaining unity and peace amongst them? No! he cast them upon God and His Word. God is the Great Preserver of His people and He uses His Word to build them up. God raise up amongst us, men who are qualified to teach, so that the saints will be built up in their most holy faith.

6. PROSPECT OF THE CHURCH OF GOD (v.32).

Glorious prospect! God will give us our rightful inheritance among all God's sanctified ones in the coming Kingdom of Our Lord Jesus Christ. The sanctified ones in this verse, are those that comprise the one saved company of believers, viewed in their final character and condition as heirs of glory. Remember, that the extent of our authority in association with Him in that day, will depend on the degree of our devotedness to Him in this life.

7. PRINCIPLE OF THE CHURCH OF GOD (v.35).

Recovered from the great mass of Our Lord's unrecorded sayings are these most precious words, "It is more blessed to give than to receive." The supreme example of the grace of giving is Our Lord Himself (2 Cor. 8 v 9). We should give regularly and proportionately (1 Cor. 16:1-3), liberally (Roms. 12 v 8 R.V.) and cheerfully (2 Cor. 9:7). Liberality delivers from the bonds of selfishness, promotes the happiness of others, preserves us from the love of money and makes us like Our Lord (Roms. 8:32). God promises that the liberal soul shall be made fat (Prov 11:25). A liberal spirit is one of the conditions of divine blessing (Mal 3:10).

"So then they that are in the flesh cannot please God" (Romans 8:8).

Not one note of worship ever goes up to God until the sin question has been divinely settled. (William Hoste)

* * *

The ark of the covenant contained the law and sustained the mercy-seat, a beautiful symbol of the great gospel mystery, that God is just while He justifies (Romans 3), that mercy and truth, righteousness and peace, are found in company in the perfect way of God.

"The veil is rent — our souls draw near
Unto a throne of grace;
The merits of the Lord appear,
They fill the holy place."

(J. G. Deck)

THE LAVER AND ITS FOOT

—*Frank Hunter*

Ex. 30:17-21

One of the most important vessels of the Tabernacle is the Laver. Every mention of this vessel is accompanied by that of "its foot", the Hebrew word which leads to the idea of its purpose, denoting, not simply the support of the vessel, but its function as confined to a particular sphere; and this view is confined when we do not read of any appointed means for its being carried with the camp. Of course it must have been carried, but the absence of locomotive appliances in the Word of instruction when particular mention is made of them for the others, is significant in regard to the object which this vessel symbolically expressed, viz, a ministry, or service, exclusively confined to one sphere, — the earth — at all times, when "priests" according to the scriptural meaning are upon it.

The Laver has no characteristics about it, tending to the supposition that it symbolizes in any way the Person of the Messiah; its true meaning is to be learned from a consideration of its position, contents, material and use. It was for the special service of the Priesthood.

Its position was in the court between the Brazen Altar of burnt-offering and the door of the Tabernacle; showing at once that the Priests were first of all, supposed to acquiesce in the mind and purpose of Jehovah in regard to the claims of the Brazen Altar. This being done they were commanded to wash at the Laver, that they might be ceremonially cleansed, and separated as a representative body, to the service of the Sanctuary. To be more explicit, Regeneration, or the New Birth, is the first step in Redemption. Thus we have the consequence of an acquaintance with the Altar of Burnt-offering or acquiescence of the heart of the sinner, in the reconciliation effected by the Sacrifice of the lamb of God. His sins have been reduced to ashes, and have passed out of the remembrance of God forever. The instant that this takes place, the perfect Lamb-like innocence of the Sacrifice is transferred to the believing sinner and he becomes accepted in all the purity and sinless condition of the Substitute before God. He is "born of water and of the Spirit." He is also a Priest unto God to offer up spiritual sacrifices, acceptable through Jesus, the Great High Priest, I Pet. 2:5.

The Laver contained water. — Let us cast back our thoughts to that scene where the Lord Jesus and His disciples ate the last Passover Supper before He suffered; after which He symbolically displayed the purpose both of the Laver and its contents. Transporting Himself in Spirit "out of the World" as the Heavenly Priest with "The Father", He "girded Himself"; after that He "poured water into a basin," and washed the disciples feet; declaring to them at the same time that,

although they had already been washed, and were "clean every whit" — which cleansing had been effected through the Word He had spoken to them — they still needed the continual preservation of their cleansed condition through the same power and by the same means as that which had already sanctified them to Himself, John 13:1-10.

The apostle Paul following up the same truth, says, that the Lord Jesus Christ in the final presentation of the Bribe to Himself, in the perfected bodily as well as moral similitude of His glorified Person, will have accomplished purification and heavenly beauty, "with the washing of water by the Word" applied through the Spirit of the Heavenly Bridegroom, whereby He is able to subdue all things unto Himself.

What is the obvious meaning implied when "The Word" is called a cleansing and sanctifying power? Let us note that the Apostle Peter says, when writing to the strangers scattered throughout Asia Minor. He tells them that they had been sanctified through the Spirit unto an obedient life, and were personally accepted and cleansed by the sprinkling of the blood of Jesus Christ. God had accepted their persons so sprinkled, not as having been born again of corruptible seed but of incorruptible, by the Word of God which liveth and abideth for ever. Their belief in the word, as being that of the unchanging God, had procured for them "redemption through the precious Blood of Christ as of a Lamb without blemish and without spot." Being Jewish believers to whom Peter wrote, they could appreciate the allusions to the sprinkling of the blood, and the Lamb, as realities gathered from the symbols of their ancient Scriptures. The corruptible things were those symbolic of Redemption, the silver and gold of the Tabernacle.

Putting these passages together, we discover that it is a believing acquaintance through the Spirit, with the Word of God as a Word of truth, in its solemn declarative authority of the God-glorifying and man-redeeming work of Jesus the Son of God, that primarily cleanses the sinner from his pollution and guilt. This establishes him a heaven-born child possessing eternal life in Christ Jesus. Secondly-the Word of truth opens to his renewed mind that he is to "reckon himself judically dead" to the power of sin and death and alive unto God in Jesus our Lord. He is accounted cleansed, holy and separate from evil in the sight of God, the supreme Judge, through the application of the blood of Jesus to his person, as an act of God. Thirdly, He finds in the Word of truth such a statement as this: "Ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). This shows the child of God that he is established in perfect holiness through the maintenance of the life of Christ in him, by the operation of the Holy Spirit.

As the laver stood between the brazen altar and the Tabernacle, it

looked both ways; backward to the accomplished work of the sacrifices and forward to the symbolic millennial glory. Thus does the Word of truth commend itself to the believer, it brings the power of God in Christ Jesus into his present circumstances and condition; and to faith, makes things yet hoped for, substantially real. It sanctifies or separates the mind and affections from every polluted source of enjoyment in this present evil world, and undeniably proclaims, as by a trumpet voice from heaven, that peace, joy, happiness and rest, are only to be realized in the presence of God.

(To be continued)

CHRIST IS NEAR

When sorrows' billows o'er thee roll,
When nought seems left to cheer thy soul,
Remember then that Christ is near
To give thee courage, hope and cheer.

Thy stricken heart will find relief
From all thy care and all thy grief,
In coming to the mercy seat,
To kneel and rest at His dear feet.

His healing hand He'll lay on thee
And touch thee, O, so tenderly,
He'll whisper words of love and grace
Whilst thou dost there behold His face.

The darkest night must soon give way
To endless light of perfect day.
The eyes that shed so many tears
Shall weep no more, when He appears

Henry de Graaf

* * *

As there is only one High Priest, Christ in heaven, so there is only one holy place, the heavenly sanctuary. And by the blood of Jesus we have boldness to enter into the holiest. As the sacrifice was offered once for all, and the Lord is perfected for evermore, there is now the continued and uninterrupted favor of God resting upon us in Christ Jesus. We possess an unchangeable, perfect righteousness in Him.

(Adolph Saphir)

SCRIPTURAL HYMNS

—*Hector Alves*

Oh, for a thousand tongues to sing
My great Redeemer's praise:
The glories of my God and King,
The triumphs of His grace.

This hymn consisted of eighteen verses, and its author, Charles Wesley, entitled it, "For the Anniversary Day of One's Conversion." It recounts his own joy experienced upon trusting Christ as his Saviour, and the language of this hymn is more closely connected with his own personal life than any other of his large number of hymns.

Peter Boehler belonged to the Moravian Brethren, and was used of God in the conversion of John Wesley. One day he was talking to John Wesley's brother Charles about praising Christ; said Boehler, "Had I a thousand tongues, I would praise Him with them all." Charles Wesley never forgot that remark. On Sunday, May 21, 1783, he was ill in the home of Thomas Bray, "a poor mechanic who knew nothing but Christ." Charles had long wanted to be saved, and his brother John and some friends came and sang hymns. After that Charles prayed long and earnestly, and when at last he found inner peace he exclaimed, "I believe, I believe." On the first anniversary of his conversion, May 21, 1874, he composed this hymn; no doubt recalling Peter Boehler's words, "Had I a thousand tongues, I would praise Him with them all." In the Hymn Book later published by John Wesley this hymn appears as the first, and it has been the first hymn in many Hymn Books since then.

Had he so desired, Charles Wesley might have been a very wealthy Irish gentleman. A relative, Garret Wesley, offered to adopt him and his parents, who had nineteen children, left the decision to Charles, who declined. The estates were left by Garret Wesley to one, Richard Colley, on condition that he took the name Wesley. Colley's grandson became the Duke of Wellington. Charles Wesley's greatness lay in his ability to write scriptural hymns. He published fifty different books of hymns which finally numbered over six thousand. Much of his amazing success in this line was due to the fact of the very hearty singing in those days. J. R. Green, in "History of the English People", wrote: "A new musical impulse was aroused in the people at that time, which gradually changed the face of public devotion throughout England." John Wesley declared that "the world was his parish" for preaching. It could be said that Charles Wesley made all Christendom his parish for praise.

Charles Wesley's hymns cover every phase of doctrine. Regarding the birth of Christ he wrote, "Hark the herald angels sing." With

our Lord's resurrection in mind he wrote, "Christ the Lord is risen today." With other themes in view he wrote, "Love divine, all loves excelling:" and "Jesus, lover of my soul." With service in mind, he wrote, "Ye servants of God, your Master proclaim, and publish abroad His wonderful Name." "Oh, for a thousand tongues to sing," aptly expresses the joy of his heart on the anniversary day of his conversion. The words of verse four have been oft repeated down through the years since Wesley wrote them:

He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: What is the difference between receiving to break bread, and receiving into the fellowship of the Assembly?

Answer: The difference is that the former is nowhere found in "the apostles' doctrine," and the latter is. "Receiving to break bread" is without scripture precedent, and is altogether a different matter from reception into the fellowship of the Assembly. In the case of Phebe, we read, "That ye receive her in the Lord, as becometh saints" (Rom. 16:2). In the case of Epaphroditus; "Receive him therefore in the Lord with all gladness" etc. (Phil. 2:29). This meant that when Epaphroditus reached Philippi, "the saints. . . with the bishops and deacons" (Chap. 1, verse 1) received him gladly into the fellowship of the church, and he would enjoy the privileges of that fellowship, which included the breaking of the bread at the Lord's Supper.

Question: In 2 Tim. 2:21 we read, "If a man therefore purge himself from these" etc. What does the "these" refer to?

Answer: We believe the word "these" in this verse refers to both evil doctrine from which we are to purge ourselves, and to the persons who teach it, from whom we are to separate ourselves. The preceding context makes this plain. See verses 16, 17, 18, where we read of "profane and vain babblings," and Hymenaeus and Philetus, "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some."

Question: What is meant by "a railer" in I Cor. 5:11?

Answer: This question comes up from time to time, and has been answered in these columns. The R.V. gives "a reviler." We do not think that a man, who under provocation, and in an unguarded moment, loses his temper and says things he ought not to say, is a railer. In this same verse mention is made of "a drunkard." That is not a man who is found drunk on one occasion, but a man who continually gets under the influence of liquor. So with a railer; he is a man who is a characteristic reviler, who continuously makes malicious statements about other persons.

Question: On what ground do you make the statement that the letters to the seven churches in Asia (Rev. chapters 2 and 3) give a prophetic outline of the church from Pentecost to the rapture?

Answer: We believe that these seven letters bear a threefold interpretation; a literal, a historical, and a prophetic one. What we mean by a literal interpretation is, that the contents of the letter give the actual condition of things in the church addressed, at the time of writing. The historical interpretation gives the condition found, more or less, in any church at any time in the church's history. The prophetic interpretation shows the condition which prevailed in all of the churches during certain periods of time, beginning with apostolic times and ending with the rapture. Our ground for saying this is twofold (1) In chap. 1, verse 19, we read, "The mystery of. . . the seven golden lampstands" (R.V.). A New Testament mystery is something that has not been heretofore revealed. In these seven letters we have revealed to us seven consecutive conditions in the churches, which were yet future. (2) History has shown these conditions to be fulfilled in the very order in which they were given to the apostle John in the isle of Patmos, perhaps about the year 96.

Question: Where was the "grate of network of brass" (Ex. 27:4) located in the brasen altar? Some writers, and preachers tell us it was on the outside. Pictures show it as a shelf around the outside of the altar. Is this correct?

Answer: We believe this grate of brass was inside the altar; "that the net may be even in the midst of the altar." The R.V. reads, "that the net may reach halfway up." The Darby Translation, "The net shall be to the very middle of the altar." It was on this grate that the fire was burning "in it" (Lev. 6:9). The height of the grate would be the same as that of the Mercy Seat; one and a half cubits i.e. justice and mercy on the same level; "mercy and truth are met together; righteousness and peace have kissed each other." (Psa. 85:10).

LATE CONFERENCE NOTICE

HITESVILLE, IOWA — The annual conference will be held, D.V., Sept. 21 and 22, preceded by a prayer meeting on Friday, Sept. 20. Corr. George L. Frey, Atlington, Iowa.

(continued from Inside Front Cover)

salvation". Sam Emerson, Loloma, P.O. Manyinga, Kabompo, Zambia. R. Neill, P. O. Box 37, Balovale, Zambia, also writes, "At present, we are having special gospel meetings in a district 18 miles from here. The interest is most encouraging. Night after night about 80 to 90 unsaved people attend. Most of them are people who have heard very little about the gospel. One man who has been very much opposed to the gospel and the Christians, has got saved. Truly the gospel is the power of God. Rom. 1:16. In our home assembly at present the meetings are held outside under the trees as the hall and later our dwelling house was destroyed last month by heavy floods. We are now living in a tent and this will be our home until we can get another house built. We have already started building a new gospel hall and expect to get this finished in 2 or 3 months time, D.V."

MALAYSIA — John Stubbs, 239-A Banda Hilir Road, Malacca, Malaysia, writes, "We realize yet that in this land there is much territory to be secured for God. One thing we have experienced and that is the devil hates a proper assembly testimony according to the Word. We called in at Kuala Lumpur (the capital) recently to gather with the saints who meet in the Name of the Lord at the Peel Road assembly. We did enjoy the fellowship. They have no resident so called missionary with them! They do not practice open reception. Altogether it is a joy to behold their order."

VENEZUELA — "Delfin and I finished our special Gospel effort in Moron last night. We preached seven nights a week for over three weeks, and the hall full nearly every night. The Lord gave a little fruit in conversions, and the Lord's people were stirred up." S. Saword.

Our brother J. Frith has had heart trouble for some time and is returning to Vancouver for treatment. His address will be 525 Halley Street, South Burnaby, B.C.

CONFERENCES

KENORA, ONT. — We purpose, D.V., having a Conference on the Labour Day weekend, Saturday, August 31, Sunday, September 1. Usual order of meetings. While all meals will be supplied in the Hall, we are unable to provide accommodation for those requiring same. Reservations should be made in good time, and may be made through the Corr. E. L. McCammon, R.R. 1, Kenora, Ontario.

ORILLIA, ONT. — The annual Conference of the Dominion Gospel Hall will commence, in the will of the Lord, Saturday, August 31 at 7.30 p.m. with prayer, and continue over September 1st and 2nd. Usual arrangements will prevail, hospitality extended. Corr. Reuben J. Pears, 14 Coldwater Rd. W., Orillia, Ontario.

LAKEVIEW, ONT. — The saints here at Lakeview Gospel Hall, purpose in the Will of the Lord to convene another Conference, August 24th and 25th in the Legion Hall, Station Street, Bancroft, preceded by prayer meeting at 7.30 p.m. August 23rd in the Gospel Hall Lakeview. Servants of the Lord, walking in the "old paths" welcomed in ministry. Corr. A. Maxwell, R.R. 2, Bancroft, Ont. Phone 438.

HUNTSVILLE, ONT. — The annual Conference will be held as usual, D.V., on Sept. 7th and 8th in the High School Auditorium, commencing with a prayer meeting September 6th at 7.30 p.m. in the Gospel Hall.

MONTREAL, QUE. — The annual conference will be held on Sunday, October 13th and Monday, October 14th, preceded by a prayer meeting Saturday evening October 12th. All meetings will be held in the Gospel Hall, 821 Ogilvy Avenue. Please note change in time from New Year's to Canadian Thanksgiving weekend.

CLEMENTSVALE, N.S. — The annual conference will be held, D.V., on September 1st and 2nd preceded by a prayer meeting Saturday, August 31st. The Lord's servants walking in the old paths welcome. Corr. Ronald Berry, Clementsvalle, R.R. 1, Annapolis Co., Nova Scotia.

ARLINGTON, WASH. — The conference at Arlington will be, D.V., as usual on Labor Day weekend, August 31st, Septemebr 1 and 2, with a prayer

meeting Friday night, September 30, 7.30 p.m. Corr. Gerrit Terhorst, Rt. 5, Arlington, Wash.

AKRON, OHIO — We expect, D.V., to have our Annual Conference over the Labor Day weekend, commencing with a prayer meeting Friday, August 30th at 7.30 p.m., Ministry on Saturday, August 31st at 2.30 and 7.00 p.m., Lord's Day September 1st, 10.00, 2.30 and 7.00 p.m. and Monday September 2nd, 10.30, 2.30 and 7.00 p.m. All meetings will be held in the Gospel Hall, 1224 Wooster Avenue, Akron, off Int. 77. Corr. Thomas Wright, 1571 17th Street, Cuyahoga Falls, Ohio 44223.

LONGPORT, N.J. — The brethren of the Longport Assembly have notified that they will not hold the usual September Conference so the Christians in the various assemblies can plan accordingly.

WITH CHRIST

WESTBANK, B.C. — Our brother, Charles F. Broadhead departed to be with Christ on April 26th in his 95th year. He was saved at Consett, Co. Durham, England at the age of 15 years through the preaching of Mr. McIlray. Later he and his wife were in fellowship at Featherstone Yorks; until coming to Canada in 1905, where they were in fellowship at Lashburn, Sask. Predeceased by his wife 7 years ago, he spent a few months at "Clarance House" Vancouver prior to his homecall from a Nursing Home in Kelowna, B.C. S. Maxwell conducted the funeral service and spoke faithfully to the unsaved.

WINNIPEG, MAN. — On June 26, our brother Robert W. Cameron went suddenly to be with the Lord, aged 64. He was in fellowship in the West End for the past 11 years and previous to that at Portage La Prairie. His was a service of song, and we miss his beautiful tenor voice. The hall was full at the funeral service at which S. Rey and S. M. Vanstone spoke to saved and unsaved.

HAMILTON, ONT. — Mrs. F. Douglas, widow of the late Andrew Douglas Sr., passed very peacefully into the Lord's presence, without suffering or sickness, at noon on June 18th in her own home at Stoney Creek, Ontario. She was in her 87th year. A native of Ayrshire, Scotland, where she was saved approximately 70 years ago, she came to Canada with her husband in the mid-thirties and has been in fellowship in the Kensington Avenue Assembly, Hamilton, Ontario, these many years.

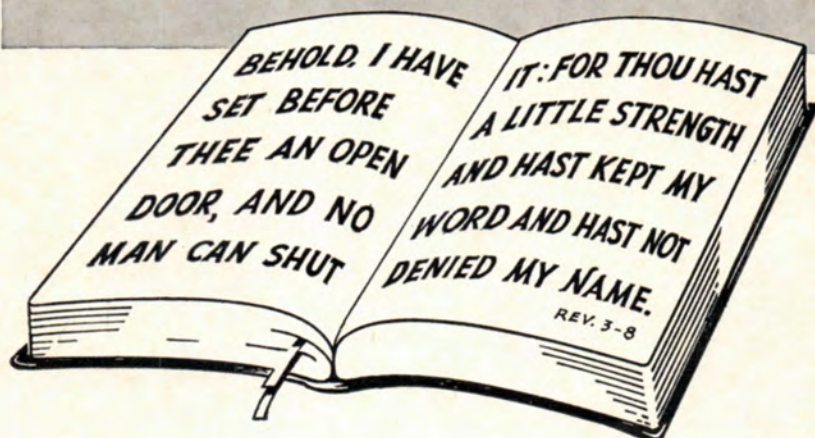
TORONTO, ONT. — Our dear sister, Mrs. Jack (Milly) Bradshaw went suddenly to be with Christ on July 9th as a result of a heart attack. She was born in Annalong, Northern Ireland in 1892 and came to Canada many years ago. Her brother-in-law, A. W. Joyce had the privilege of pointing her to Christ about 42 years ago. She was in fellowship in Danforth, and latterly in Lansing Assemblies. She lived a quiet, consistent Christian life, and only a few months ago had the joy of seeing her husband saved. They had the great privilege of remembering the Lord together at the Lord's table for the first time the Sunday before her death. D. L. Adams preached the Word suitably and faithfully at the funeral.

PORTAGE LA PRAIRIE, MAN. — Our dear brother, George Reimer, in his 59th year was called into the presence of the Lord on May 17th after a lingering illness. He was a quiet and consistent brother, in fellowship with the assembly here about 15 years. S. Rey spoke to the large company at the funeral parlours and C. F. Sawatsky at the graveside.

BLACK EARTH, WIS. — Our dear sister, Mrs. Daisy Simpson was called home May 29th in her 82nd year. She was saved in 1947 through the preaching of Algie Jamisson. She will be missed at the Black Earth Gospel Hall where she has been in fellowship for 20 years.

COLERAINE, N. IRELAND — Our dear brother in Christ, Daniel Ussher, went to be with the One whom he loved on April 4th. He was saved in 1921 and in fellowship in the Killykergan Assembly for forty years. Five years ago, he suffered a stroke, which left his speech badly affected though he still loved the gathering centre. He leaves behind a good testimony as a faithful guide and shepherd in the Assembly.

TRUTH AND TIDINGS



C O N T E N T S

THE IMAGE OF GOD	A. W. Joyce	161
THE CORE OF ROMANISM	G. G. Johnston	164
CHRIST IN PSALM 40	H. S. Paisley	165
THE PLACE OF HIS NAME		168
A TWOFOLD SIGN AND ITS MEANING	Alex Monro	169
THE LAVER AND ITS FOOT (Part 2)	Frank Hunter	171
CORRECTIVE MINISTRY	A.W.J.	173
COME OUT FROM AMONG THEM		174
SCRIPTURAL HYMNS	Hector Alves	177
QUESTIONS AND ANSWERS		178

SEPTEMBER, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

TO OUR SUBSCRIBERS — We regret that on account of the country-wide postal strike our August issue was late in delivery. For the same reason, we have not had any letters for about three weeks. This will affect the "Tidings" in the present issue. Our readers will bear with us in these circumstances over which we have no control.

BRITISH SUBSCRIBERS — On account of the devaluation of the pound and of rising costs we will have to raise the sterling rate to 18 shillings for a single copy and 15 shillings for five or more copies mailed to one address.

Please do not send cash through the mail as the Editor has found that some letters have been stolen.

In another case, the letter was taken and the name forged on the cheque. If any letter has not been acknowledged, please let us know.

PRAIRIES — We received very good reports of large and profitable conference meetings on the Prairies this year and ministry meetings between the conferences by the various brethren attending.

PORT ARTHUR, ONT. — The Assembly here, much enjoyed a visit from brother Hector Alves in July, with his chart on "The Seven Feasts of Jehovah"; but the meetings were slightly curtailed owing to an urgent call from Oregon occasioned by the home call of an aged sister in the Lord.

LANARK, ONT. — Murray MacLeod has been preaching the Gospel in this new place in a Portable Hall with some interest.

BLIND RIVER, ONT. — T. Kember has had an extended visit here with a good interest in the Gospel.

BOTHWELL, ONT. — A. T. Stewart and Jas. Smith commenced tent meetings in August. Previously Jas. Smith had four weeks in Newbury.

LAKESHORE, ONT. — H. Dobson and E. McCullough have been preaching in the tent with good attendance and some blessing in the Gospel.

NIPISSING, ONT. — The Lord has blessed the work here, necessitating an enlargement of the Hall which was built a few years ago. The brethren are also carrying on a work from here in Restoule in a portable hall, where there is good interest.

(continued on Outside Back Cover)

THE IMAGE OF GOD

—A. W. Joyce

In Genesis 1:26, God said, "Let us make man **in our image, after our likeness**; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This one verse completely disproves the theory of evolution. No real believer in the authenticity and inspiration of Holy Scripture, can entertain a belief in evolution.

Verse 26 disproves this theory on two important points.

1. Adam was originally created by God in His own image and likeness.
2. Far from evolving from the lowest form of life, man, from his creation was given **dominion over** all lesser created life: the fish of the sea, the fowl of the air, the cattle of the earth and every creeping thing.

Verse 27, tells of the **fact** of the creation of man. Chapter 2:7, tells of the **manner** of his creation by God. From the dust of the ground was formed **the body** and from the mouth of God was breathed into man's nostrils the **breath of life**. In these two we have the body and spirit; these then resulted in man becoming a "living soul". The image and likeness of God was seen in Adam as long as he remained in **innocence**.

When Adam transgressed the commandment of God (Gen. 2:17), that perfect image and likeness was lost. From then onward, in Adam and in his posterity, there has been a continuous descent and degeneration, from then until now, apart from the regenerating power of God.

Adam could not transmit to his descendants the innocence which he had lost, he could only transmit the sinful nature he had acquired. It is recorded in Gen. 5:3, "And Adam lived an hundred and thirty years and begat a son **in his own likeness, after his image.**"

The great purpose of God and the plan or theme of the Bible is the restoration in mankind of the likeness and image of God.

It is evident that the grace of God "saved" Adam and Eve, for God clothed the guilty pair with coats of skins, giving them the first picture of redemption by blood, as the animals were slain to provide a covering for them.

One might object, is not salvation alone on the principle of faith? Certainly it is. The Old Testament saints were saved by faith, looking forward to the fulfilment of the type in the death of Christ. All since

the cross are saved, looking backward in faith to the accomplished redemption at Calvary. Where then is the faith of Adam? This was demonstrated in Gen. 3:20, "Adam called his wife's name Eve, because she was the mother of all living." Adam believed the Word previously given by God in verse 18. But where do we get the faith of Eve? When her first born came into the world, she said, "I have gotten a man from the Lord" (Gen. 4:1), hoping that this should be the promised seed of chapter 3:15, Who would be the deliverer.

Generations were born and passed away, but at last "the fulness of the time" arrived when God sent His Son into the world as the "Seed of the woman". "Forasmuch then as the children are partakers of flesh and blood He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil and deliver them . . . He took on Him the seed of Abraham . . . to make reconciliation for the sins of the people" (Heb. 2:14, 16, 17). How very far man had deteriorated from Adam's original state is seen by their treatment of Him. His own received Him not, they finally cried, "Away with this man" and scourged and crucified Him.

In resurrection glory, Christ sent forth the message of the Gospel to a world blinded by sin and Satan. "If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, **Who is the image of God**, should shine unto them (2 Cor. 4:3-4).

This is God's wondrous, and only, means of restoring the image of the Creator in sinners marred by sin.

The vilest of sinners who repentantly acknowledge their lost and guilty condition and trust in Christ as the One Who died for them, are cleansed from every stain of sin and find themselves clothed, not like Adam with coats of skins, but with the righteousness of God and the garments of salvation. They can say, in the language of 2 Cor. 5:21, "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him". Thus the believer has a perfect standing before God with,

"Not a stain, a new creation, ours is such a full salvation,

Lo, we bow in adoration, inside the veil."

Well might we exclaim, "Hallelujah, what a Saviour!"

But not only were we reconciled to God and cleansed from all our sin, but upon believing, we were indwelt by the Holy Spirit of God. The Bible became a new Book to us and power was given to live for God as a testimony before men to manifest Christ before them. The

longer we are saved, the more we should "Shew forth the praises (excellencies of Him Who hath called us out of darkness into His marvellous light" (I Peter 2:9). How can we do this? How can we become more like the Lord Jesus in a practical way? How can the lost image and likeness be restored and be seen by others?

"But we all, with open (unveiled) face beholding as in a glass the glory of the Lord are changed (or transformed) into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). By the power of the Spirit of God, as the believer continually searches the Scriptures, he beholds Christ in the Word, and, as he gazes upon Him, unconsciously he becomes more and more like the One Who fills and occupies his heart.

Does the world see Christ in us? Are we becoming more like Him day by day? Are we magnets, drawing others to the Saviour or are we stumbling blocks to those who know us best?

The most exercised and godly Christian would be the first to confess, "Alas, how often I have failed, how unlike the Lord Jesus Christ I often am, how far short I have come from the likeness and image of our God!" But, blessed be His Name, the time is soon approaching when the weakest, poorest, child of God shall bear the exact image and likeness of our glorious Lord. **Bodily we shall be like Him.** "For our citizenship is in heaven; from whence also 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 (Phil. 3:20-21 R.V.). Not only shall we be like him bodily, **but morally as well.** "Beloved now are we the sons of God, and 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." Then the Apostle John adds, "And every man that hath this hope set on Him purifieth himself, even as He is pure" (I John 3:2-3).

"The battle is not yours, but God's" (2nd Chronicles 20:15).

"The battle is not yours, but God's,
Therefore, why fight?
True faith will cease from struggling,
And rest upon His might:
Each conflict into which you come
Was WON on Calvary,
It's ours to claim what Christ has done,
And 'hold' the victory."

THE CORE OF ROMANISM

—G. G. Johnston

Every religion in the world has its core, or central doctrine. The ritual of each, be it elaborate or simple is built around that core.

After years of contact with the Romish system, one realizes that there is still much to learn about its mysteries. Is Rome not called in the Revelation: "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth?" One of her chief aims is to mystify her adepts by her show of attractive ritual, her excellent music, her massive buildings, and the trappings of her ministers. By clothing her affairs in mystery and by hiding the real purpose of many of her institutions, she has contrived to maintain millions of her followers in ignorance of her iniquities, and even to attract admirers from among those who know not her nature and purpose.

Romanism is a carefully developed system of idolatry, that has for its core the worship of a very insignificant object. Some are amazed at the ignorance of the African in his worship of fetishes — bits of stone, a lion's tooth, etc., — but is the object worshipped by Romanists more worthy? In fact, is the worship of any other material object any less idolatrous and degrading than theirs?

A spoonful of flour, a little water to make a paste, a heated iron to press that paste into shape and bake it until like to a small piece of paper, a golden coffer in which to place it, a priest's blessing: lo and behold, a god to be worshipped with all the affection of the soul! As this object is exalted before the gathered people, it would be considered by many to be a grave fault indeed not to fall down before it. The sincere adept in this system of idolatry renders to it an abject worship, imagining that it is the true Jesus Christ, the Son of God, created such by the magic of the priest, a man-made God, which can now be consumed by sinful man for the salvation of his soul.

While there are other objects of worship, or veneration, in the Romish system, the real core of it is here in the worship of this god of flour. To remove the so-called "host" from that system would be to leave it without a heart.

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

* * *

When we are by ourselves, we must watch our thoughts; when in the family, our temper, when in company, our tongues.

CHRIST IN PSALM 40

—*H. S. Paisley*

Psalm 40.

We have had the Lord Jesus presented already in this series in a number of wonderful ways. He is the Perfect Man (Psa. 1). The Son of God and the Coming Judge and King (Psa. 2). The Satisfied Man (Psa. 16) and the Sin bearer and glorious Universal Ruler (Psa. 22). We will now meditate upon Him as the Accomplisher of God's Will in this well known and oft repeated psalm.

FOURFOLD DIVISION OF PSALM 40

There can be no difficulty in seeing that this psalm refers to our Lord, for the writer to the Hebrews quotes it as distinctly applying to Him (Hebrews 10:5, 9).

To help each of us to grasp the seventeen verses it divides into four parts:

1. THE THEME OF THE PSALM, verses 1 - 3.
2. A word of cheer to others in distress, verse 4.
3. The will of God and the One who came to do that will, verses 5-10.
4. The sorrows and feelings of This One because of His faithfulness to God's will, verses 11-17.

It should touch our hearts to consider the Lord Jesus as the only perfect One who did always the Will of God while down here. He was the accomplisher of all the purposes of God in every detail, and finished the mighty work given Him to do, passing through all the trials which came upon Him in the pathway.

In verse 5 we read, "Many O Lord my God are thy wonderful works which Thou hast done, and Thy Thoughts which are to usward: they cannot be reckoned up in order unto Thee: if I would declare and speak of them they are more than can be numbered." Here we have revealed the Greatness of the Will and Thoughts of God. Such amazing counsels in the heart of God could only be accomplished by One Who Himself was God. Thus alongside the greatness of His Will is the greatness of the Person of the Eternal Son, who alone could say "Lo I come to do thy will".

This accomplishing of the will of God involved the incarnation, hence the wondrous quotation, "a body hast Thou prepared Me". These words do not appear in the Psalm but in the context of Heb. 10, they show how the will of God could be done on earth. A Divine Person who became a Perfect Man has accomplished the Will of God.

There seems to be a reference here to the most remarkable of all the types of Christ i.e. "THE ARK". Moses was instructed to make an ark of shittim wood (type of the holy Manhood of the Lord) and overlay it with gold (type of His Essential Godhead). Inside that holy ark were placed the two unbroken tables of the covenant of the law (Ex. 25:16). These pictures point us to the Person of Psalm 40 Who says, "I delight to do thy will O my God: yea thy law is within my heart".

THE GLORY OF HIS PATHWAY

In this psalm we have outlined the faithfulness of Christ to do that will. He spake for God: "I have preached righteousness in the great congregation". We are reminded of His standing up at Nazareth in Luke 4, with the opened book in His hand, preaching to that great company and saying only the Words of God. His faithfulness in revealing all the truth of God v. 10, caused the "innumerable evils" v. 12, to compass Him about but He did not hide, conceal, or refrain his lips from teaching the will of God.

In all this, as in all else, He is our pattern. How often the truth is hidden, concealed or refrained from being presented because of its unpopularity and the added reproach which faithfulness to all God's Word and Will, brings. May those who teach and preach be ever faithful to the Lord in speaking all the counsel of God. By comparing John's Gospel, chapters 8; 17:4 and 19:30, it will be seen that Christ is there manifested as foretold in Psalm 40.

Thank God, He did the will of God in His death. In the sacrifices of old which are all mentioned here in verses 6-10, there was a continual remembrance made of sin. But in the Sacrifice of Christ who accomplished the will of God, a perfect offering has been made and "God, our God, remembers His people's sins no more." "This Man after He had offered one sacrifice for sins forever sat down."

OUR EXAMPLE IN DOING THE WILL OF GOD

The writer of Hebrews, chapter ten, also exhorts the Lord's people "Ye have need of patience that after YE HAVE DONE THE WILL OF GOD, ye might receive the promise." We cannot share in the atoning sufferings of Christ for in this He is alone, but we can follow His steps and do the will of God as marked out in the Perfect Word of God. May we seek to become more like this obedient spotless One.

"Oh patient spotless One,
Our hearts in meekness train
To bear the yoke and learn of Thee
That we may rest obtain".

GOD'S ANSWER TO THE SON OF GOD

While we usually apply the words of the opening verses of this psalm to the deliverance of believers and of sinners now, their primary application is to the Lord's Christ. They set before our worshipping hearts the wondrous answer of God to the deep humiliation of our blessed Saviour. He waited patiently and God answered Him. He waited, even when more than 72,000 angels were ready to fill the garden. He waited, even when a Peter would use the sword. He waited, until the betrayer would kiss his cheek. He waited, while they plucked the hairs from His face and crowned His head with that thorny crown. He waited at Calvary until all things were ready and then allowed the soldiers to lift Him up to be mocked and taunted there. He waited patiently until the whole of God's wrath was poured out upon His suffering Soul.

God heard Him and God answered and delivered Him from the depths. The head that once was crowned with cruel thorns is crowned with honour now. He is highly exalted upon the Father's Throne, at the right hand of God. To Him every knee must bow and every tongue at last shall own, "worthy is The Lamb alone". If we see this, let us fear and trust in the Lord. Thank God we are among the many who have seen this truth and are among those of verse 4, "Blessed is that man that maketh the Lord His trust, and respecteth not the proud nor such as turn aside to lies." "Let such as love thy salvation say continually, The Lord be magnified," Verse 16.

"Without Me ye can do nothing" (John 15:5).

How much can you do without Him? Nothing! So what is everything you do without Him? Nothing! It is amazing how busy we can be doing nothing! "The flesh" — everything that we do apart from Him — "profiteth nothing" (John 6:63), and there is always the awful possibility, if you do not discover this principle, that you may spend a lifetime in the service of Jesus Christ doing nothing!

(W. Ian Thomas)

* * *

As there is only one High Priest, Christ in heaven, so there is only one holy place, the heavenly sanctuary. And by the blood of Jesus we have boldness to enter into the holiest. As the sacrifice was offered once for all, and the Lord is perfected for evermore, there is now the continued and uninterrupted favor of God resting upon us in Christ Jesus. We possess an unchangeable, perfect righteousness in Him.

(Adolph Saphir)

THE PLACE OF HIS NAME

"Where two or three are gathered together in My Name there am I
IN THE MIDST OF THEM" (Matt. 18. 20, Deut. 12:1-13).

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,
For 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.
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 wonder of His love.

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 now seems a holy place, a Bethany most dear,
Where we can sit at Jesus' feet, forgetting every care.
Great peace have they which love Thy law, no foe that peace can mar.

Oh may no snare of earth intrude, to 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.

WHEREFORE JESUS ALSO, "THAT HE MIGHT SANCTIFY THE
PEOPLE WITH HIS BLOOD SUFFERED WITHOUT THE GATE."
(The civil and the religious gate) "LET US GO FORTH THEREFORE
UNTO HIM WITHOUT THE CAMP BEARING HIS REPROACH. FOR
HERE HAVE WE NO CONTINUING CITY "BUT WE SEEK ONE TO
COME."

"BY HIM THEREFORE LET US OFFER THE SACRIFICE OF
PRAISE TO GOD CONTINUALLY, THAT IS, THE FRUIT OF OUR
LIPS GIVING THANKS TO HIS NAME" (Hebrews 13:12-15).

— Sent by J. Evans.

A TWOFOLD SIGN AND ITS MEANING

—*Alex Monro*

In Revelation chapter 12, two distinct yet connected signs, (not wonders) are brought before our notice. The first is of a woman, clothed with the sun, the moon beneath her feet and upon her head a victor's crown of twelve stars. This woman is seen in the travail of childbirth. The second sign is that of a great red dragon having seven heads and ten horns, and seven diadems, (not crowns as the woman) upon his head. The tail of this dragon drew the third part of heaven's stars and cast them into the earth, whilst the dragon stood before the woman ready to devour the child as soon as it was born.

A man child is born. This One was appointed to rule all nations with a rod of iron, and ere the dragon could carry out his evil designs, the child is caught up to God and to His throne. The woman flees to the wilderness where she has a place prepared of God, and there she is nourished one thousand two hundred and sixty days.

These signs have meanings which are to be found in the pages of Scripture. Firstly, as to the woman, we believe her to be representative of the nation of Israel. The man child whom she brought forth is undoubtedly Christ, whilst the context clearly shows that the dragon is none other than "that old serpent the devil." Let us now examine how these two signs harmonize with the entire scheme of the prophetic scriptures.

The sun, moon and stars in connection with the woman take us back to the dream of Joseph in Genesis 37:9. In that dream the sun, moon and eleven stars bowed down to Joseph's star which took the central position. Despite the rebuke of Israel his father, the time came when father and brethren **did** bow down as foretold in the dream. But has not this dream a much greater and deeper significance, and do we not find this in the passage before us?

One of God's purposes, indeed the main one, in the choice of Abraham to make of him a nation, was that His son might come into the world. But here we face a paradox. It is evident that Christ was of the line of Judah, not of Joseph. Why then was it that Joseph's star took the prominent position? It was, we doubt not, because of the perfection of Joseph as a type. Trace him through the pit experience, the rejection by his brethren, the sale into Egypt, the prison and the palace. No failure is recorded against him. And do we not see in his every move, the devil standing ready to devour? But God is over all, and as we see sun, moon and stars in the prospective type, so likewise we see them in the retrospective sign.

By the seven heads, we are reminded of the fullness of the hatred of Satan against the person of Christ. In the ten horns, we see the ten nation kingdom of the tribulation period, which will be the agency of Satan in the persecution of God's chosen race.

The dragon's tail drew the third part of the stars of heaven, and cast them into the earth. Now when we read in the book of the Revelation of "the third part" it refers almost invariably to the Roman earth. The city of Christ's birth was under the dominion of Rome at the time and there stood one, energized by Satan to dispose of the infant King of the Jews. The method used by Herod (the drowning of all male children under the age of two years) in an endeavour to do away with God's anointed One, is indicative of the moral darkness which had settled over the Romish earth.

But here we find, as always, Satan defeated. The child is caught up to God and to His throne. The path on earth, the passion, cross and grave and resurrection are all passed over, and Christ is seen as returned to heaven, carrying thither a body of glory in which He sits in all the perfection of His finished work and atoning blood.

As to the woman, her fleeing to the wilderness answers to the tribulation period subsequent to the rapture of the church. In that time of unparalleled persecuion against God's earthly people the individual Jew will suffer greatly, but the nation will be kept hidden under the shadow of God's wings, to emerge when the storm is passed, and to be constituted a people for Jehovah upon an earth from which the curse has been removed.

A grand and glorious future awaits the nation of Israel. Destruction and misery will be the portion of the nation which persecutes the Jew. God has given His warning in Zechariah 2:8 that whoever touches His nation touches the apple of His eye. His anger will arise against all who have set at naught "these my brethren," as He refers to them in Matthew 25:40.

Israel's God is our God. And if He will show Himself strong on behalf of His earthly nation, how much more so on behalf of His Heavenly people. May it then be our portion to say with the writer of the epistle to the Hebrews "The Lord is my helper and I will not fear what man shall do unto me" (Hebrews 13:6).

Let us encourage ourselves as did David, in the Lord our God, and seek to live victoriously, and to His glory during the time of sojourn here.

Those who start with Christ in the boat may be sure of three things: storms, His presence, and a safe arrival.

THE LAVER AND ITS FOOT

—Frank Hunter

Ex. 30:17-21 (Part 2)

The material of the Laver and its foot was "brass" made from the looking glasses of the women that assembled at the door of the Tabernacle of the congregation. These polished mirrors were broken up and molten in the fire to form the Laver. Here is another line of truth.

"Man beholding his natural face in a glass," but "going away and forgetting what manner of man he was," the Apostle James cites as the picture of one who is a hearer of the word and not a "doer". It makes no impression in regard to the renewal of his mind, it does not sanctify him unto an obedient "doer" of the will of God: it affects not his heart or conscience — why? because he "beholdeth himself," he perceives only the comeliness of nature and his personal charms, and as long as he is thus occupied with self, he will never learn "what manner of man" the Word declares him to be in the opinion of the Only Wise God. He takes not the Word as the law of his action, but his own will. His understanding is blinded, his brazen mirror is false, and must be broken up. He must learn to know what Scripture says about the "natural man" viz., "that all flesh is as grass" and the glory of man as the flower of the grass that withereth away. Human nature assumes various beautiful and even lovely forms particularly in little children, but however lovely they may appear, alas! it is but the loveliness of death. Therefore another Apostle says, that this image of the "old man" or Adam nature must be "put off" because it is corrupt according to the lusts of his own will, and deceitful in regard to the proper image of God's requirement. It must be recast in another mould, and one that will produce an image fashioned on the true pattern of the mind of God. It must be fashioned in righteousness and in accordance with that "holiness" of character which was mirrored in Jesus, Who, when He dwelt on earth, was "The Truth" in His own Person and presented that perfect image in holy devotion to God His Father as the "doer" of His word. The Laver, then, is the action of the Word of Truth in man on earth.

In the Book of the Prophet Ezekiel there is mention made of sacrifices, that will be offered during the Personal Millennial reign of the Melchizedic Priest. They have the character of Offerings of Remembrance.

We mention them here, as in contemplation we dwell on the amazement that will fill the hearts of new-born Israel in those days when retracing the history of their generations, they shall find in the Books of Moses the record of the Priesthood, the garments of glory

and beauty and the consecration of Aaron and his Sons, Divine realities which they will be personally enjoying. The Spirit of Truth will enable them to appreciate the riches of that Grace, which in foreshadowing symbols will be seen to have declared the faithfulness of their covenant God, and the ceaseless thoughts of His heart concerning His First-born.

What a marvellous contrast between Israel's past condition, and that which will then be apparent! What lamentation there will be over past blindness, what exultation and adoration at their glorious condition in the Covenant Inheritance, what praise and consecration of body, soul, and spirit to Him, who will have become in the Divine radiance of His Royal Priesthood, their Salvation!

With what readiness and devotion will they not bend the hallowed ear to the attentive observance of His Word, how zealous will be those consecrated hands to execute His righteous will, "how beautiful upon the mountains their feet" to walk in the paths of obedience and holiness, and to convey in joyful service the glad tidings of peace and Salvation to the nations around! There will they stand in adoring astonishment at the stupendous yet gracious transformation of a "stiffnecked and rebellious people" into a peculiar treasure, "A Kingdom of Priests and a holy nation"!

Then will Israel, not representatively by Aaron's sons but personally, stand and wash from the Laver between the Altar and the Tabernacle. That is to say "with open face" and unveiled hearts, they will search and contemplate the Word, both their own Old Scriptures and the New, and be able to look back at the once pierced Sacrifice, as the source of their priestly condition and their joy. They can gaze on, and have free access to, the true Tabernacle in the Person of their Melchizedic Priest and King. They will be sanctified through the Truth.

In the beginning, before the world was created and human sin had its dark and terrible existence, God had ordained His incomprehensible "Mystery of Godliness." He later prepared the body in which His Eternal Son was to be "Manifest in flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world and received up into glory" (I Tim. 3:16). When man believed the lie of Satan, which subjected him to death and judgment, the Divine Redeemer was ready, "foreordained." Though He had not become actually incarnate, nor suffered His predetermined death, He could, on the ground of that Sacrifice having taken place in the mind of the Eternal Godhead, at once present Himself as the Mediator and Ransom. He could arrest the sword of justice, which otherwise must have descended on the head of man — a sinner.

Just this mystery, we see wrapt up in on the cloud-girt Mount,

where the inscrutable fore-conceptions of Jehovah have been unfolded to our astonishment. Here He purposed, consistently with His righteousness, to turn aside His wrath from His people Israel, when they should violate His Covenant. The exceeding wisdom of all these wonderful measures, and the imperative necessity for Moses to be made acquainted with them before hand, will be more conspicuous when we become acquainted with the powers that were needed in a Mediator between God and Man.

CORRECTIVE MINISTRY

—A. W. J.

It is especially worthy of note that the various epistles written to the Churches or Assemblies show them to be in varied conditions spiritually — some carnal and unexercised, some spiritual and progressive, some filled with contention and strife, some “growing exceedingly” in their love one to another. Yet as to the constitution of the Assemblies, ALL WERE EXACTLY ALIKE. The same Divine pattern was used, whether in gathering saved Jews or believing Gentiles. What helped to maintain that likeness was a consistent ministry.

God in His wisdom used the very departure and failure of the early Churches to send suitable remedial ministry, which not only met the need at the time, but left on written record the remedy to meet the need of all succeeding generations of His people. Ministry from the Word to meet a present need given in the power of the Spirit of God, and RECEIVED BY THE HEARERS, AND OBEYED, can correct all the varied forms of departure still.

What great need of exercise there should be among those who serve the Lord among the Assemblies, to get messages from God to meet present needs and conditions in each Assembly. A set of orderly addresses, howsoever instructive and pleasant to the ear, will not take the place of living messages given by the Lord to meet a need at the time. Ministry freshly given by the Lord and delivered in the power of the Spirit, however plain and simple, will feed the hungry, convict the sinning, warn the unruly, restore the backslidden, and build up the young in Christ.

What great need there is also among overseers in the Assemblies to pray for and welcome ministry of this kind. What great need there is of the spirit of receptiveness among all the saints to wholesome ministry, even though at times it disturbs the conscience and exercises the heart about departure in our lives. “Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head.” (Psalm 141:5).

COME OUT FROM AMONG THEM

The Christian who has the most power in his life is the one who chooses the path of complete separation from the world, its pleasures, and all its associations. In this day of departure the unequal yoke comes before us in many varied forms. All are united in result. They destroy a Christian's usefulness for God, his testimony to the world, and drag him down to a lower spiritual level. In Romans 12:2 we are exhorted, "be not conformed to this world: but be ye transformed by the renewing of your mind. . ." (See 2 Cor. 4:16, and Is. 40:31). To conform to is to fashion or shape one thing like another with especial reference to that which is transitory and changeable. It lays stress on that which is external. (Vine's Dictionary of New Testament Words). In 2 Cor. 6:14 we read, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" We cannot be conformed to this world and obey God's Word at the same time. We cannot follow two masters. There is no true communion between light and darkness: they are not compatible. To be conformed to the world and its ways is to be conformed to and made in harmony with unrighteousness and darkness. Conformity to this world invariably brings about the spiritual downfall of the child of God.

The believer must not make the mistake of falling into another error. Many Christians are only partially separated: they are guilty of compromise. Compromising in the Christian's life means compromising the Word of God. Let it not be said of us as it was of Anaziah that, "he did that which was right in the sight of the Lord, but not with a perfect heart" (2 Chron. 25:2). In Rev. 3:15 the Spirit says to the Laodicean Church, "I would thou wert cold or hot". They were accused of being lukewarm — a mixture of cold and hot. God desires his people to be men and women of spiritual extremes, so that all men may clearly see whose we are and what we stand for. Men not governed and guided by the Holy Scriptures are indefinite and changeable in order to keep in with the changing pace of the times — of the world.

To what extent should we be separated from the unbelieving world around us? 2 Cor. 6:14 takes in separation in all areas of life: the social yoke, the political yoke, the business yoke, the religious yoke and the one most ruinous to the Christian's spiritual welfare — the marriage yoke. The command is comprehensive. It applies to anything to which we united ourselves to seek a common object or purpose. Naturally we must mingle with the unsaved in every-day life, at our place of work or at school. But our spare time should not be spent in their company; we should not be occupied with their various clubs and organizations.

We will consider each of the areas of the unequal yoke separately.

THE SOCIAL YOKE

is of especial import to the young Christian and those married couples with unsaved children. Young Christian, unconverted friends lead one into spiritual weakness manifested by worldly desires and affections. Communion with God and the world at the same time is an impossibility. God's Word teaches that the believer who is friendly with the world destroys his practical fellowship with God. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). That unsaved friend of yours, dear believer, is a rebel against God: he refuses God's Son as Saviour, and resists his Holy Spirit. By having such a friend you unite yourself with the world against your Heavenly Father. Never, young Christian, resort to the fellowship of unsaved friends for lack of Christian fellowship. The result is a dulling of our spiritual consciousness against that which is wrong. Many a young Christian has proved the truth of Alexander Pope's words,

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

If you learn to walk with God you will never lose a friend; you will always have fellowship with the "Friend who sticketh closer than a brother" (Prov. 18:24).

Young parents, do you realize that those children of yours, especially teenagers, will follow your example? The writer knows personally of not a few cases where Christian parents have associated themselves socially with unsaved friends only to see their children get a love for the world and its things, develop strong friendships with the unsaved and eventually go out into the world unsaved. However, if a believer faithfully flies his colours before the world it is very unlikely that he will find many friends in its ranks. In John 15:19, we see that the world has no love for the one whom it knows to be a follower of Christ. (Matt. 10:24). When living before the world we must always remember our fourfold relationship to it which we find in John 17. In verse 11, we are spoken of as being **IN** the world, that is physically; we cannot help that. In verse 6 we are **OUT** of the world, that is spiritually: our citizenship is in heaven; we are children of God (Phil. 3:20). We are not **OF** the world: we should be practically separated (verse 14), and we are sent **INTO** the world as ambassadors for our departed Lord Jesus Christ (John 17:18).

THE POLITICAL YOKE

is not for the child of God. He is a citizen, not of earth, but of heaven.

Here he is a stranger, a pilgrim (Heb. 11:13), one who is not at home: his Lord and the revealed word of God is rejected by the world. In Philippians 3:20 we read that our conversation or citizenship is in heaven. No earthly election has a ballot slip with the name of our Man on it. As Christians we do know that this world will never find peace under the political systems of men. This world needs the man whom it rejects as Saviour!

THE BUSINESS YOKE

or the commercial yoke is one which brings dishonour on the believer and the name of the Lord Jesus Christ. It is clearly a position in which the believer should never place himself. Take the broad case of two partners in business. One is a believer; the other an unbeliever. Of a necessity they will have different standards of practice. The Christian will follow the principle, "Whatsoever ye do, do all to the glory of God" (I Cor. 10:31). The unsaved partner will have no such scruples: to him 'business is business'. They have different goals and one is committed to act unitedly with the other. The Christian will see, and be expected to agree, with policies which grieve his conscience. Compromise will ever be urged on the Christian and of a necessity such compromise would entail yielding to the unrighteous demands of the unsaved partner. Such a yoke is both contrary to God's will (2 Cor. 6:14) and therefore impossible to bring prosperity, either material or spiritual to the child of God.

THE RELIGIOUS YOKE

IS A MOCKERY OF THE WILL OF GOD. It has ever been God's will that his people be divided from the false religious evil around them, a people separated in all worship and service to God, (Deut. 14:2, I Peter 2:9). How can the religious, the unconverted, those holding evil doctrine, share or take part in the privileges and responsibilities of the House of God? God's assembly is holy and it must be kept clean. What can we have to do at all with the empty shell of professing Christendom, that great religious Babylon which is an abomination to the Lord? Those within it reject the Word of God, reject the Son of God and spurn God's way of salvation. The unequal religious yoke is a path of extreme danger to the child of God, a road to certain spiritual shipwreck!

(To be continued)

"The law made nothing perfect" (Hebrews 7:19).

The law brought neither righteousness nor life; Christ brings both righteousness and life: for He died in our stead, and He lived again to be our life.

(Adolph Saphir)

SCRIPTURAL HYMNS

—Hector Alves

As the sun doth daily rise
Brightening all the morning skies,
So to Thee with one accord
Lift we up our hearts, O Lord.

Almost 1100 years ago a Christian king ascended the throne of England, who was well named "Alfred the Great." He was twelve years old before he was taught the alphabet, but he applied himself with such diligence to his studies that he became the author of numerous works. Some say he was the founder of the University of Oxford.

Though heavily burdened with the cares of a kingdom he found time for praise to God, as expressed in this hymn. After many conflicts with the Danes who invaded the land, he was compelled for a time to abandon his throne, and conceal himself in disguise in the cottage of one of his herdsmen. While performing menial service in his hiding-place his hostess gave him a severe reprimand for permitting some oatmeal cakes to be burned which, while baking, she had directed him to watch. (The Encyclopaedia Britannica however, dismisses this as a "foolish legend" though it has often been quoted.)

Dependent thus on others for his daily bread, although a king, he could in after years feel the import of his words addressed to the King of kings in the second verse of his hymn—

Day by day provide us food,
For from Thee come all things good;
Strength unto our souls afford
From Thy living Bread, O Lord.

We give also the fourth verse of this good hymn —

Quickened by the Spirit's grace,
All Thy holy will to trace,
While we daily search Thy Word
Wisdom true impart, O Lord.

"Alike for what he did and for what he was, there is none to equal Alfred in the whole line of English sovereigns, and no monarch in history ever deserved more truly the epithet of "Great."

"The God of all flesh" (Jeremiah 32:27).

"The God of all grace" (1st Peter 5:10).

"The God of all comfort" (2nd Corinthians 1:3).

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Questions: I would appreciate your answer to the following.

(1) Since 1948 Israel has been regarded as a national State; could this remarkable circumstance be the fulfillment of the fig tree sign of the coming of the Lord (Matt. 24:32)?

(2) Could the ecumenical movement and its implications involving nearly all denominations in Christendom, be regarded as the apostacy of the last days, preceding the day of the Lord? (From Australia).

Answer: We need to be careful how we interpret the signs of the times for the simple reason that we are not living in the times of the signs. This present period between the day of Pentecost (Acts 2:1) and the rapture of the church (I Thess. 4:16-18) is a sort of parenthesis. No prophecy has been or is being fulfilled during this period called "the day of grace." The Jewish prophetic clock stopped ticking, so to speak, when the nation rejected the promised Messiah; it will not begin to tick again till the arrival of the "end of the (Jewish) age" (Matt. 24:3 R.V.). God is not now dealing with His earthly people, but is taking out from among the Gentiles a people for the Name of His Son (Acts 15:14). "After this," (verse 15) He will again turn to His earthly people Israel. Matthew 24:3-44 deals distinctly with the Jews of a coming day; in this portion we find the words "the holy place", "Judaea", "the sabbath day", "the elect", etc.; all referring to the Jew, after the church has been translated to heaven. While it is true that the "disciples" (verse 3) were in the church after the day of Pentecost, yet they are here spoken to as representing the Jews of a day yet future; see the "ye" and the "you" of verses 6, 9, 20, 33, etc. These happenings, and the sign of the fig tree are Jewish. "When ye shall see all these things," etc. (verse 33) "know that it is near, even at the doors." However, we are justified in giving the things mentioned in the questions, an application; and certainly the fact that the Jew is in the promised land, and a nation has been formed there, composed of God's earthly people, would tell us we are in the last days. "The mystery of iniquity doth already work", thus making ready for "him, whose coming is after the working of Satan," (2 Thess. 2:9) whom we believe would be received if he came today.

Question: There seems to be some confusion concerning that which is called "the church which is His body", (Eph. 1:22, 23) and that which is called "the church of God", (1 Cor. 1:1). Would you please explain what these are, and point out the difference between them?

Answer: In Matthew 16:18, our Lord said, "I will build My church."

This He is doing now, and that which He calls "My church" is composed of every truly born again person in this present dispensation. Creed, colour, or how denominated make no difference; every believer in our Lord Jesus Christ is in "the church which is His body." A "church of God" in any given locality is composed of believers gathered unto the Name of our Lord Jesus Christ; a called out company, or assembly (Greek - ecclesia) seeking to continue "in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Some of the difference are as follows — (a) All who are in "the church which is His body," are in it unconditionally, never to be put out of it. Believers in the Lord Jesus Christ are received into a "church of God" conditionally, and may be excommunicated from it (I Cor. 5:13).

(b) Only true believers are in the church which is His body, but there may be spurious professors inadvertently received into a church of God.

(c) The "church which is His body" is one; "there is one body" (Eph. 4:4). There are many "churches of God." "The church of God which is at Corinth" (I Cor. 1:1). "The churches of Judaea" (Gal. 1:22). "The seven churches which are in Asia" (Rev. 1:11).

(d) Concerning "the church which is His body," Christ alone is the Builder. "I will build My church" (Matt. 16:18). Concerning "the church of God at Corinth, Paul writes, "I have laid the foundation, and another buildeth thereon" (I Cor. 3:10).

(e) No one can oppress, trouble, or mar "the church which is His body." Paul wrote, "I persecuted the church of God, and made havoc of it" (Gal. 1:13 R.V.). A person in a church of God is capable of defiling that church (See I Cor. 3:17).

(f) "The church which is His body" is not yet complete; it will include all who are born again from the day of Pentecost (Acts 2), until our Lord comes to the air for His church. A "church of God" is complete in its own locality, with its bishops and deacons.

Question: Why is there no mention made in Paul's Epistles of Christ as High Priest in heaven? In the Hebrew Epistle this subject occupies a prominent place. Is there any significance in this?

Answer: Each Epistle has its own theme of themes, and in most cases was written for a special purpose or need. In the church at Corinth there were schisms, (1:10) moral sin, (5:1) going to law with one another, before the unjust, (6:1) etc. In the churches of Galatia there was error in doctrine; at Thessalonica the saints required some matters explained relative to the coming of the Lord. So with the Epistle to the Hebrews; it was written to meet a special situation. These Hebrews had accepted the Christian faith; but, there stood the

temple with its priesthood, altar and sacrifices; owned of God down through the years. The recipients of this letter had an intimate knowledge of these things, so the writer seeks to show them the fulfilment of these types in the death and resurrection, and heavenly priesthood of the Son of God at God's right hand. These things are referred to in Paul's Epistles, but in different forms of speech. (Of course many believe that Paul also wrote the Epistle to the Hebrews, see 2 Peter 3:15-16) etc.

Question: In Col. 1:2 we read, "To the saints and faithful brethren in Christ which are at Colosse." What is the difference between "saints" and "faithful brethren"? Does the writer refer to two different classes in the Assembly at Colosse?

Answer: We do not think the apostle is here referring to two different classes in these words. The implication is that the saints at Colosse were faithful brethren. On the other hand, there is a difference in the meaning of these two terms. The word "saints" means holy ones. The designation is common to all believers in the Lord Jesus Christ; there is no thought in the word, of personal attainment. "Faithful brethren" in certain cases denotes character; all are not faithful in the true sense of the word. In Gal. 3:9 we read of "faithful Abraham;" one would scarcely think of Lot as being a faithful brother.

We can look into the tomb and see it empty; we can look up to the throne and see it occupied, and go on our way rejoicing.

* * *

"My sheep hear My voice, and I know them, and they follow Me" (Jn. 10:27).

He leads us, but He does not drive. All the way we have to go, He has trodden first. Sheep do not know why, in lands where the shepherd leads, they sometimes have to pass through rocky defiles and barren wastes; but the shepherd knows that, further on, there lie the green pastures and still waters.

"I am not what once I was,
Nor am I what I ought to be;
But when I see Him face to face
I shall be like Him perfectly.
I once was dead, and thought I lived,
And now I live, yet dead I am:
I live with Him in whom I died,
I to the world am crucified."

THE LONELY PATH

Henry de Graaf, 1967

If My steps thou wouldest follow,
Then thyself thou must deny;
Daily take thy cross upon thee;
And with all My word comply.

Refrain:

He that keepeth My commandments
He it is that loveth Me;
And My joy his soul o'erflowing,
All through life his strength shall be.

Though thy path be often lonely,
Heav'nly love thy heart will fill.
When life's storms are fiercely raging,
Even then I'm with thee still.

With Mine eye I'll ever guide thee;
Only trust Me and obey.
I, the Lord, will not forsake thee;
Trust, oh! trust Me all the way.

"To me to live is Christ" (Philippians 1:21).

Christ is at once the life and the object or motive of life in us,
giving thus its character to our walk. (J. N. Darby)

* * *

"He expounded unto them in all the scriptures the things concerning Himself" (Luke 24:27).

How precious to find CHRIST everywhere! He is the centre and foundation, the beginning and the end, of all the ways of God. May our hearts be ever filled with Him! May our lips and lives speak His praise! May we, constrained by His love, live to His glory all our days upon earth, and then go home to be with Himself for ever, to go no more out.

* * *

WITH CHRIST

TORONTO, ONT. — Our dear sister, Mrs. Maude T. Hall, went home from the Midland Hospital on July 16th in her 91st year. Her husband predeceased her twelve years ago. Our sister was saved in Belleville, Ont., 76 years ago, in meetings by Bren R. Telfer and W. H. Hunter. She was received into fellowship in the Pape Avenue Assembly and has left a good testimony as a quiet and godly sister. For the past three years she was in "Elim Homes". J. Gunn, who had known the family from his childhood, spoke at the funeral.

(continued from Inside Front Cover)

PRICE, QUE. — Vincent Davy has been encouraged in this new place on the Gaspé.

OLD FORT, QUE. — The Lord has been working in this district. A few have been baptized and brethren G. Campbell, W. Buckle and Bert Joyce are now building a Hall with space for living quarters. Others are eager to follow the Lord in baptism despite much opposition. The brethren have been using both boat and plane all summer. Bert Joyce and George Campbell expect to start gospel meetings in St. Anthony, Nfld. on August 18th.

STOUT, IA. — Hector Alves had appreciated ministry meetings here speaking on the "Feasts of Jehovah". Later, he went to Waterloo for ministry on "The Church and Churches of God". Following this he had meetings in Garnavillo taking up prophetic subjects.

CLEVELAND, OHIO — The meeting for the Breaking of Bread will commence at 9.30 a.m. starting on September 8th.

HICKORY, N. C. — O. L. McLeod expects to pitch his tent in this vicinity.

WEST INDIES — John Gray has been preaching on the Island of Tobago and has gone on to the Dominican Islands.

CONFERENCES

ARNSTEIN, ONT. — The Annual Conference will be held, D.V., on September 14th and 15th, preceded by a prayer meeting on Friday, September 13th, at 7.30 p.m. The Lord's servants walking in the "old paths" will be welcomed to minister the Word. Corr. Emil Culin, Arnstein, Ontario.

VANCOUVER, B. C. — The annual Thanksgiving season conference will (D.V.) be convened jointly by Victoria Drive and Carlton Assemblies in the Gladstone High School at 4105 Gladstone Street, on October 12, 13 and 14. Corr. Wm. Hutchison, 4760 Little Street, Vancouver, B.C.

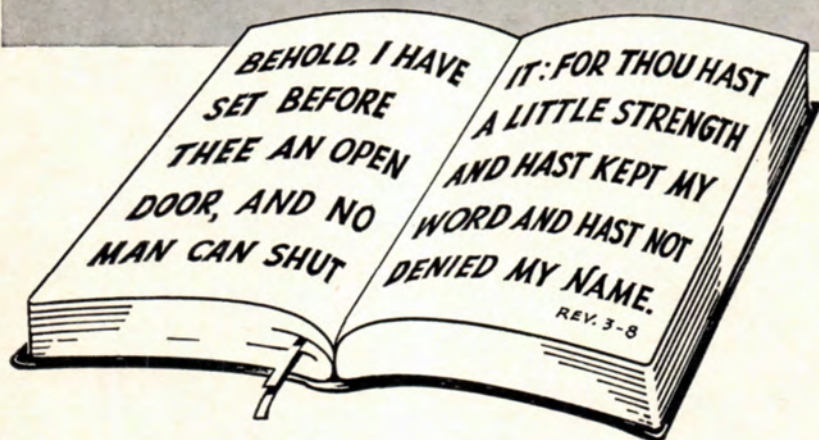
ST. THOMAS, ONT. — Our annual conference will be held, D.V., in the Central Elgin Collegiate, Chestnut Street and First Avenue on Oct. 12, 13 and 14, commencing with a prayer meeting in the Gospel Hall, Ross and Erie Streets on October 11th at 8.00 p.m. (no meeting Saturday morning). The Lord's servants walking in the "Old Paths" welcome to minister the Word. Corr. Allen McCandless, R.R. 1, Pt. Stanley, Ontario.

MONTREAL, QUE. — The Annual Conference will be held on Sunday, October 13th and Monday, October 14th, preceded by a prayer meeting Saturday evening, October 12th. All meetings will be held in the Gospel Hall, 821 Ogilvy Avenue. **Please note** change in time from New Year's to Canadian Thanksgiving weekend.

DETROIT, MICH. — The annual conference of the Stark Road Assembly will be held, D.V., on November 2 and 3 with meetings at 10.00 a.m., 2.30 and 7.30 p.m., preceded by a prayer meeting on Friday, November 1st at 7.30 p.m. All meetings will be held in the Stark Road Gospel Hall, 9280 Stark Road (cor. of E. N. Hines Dr.) Livonia, Mich. 48150 (suburb of Detroit). Ministering brethren walking in the old paths welcome. Corr. Alexander Stewart, 9950 Pierson, Detroit, Michigan. 48228.

CLEVELAND, OHIO — Our annual conference will be held, D.V., October 26th and 27th with a Prayer meeting on Friday, October 25th, in the Monticello Gospel Hall. Usual order of meetings will prevail. Corr. John H. Smith, 3141 Warrington Road, Shaker Heights, Ohio. 44120.

TRUTH AND TIDINGS



C O N T E N T S

MEN OF LIKE PASSIONS	A. W. Joyce	181
THE MAN IN THE HOME	G. G. Johnston	183
CHRIST THE COMING KING	H. S. Paisley	185
LETTERS OF MERVYN PAUL, No. 1		188
ABRAHAM AND HIS GOD	John J. Stubbs	191
COME OUT FROM AMONG THEM, No. 2	B.S.W.	194
SCRIPTURAL HYMNS	Hector Alves	197
QUESTIONS AND ANSWERS		198

OCTOBER, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

SAULT STE. MARIE, ONT. — The recent conference here and also at Huntsville were well attended and profitable.

KENORA, ONT. — The conference was followed by a time of blessing. Sam Hamilton, Robert Boyle and local brethren gave help in ministry.

SEAFORTH, ONT. — David Kember has had a good interest and has been labouring for some time in this area with souls to Christ.

TORONTO, ONT. — About twenty believers gathered to remember the Lord on August 4th for the opening of the Italian assembly at Fairbank Gospel Hall. C. Patrizio continues his visitation among the Italians, seeking to reach the unsaved in their homes. He hopes to visit Sarnia later.

OTTAWA, ONT. — "We expect to have a baptism soon. Two or three are desirous of obeying the Lord in this ordinance. This makes us very grateful to our God for His mercy and goodness." K. Prince.

BAYFIELD, N.B. — A. Ramsay and D. Mackenzie have been encouraged by a nice company of unsaved at their meetings here and hope to see God's Hand in Salvation. L. K. McIlwaine and Albert Hull finished six weeks of well attended meetings. The conference at Clementsvalle ended last night and God's presence was manifest in the meetings. A nice number professed faith in Christ at meetings held in Enmore, P.E.I. by S. Simms and N. Burden.

TEMPLEMAN, BONA VISTA BAY, NFLD. — Good meetings were held in this area which is over 200 miles from the nearest assembly, also in Dead Man's Bay in July and August. Walter Gustafson was helped by local brethren and at times by Gaius Goff and Peter Matthews. G. Goff left for meetings at Salem, Oregon.

ARLINGTON, WASH. — Hector Alves hopes to have meetings following the conference.

(continued on page 200)

MEN OF LIKE PASSIONS

—A. W. Joyce

“Elias was a man of like passions (nature) with us” (Jas. 5:17, R.V.).

What a wonderful Book is the Word of God! When men write the biographies of their fellows (especially if they highly regard those about whom they are writing), they give prominence to their virtues and omit, or play down, their failures. God highly regards all His own, but when He writes their biographies, He not only gives full credit for their triumphs and successes, but plainly depicts their weaknesses and failures, and how thankful we are that this is so.

ELIJAH WAS ONE OF THE GREATEST OF OLD Testament prophets. As one reads the record of his life, the heart is thrilled by the revelation of his unbounded moral courage. He did not flinch before murderous King Ahab, though he knew he was taking his life in his hands. He did not quail as he stood before four hundred and fifty prophets of Baal, plus four hundred false prophets of the groves. He stood **alone** for God and God wonderfully vindicated his faithful servant.

But Elijah, though such a great man, was still only a **man of like nature as we**. After such a noble stand for God, he received the anathema and sentence of death from Jezebel. Elijah knew the character of Jezebel, one of the most wicked women in all the Bible, and, at her threat, he fled for his life. He sat under a juniper tree, thoroughly discouraged and afraid. Someone has coined the phrase, “the minister’s fainting fits”. Elijah had one of these fainting fits.

Perhaps some faithful servant of Christ, some shepherd among the flock in the Assembly, some leader among the saints who reads this, may be experiencing just such a “fainting fit” at the present time. Remember Elijah, though he fainted, he did not fall. The Lord sustained him with food, miraculously provided in the wilderness. Then God took His faithful servant home in a blaze of glory. He permitted him to share the company and conversation of the Lord Jesus on the Mount of Transfiguration. He also bears testimony to Elijah in our chapter, (James 4:17-18) as a mighty man of prayer. What an encouragement for all succeeding servants of the Lord to stand **alone**, if necessary, in testimony, and to stand before God in intercessory prayer. But let us remember, he was a “man of like passions as we are.”

Space only permits a passing glance at the greatest man in all the Old Testament Scriptures — Moses. Think of the choice he made in the palace of Pharaoh when he turned his back on all Egypt’s glory to throw in his lot with Israel in their slavery! What patience he showed

in the wilderness for forty years alone with God! and the moral elevation he manifested on his return to Egypt in the contest with Pharaoh for the deliverance of the people of Israel! What meekness he demonstrated as the leader of Israel for the forty year journey to the promised land! the meekest man in all the earth (Num. 12:31).

But yet, even Moses was a man of like passions as we, for he failed in his strongest point when, under great provocation, he lost his temper (Num. 20).

Abraham, the man of faith and the father of the faithful, stands out above all others in his faith in the living God. Gen. 22 arises as the mountain peak of faith, overshadowed only by "Mount" Calvary. But Abraham also was a man of like passions. Getting his eye off God in a time of famine, he went down to Egypt and to save his own skin, he imperilled his wife's honour and lied about their relationship. No doubt Abraham not only got restored to the place of the tent and the altar but also in soul to God, nevertheless his defection was similarly followed by his son Isaac on a later occasion.

These are but three illustrations of men who, under much stress and strain, proved themselves to be men of like passions as we. To these might be added many more as, Joshua, Samuel, David, Hezekiah etc. "Whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). Let us not be so foolish as to think that though others turned aside or fell, that we would not. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Our safety never lies in contemplation of the victories of the past, but only in abiding in communion with God at the present time.

" 'Tis only in Thee hiding, I know my life secure,
Only in Thee abiding, I stedfast shall endure."

A heathen woman was once asked why she gave her child to an idol to be destroyed by a very cruel death, and the reply of that benighted soul was "I must give my best to my god". Is our sacrifice to be less than that of a poor heathen woman? Let each of us say, "I must give my best to my God."

* * *

My Saviour is to me the firmament of God's grace; what the natural sun is to me in the firmament of His power. I may enjoy the whole of Him as if there were no other on earth to enjoy Him, and yet rob no brother by my possessing and enjoying all my Christ.

THE MAN IN THE HOME

—G. G. Johnston

Each individual in a household contributes a part in its formation, and every nation is composed of families, taking its character or type from the character of those families. How delightful to enter a home where the father is a decided Christian! This is, perhaps, becoming more than ever rare, yet, thank God, it is still to be found in many parts of the world.

Enough is taught in both the Old and New Testaments to guide men in their domestic responsibilities, enabling them, by the grace of God, to conduct themselves in that sphere in a manner worthy of God.

There are, of course, exceptions, but it is supposed that, as in most cases, the head of the house is a married man with a family around him. The setting up of a home upon acquiring an age capable of responsibility, and the rearing of a family, seem to have been in view since the Lord said to our first parents, "Be fruitful, and multiply" (Gen. 1:28).

In this sphere, whether the home be but a humble abode or a palace, whether the household be few or many, the husband is to assume

RESPONSIBILITY AS HEAD

and all others are under duty to recognize his authority and honour him as such. It is of great importance that the head of the household conduct himself in such a way as will command the desired respect. For this the Christian will seek the grace of God. It will demand godly exercise about his personal behaviour, and much self-control. It is impossible for anyone to control others who has not learned to control himself. Temperance, or self-control, is frequently enjoined upon the Christian in the Word.

In order to maintain this much-to-be-desired spiritual condition, it is very important that the head of the home should attend regularly to the needs of his own soul by meditation on the Word of God, allowing God to thus speak to his heart, and by pouring out his soul in prayer and confession. The neglect of this so important a matter has resulted often in a weakness of soul that has resulted in the loss of due respect of both wife and children. Brother, if you feel that the members of your household fail in rendering you the proper respect, do not complain of them, but seek the cause in yourself. If you were what you should be, perhaps everything would be different in your home.

As the head of the house, you are responsible to order your home

life in a godly way. Alas, that in so many Christian homes the Word of God should have so little place! In some cases a scant few Scripture texts are to be seen upon the walls (some have ruled that out as unpopular), and perhaps a daily text calender in the kitchen, but seldom read, is all that a stranger would see to mark the place as Christian. Shame upon us, if there is not a reading of the Scriptures and prayer with the family, at least once a day, with some short comment to help the children to understand.

This quiet time, regularly spent with the children, has inestimable influence upon them, and seeds are sown to bear fruit in future days. And never think you should feel embarrassed should a neighbor call and find you thus engaged with your family. Invite him to join you and profit with you. Nor ever feel ashamed should any member of your family find you engaged alone in pouring out your heart to God in prayer. If our "prayer meeting prayers" are our only prayers, they will count for little either with God or man. If we are too busy to give God a part of our home-life, we are too busy for God. "Set thine house in order" (2 Kings 20:1).

The head of the house is held responsible by the authorities for what happens therein, and Christian doctrine likewise asserts that, "If a man know not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3:5). Let this exercise the conscience of any who would assume any special responsibilities in the Assembly.

It may be true that sons and daughters, upon reaching a certain age, have

REFUSED TO SUBMIT

to the will of their parents, but, would it have been so had they been carefully and prayerfully disciplined in earlier years? Should one who has allowed his children to grow up noisy and disorderly expect the saints to respect him as a leader among them? This is a scriptural test, and should not go unheeded.

All godly men lament their degree of failure in attaining to God's standards. Alas, it is impossible to retrace our steps in the hope of doing better. Young men would do well, when setting up homes of their own, to form a definite purpose to put God first in everything. By ruling themselves first and then their households in a godly way, they will develop Christian character in themselves, and due respect for the things of God in every member of their households.

Surely the best way to protect our homes from the lawlessness and disorder that are prevalent everywhere, is to fortify them against them. The first step towards this no doubt is found in the development of solid Christian character in the men who are the heads: then that they in turn, should rule their houses in the fear of God.

CHRIST THE COMING KING*—H. S. Paisley***PSALM 45 — CHRIST IN THE PSALMS**

We have considered the Lord Jesus Christ as He is presented in a number of ways in those psalms which are without doubt "Messianic," that is, they refer particularly to the Christ. In the wonderful Psalm 45, which is before us in this paper, the Lord is brought before us as King. He who is the Perfect Man (Ps. 1), the Lord's Anointed and God's Son (Ps. 2), the Antitype of the Meal Offering (Ps. 16), the Sin Bearer (Ps. 22), and the Accomplisher of the Will of God (Ps. 40) fills the heart of David to overflowing as he speaks of the things "touching the King" (Ps. 45).

This Psalm is a "Song of Loves" as the inspired title tells us and Christ is revealed in His glory as the King, with the features that will mark the kingdom and the place of Israel as His earthly people in association with Him.

The saints of this age are not associated with Christ as King in this present dispensation. We know Him as Son of God, Saviour, Lord and High Priest. The Lord is never spoken of as Our King of the Church. He is the King of Israel, now rejected by them, but one day He will reign in the same scene where once He was slain. He was crucified by His nation and the governor wrote over the shameful tree His glorious title, "This is Jesus of Nazareth, the King of the Jews". This was the last sight the world beheld of Him as He expired at Calvary. The next time He will be seen by every eye in glory when He comes to reign. In that day His blessed brow will be crowned with many crowns and He will bear the reins of universal kingship. It is to this event and to what follows it, that this Psalm 45 points. How any can deny or fail to see the future, earthly, literal reign of Our Lord and the place of Israel in blessing and restoration in light of such words as this psalm is hard to understand. The kingly glory of Christ is a fundamental of our faith and one of the things once for all delivered to the saints for which we must earnestly contend in an evil day when Satan would seek to rob the Lord of His crown rights.

THE MORAL EXCELLENCE OF THE KING

"Thou art fairer than the children of men, grace is poured into thy lips, v2". Here we have presented the character and moral worth of the King. He stands alone, unique in all His moral perfections. He is the incomparable Christ without an equal in earth or Heaven among men or angels. Truth, meekness and absolute righteousness ever marked Him. He loved righteousness and hated lawlessness therefore God hath anointed Him with the oil of gladness above all His fellows. In His kingdom all will take character from His ways. He will rule by influence

as well as sovereign authority. What a happy, peaceful, holy and contented time it will be on this poor earth of ours when the King without a peer will sit upon the Throne and reign from shore to shore for 1000 years. He will be above all others. God will say to the Man who was obedient unto death outside Jerusalem. "Thy Throne, O God is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Well may we sing the beautiful words of Chas. Wesley:

"Fairer than all the earth born race, perfect in comeliness Thou art,
Replenished are Thy lips with grace, and full of love thy tender heart.

God ever blest we bow the knee, and own all fulness dwells in Thee."

THE ETERNAL GLORY OF THE KING

Not only do we perceive the moral worth of this glorious Person who will sit as King upon the Throne of David, but the essential glory of the Eternal Son is also in this psalm. "THY THRONE O GOD IS FOREVER" v.6. He is saluted as God. May we hold this fast and never forget it. He who became man of Sorrows and is now a glorified Man in Heaven, is and was and ever will be Divine. He was God. All the Fulness of the Godhead dwells in Him. The King is a perfect Man, but yet the Eternal Son of God and God the Son. Modernists may deny, infidels may cavil, false prophets may scorn, but faith believes and worships. The apostle by the inspiration of the Holy Spirit of God distinctly applies verse 6 to Christ in Hebrews chapter 1 and verse 8. Thus we have one of the outstanding proofs of the absolute deity of our beloved Lord Jesus, Israel's coming King and Earth's Universal Monarch.

On earth a kingdom ruled gives greatness to the ruler. With Him it is vastly different. His glorious Person gives greatness to His Throne and Kingdom. As Man He is morally above all others and therefore He will influence all under His sway. As God is Supreme and Sovereign. What a wonderful Person is Our Glorious Lord and what glories will yet be seen in and around Him.

"THE STABILITY OF HIS KINGDOM"

Of His kingdom there shall be no end. The kingdoms of men and great world empires have had their day and then have been shaken. The Kingdom of the Son will never be shaken or superseded by anything of man, for a Divine Person will sit upon the Throne. In the dream of the great emperor of Babylon in Daniel 2, the kingdoms of this world are seen under the figure of the great image. We learn that deterioration marked the character of each successive empire. At the end of these kingdoms God will bring in a Kingdom. "The God of Heaven will set up a Kingdom which shall never be destroyed" "A stone cut out without hands is the figure used to bring this event before us, for no human

power will bring this about. In that day the Stone which is Christ will find the Earth and shall become a great mountain. Dan. 2:34 and 35.

THE GLORY OF ISRAEL

"At thy right hand did stand the queen in gold of Ophir verse 9." We believe that while applications may be made here to the Church of this age with good and helpful lessons, such is not the true interpretation of the passage. Israel, not the Church is here as we may learn from other portions as Hosea 2:16-20.

It is very practical to note that the clothing of the queen was of a two-fold kind. First, within the palace she is clothed in gold. The gold here is a symbol of the Divine Righteousness which shall bring Israel as well as the Church into the presence of the King in all His beauty. They will be saved as we have been on the ground of the precious Blood of the Lamb. All who will enjoy Christ in Heaven and on Earth will be clothed in the garment of salvation, the best robe of Heaven given as a free gift on the basis of the finished work.

We also see "the raiment of needlework", verse 14. This is an outward robe of display. In Rev. 19:8, we see another company similarly clothed and the fine linen is the "righteous acts of the saints". The saints of all dispensations therefore will stand before God, clothed in gold which God alone could provide and which is bestowed on every single one by grace alone, but clothed also in raiment of needlework which they themselves have stitched in faithfulness to God during the period of service. "The place in the Kingdom will be ascribed by Blood alone, but the relative position in that kingdom will be given according to faithfulness. May we look to ourselves that we "lose not those things which we have wrought but that we receive a full reward" (2 John 8).

"Oh, the peace for ever flowing
From God's thoughts of His own Son,
Oh, the peace of simply knowing
On the cross that all was done."

* * *

"He is our peace" (Ephesians 2:14).

To have Christ is to have peace. To be without Him is utter confusion.

* * *

"The only begotten Son, who is the bosom of the Father, hath declared Him" (John 1:18).

In the Being, Person, and work of Christ, Deity is told out.

LETTERS OF MERVIN PAUL

NO. 1

Dear brother and sister:

"Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John 11:40).

In this time of distress and deep concern the above verse seems to come to my mind strongly. I trust that as you think upon it you may hear the assuring voice of the Good Shepherd speaking it to your hearts. There is no voice like His own, is there?

Just to hear Him say in the midst of the storm, **It is I; be not afraid**" seems to steady us in a way that nothing else ever could do.

Our hearts grieve for you, dear brother and sister, for the dread sickness that has come to your little laddie. I feel sure I know how great your anxiety will be — and that sickening feeling, that "oh, how-can-I-do-it?" distress that has been yours when you were forced to turn away and leave him behind in the hospital. My prayer is that your heavenly Father will keep you steady while **He** works out **His** plans for your little one.

And this fact must be one of the main features of your encouragement in these distressing days — God is at work in -----'s life. And while it is all so easy for me to say it, yet do I hope that you may be strengthened against every suggestion of Satan, every wave of Hell-born fear, to cling to this fact through thick and thin.

You want him; you both want him, likely in a way you have never known before. And you, dear sister, I know that your mother-heart cries for your little laddie with a desperation that I will never know. The Lord see and remember.

His little life has been surrounded by your prayers. Has God forgotten? It cannot be! He is at work in your son's life. In His inscrutable ways, He is bringing into being that set, or sets, of circumstances that will make possible an answer to your prayers for him. He is not bent on wrecking your laddie's life — nor yours. He seeks, as always to make the most of them. It must be so: or else Satan is stronger than God, and the sure word of Scripture of no avail.

And so I do not say to you, have no fears. It is so hard to keep from being afraid. I have been afraid many times. The Voice that can still your fears is not mine, but His. And so I ask Him to speak to you, Himself; and to keep you steady in all these trials.

From the human side of things, judging by the bits you have told

me, sister, I should think there ought to be good hope of his full recovery. I mention this, not that you may place your faith in the skill of present day medical practice, (Asa's fatal mistake: 2 Chron. 16:12) but that Satan may not take advantage of you with groundless fears.

And come what may, I know that you will try to say, "Thy will be done". Abraham proved his readiness to give up to the Lord his only son. But God gave Isaac back to him again — better loved than ever, I feel sure.

And so you have also lost a second cow — no, that is wrong, very likely. Because, of course, I assume that you count your possessions as belonging to the Lord, and yourselves as His stewards. In such a case **the loss would be the Lord's**, not yours. And, also "of course", if He wants to let one of His cows die, it's too bad, but it is really His loss and His business. If He wishes you to keep those cows, well, "it's up to Him"!

However, just in case this attitude may seem a bit novel, somewhat strange, let me assure you, dear brother and sister, it really is worth while. There is a promise that goes with it, too: "In all thy (farm management) ways acknowledge Him, and He shall direct thy paths," (Proverbs 3:6).

Job tried it, if you remember (Job. 1:21 with 42:12-13) and found it to be worth while. He also discovered the reasons for the long succession of losses he was forced to accept. There were two, at least: (a) Satan was trying to discredit both God and His servant Job (1:9-11, 2:4-5). In order to turn back Satan's lies upon himself, God had to let Satan take a whack at Job. (b) But God, confident that His servant would ride out the storms of the devil, planned a double blessing for the day when the trials would come to an end, James 5:11. (God did not double the number of his sons and daughters, perhaps because they were not lost. God had them safely up in heaven).

In addition, Job learned his own vileness, received a deeper revelation of his God, and became a distinguished example of endurance and patience to saints of all time. This is emphasized when we recall that the Book of Job is the oldest book, the first book of inspiration, in the Bible.

"Naught that I have mine own I'll call;
I'll hold it for the giver - - - - -."

I think I can say, conscientiously, that I have tried out this way of reckoning, in some measure at least. Was reminded only the other day that I had "signed off" my claims to three different homes in my time — one in favour of my father, one favouring my widowed step-

mother, and one that I might go out free into the full-time service of the Lord. Today we have nothing — almost — but **Himself!** We possess neither home, money, health or the ability to earn a living in any way. Why has the Lord dealt with us in this manner? It can only be because we do not **need** these “blessings”. Has He not promised to supply “all our needs”? Therefore, if He has not supplied such things it can only be because we do not need them. Doubtless if the time should come when we will need any one, or all, of them, He will see that the need is met. This He will surely do else He will cease to be faithful. Meantime, we rely on an all-sufficient God. Most likely, were we “blessed” with the ordinary possessions of common people, our reliance on Himself would not be quite so active. For us it is as though the Father said, “My children, do you count me as All-sufficient? Then let me take all away so that I may be able to demonstrate that it is really so.”

However, it is clear from Scripture that God has not planned that all His children should be dealt with in this fashion. He gives to some great wealth, only requiring that they “hold it for the giver”, choosing poverty for those, only, who will benefit most by it.

But all of this is a far cry from your concern for your boy. Forgive me, dear brother and sister, for wandering off in this manner. My intention when I started out was to encourage you in your reliance on a fully-dependable God. And again that voice seems to thrust itself into my consciousness, may you hear it just as clearly, “Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?”

With love in the Lord Jesus,

Yours, praying,

Mervyn Paul

(Our late brother, Mervyn Paul, comforted and counselled many by his letters to them. Our brother, John Adams, has been able to secure some of them. It has been thought that, with the removal of personal items, the messages in these letters would prove a blessing to others.)

THE POWER OF THE WORD OF GOD

The father of Lord Chancellor Herscell told how, when he was a poor Jew in London, grieving over the death of his mother, something he purchased was wrapped by the shop-keeper in a leaf of the New Testament. There he read the words. “Blessed are they that mourn, for they shall be comforted.” They were like balm to his wounded heart. He had never seen a New Testament, but he sought and found the Book which contained his message. In it he found that Jesus of Nazareth was the Messiah of whom he had heard and read; and Jesus became his personal Saviour.

ABRAHAM AND HIS GOD

—*John J. Stubbs*

Read Genesis 12:9-20, 13:1-4

THE FAILURE IN EGYPT. GOING DOWN TO EGYPT AND ITS CONSEQUENCES.

Genesis 12:9-20 provides a sad contrast to the verses in the previous section of the chapter, and teaches us the need to exercise watchfulness, for it was at the height of Abraham's communion with God, when he seemed to be in the good of the blessings of God, that failure came. This very thing has been repeated in the lives of many children of God. Spirituality in a person is no true safeguard against failure in itself, although of course it makes us deeply conscious of the power that is at our disposal in God to keep us from any failure. We are still frail, mortal men.

If we see the obedience of faith and its early development in Abraham separating himself from Mesopotamia in response to the command of the God of glory, now we have a downward course in the pathway of Abraham's faith — faith's testing. It is at just such times when faith arises to its highest (as it surely does in the altar Abraham himself builds, Gen. 12:8), that faith still needs to be on its guard. It is necessary therefore to pause and consider in this section the solemn, important lessons God gives us in the record of this incident.

Abraham attracted by the south country is drawn towards it, and here for the first time since he took up his pilgrim walk of faith, we begin to see failure in that walk. Abraham now leaves the mountain scene where he had built his altar and where he had called upon the Name of the Lord. We may describe this as the call of the saint. Seth called his son "Enos", whose name means "frail, mortal man". Then there significantly follows this statement, "Then began men to call upon the Name of the Lord" (Gen. 4:26). This reminds us of the Roman epistle and its declarations concerning the sinnership of man. It is in that selfsame epistle that we find the blessed words, "Whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10:12).

How striking that when Enos was born that men began to call upon the name of the Lord. It is the call of the sinner. We have called upon Him as sinners for salvation, but like our pattern man of faith we must go on as saints to call upon Him and erect in our spiritual history, altars for God, and cultivate that spirit of worship in the sanctuary that is our common and precious privilege as priests. Our place should be found amongst those that call upon the Lord out of a pure heart (11 Tim. 2:22).

Calling upon the Name of the Lord suggests **devotion** and **dependence**. Now why is it that we refer to Abraham as leaving the place where he had called upon the Name of the Lord, where indeed he must have enjoyed intimate communion and fellowship with the One who had called him out of Mesopotamia? It is for this important reason: Abraham had called upon the Name of the Lord, and now leaving this place he begins to wend his way to the south country. It is indeed wonderful to call upon the Name of the Lord, but having done that which manifests his entire dependence upon the One who called him out to a pilgrim walk of faith, it seems that he forgets what manner of man he is. No sooner has he enjoyed communion with God than he begins to take his eye off God and, feeling the pressure and power of natural circumstances, due to the famine, it is said that "he went down into Egypt". He is not now walking the steps of the devoted, dependent man of faith, but he takes a natural course. The force of material adversity drives him from a path of spiritual prosperity, a **famine in the land**.

Famines in scripture are often brought upon God's people because of their disobedience, but they are occasions when they can learn the all-sufficiency of their God. Had Abraham known more of the all-sufficiency of divine omnipotence then surely he would never have turned aside to go down into Egypt. As the psalmist says, "Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy, to deliver their soul from death and to keep them **ALIVE IN FAMINE**" (Ps. 33:18-19).

How wonderfully God sustained Elijah during the great famine of his day. Three times Elijah was miraculously fed. Our God has reserves far beyond our comprehension. Elijah's God was Abraham's God. This famine was a definite test of the faith of our patriarch and he fell under it and took a downward step. If natural relationships and ties had detained him in Haran and delayed him in obedience to God, (i.e. his father, Acts 7:4), natural adversity prevents him now from increasing in the faith that pleases God. Faith wanes and we read, "He went down into Egypt". What a contrast now we meet with. Abraham had been a **stranger** in the land, enjoying the **fellowship** of God. Now we see him a **sojourner** in Egypt courting the **friendship** of the world. "Woe to them. . . that walk to go down into Egypt, and have not asked at My mouth; to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt!" (Isa. 30:1-2), and again, "Woe to them that go down to Egypt for help" (Isa. 31:1).

If we go to Egypt and receive its benefits it could not be otherwise than to go **down**. Samson, who in the days of Israel's departure from God and servitude to the Philistines, was moved at times by the Spirit, **went down** (Judges 14:1) to Timnath, and Samson begins to fail in his Nazariteship. Again it says in verse 19, "He **went down** to Ashkelon".

Finally we read, after revealing the secret of his Nazariteship to Delilah, that the Philistines brought him **down** to Gaza, and the decline of his Nazariteship is complete and he loses his separation. Abraham's departure from off the line of faith is of a similar character and much akin to that of Samson's failure, only if Samson loses his separation by his downward steps, Abraham in addition to this loses his strangerhood, trusting in the shadow of Egypt. God was able to keep Abraham alive in the famine. Surely it is better to trust in God in the famine of Caanan than to trust in the shadow of Egypt. Abraham, because he obeyed was called the Friend of God. James tells us this in his epistle (ch. 2:23), but he also tells us "Whosoever will be a friend of the enemy of God" (ch. 4:4). (Newberry margin, "is constituted enemy of God".) Abraham in type goes to the place that speaks of the enmity of the world — Egypt. If there is a famine in the land then it also manifests that there is a dearth in Abraham's soul. The result cannot be anything else if we depart from a pathway that is dependent on God's mercy and power.

The record here of Abraham's failure and behaviour in Egypt is a most solemn one, and God has given it to us for our own instruction. How quick we may be to criticise Abraham, but as the pattern man of faith in scripture he is equally a man of like passions as we. Whilst in Egypt Abraham sinks to the level of deception in order to insure the security of his life, and this most unbecoming behaviour may have been at the expense of his own wife had not God stepped in, in overruling grace, for his good. Abraham is prepared to lose his wife to be enriched by Egypt. Once Abraham's true position is manifest, he, with Sarah, is sent away, having received of Egypt's favours. Abraham may have been benefited materially but it was from the hand of the world. Had Abraham continued as at Bethel, calling upon the Name of the Lord, what blessings would have been his! In leaving Egypt he brought up with him some of its riches. Yes, had Abraham maintained the same spirit seen at Bethel, he would surely have experienced what the apostle Paul says in Rom. 10:12, "The same Lord over all is **rich** unto all that call upon Him". Calling upon God in the land in spite of the famine, he would have known and enjoyed the riches of his God, but swayed by the circumstances he descends from his dependence on God to his deception in Egypt.

Thank God that He bears with us as He did with Abraham so early in his pilgrim pathway. Abraham had to learn valuable lessons from God. So reviewing Genesis 12 we have in verses 1-8 the obedience of faith and its portion, in verses 9-20 the testing of faith and Abraham's humiliation. Let us remember these aspects of faith: Faith's obedience — vv 1-3; Faith's separation - vv 4-5; Faith's progress - v 5; faith's exercise - vv 7-8; and finally Faith's testing - vv 9-20.

(To be continued)

COME OUT FROM AMONG THEM

—B.S.W.

Part 2

THE MARRIAGE YOKE

is the most serious of the unequal yokes because of its duration — for life. The Lord has always desired separation from the unbelieving world to be the path of the Christian in this most sacred union (Deut 7:3). In I Cor. 7:39, marriage is permitted “only in the Lord”. “This is a distinct prohibition against marriage to an unconverted person. Such a marriage could never be ‘in the Lord’”. But the statement goes farther than that. It does not mean that the Christian widow is free simply to marry according to her choice if only her new husband is a believer. The step must be taken in the clear assurance of the Lord’s will. The phrase ‘in the Lord’ governs the responsibilities attaching to every earthly relationship and circumstance in the life of the believer. It stands thus in contrast to the phrase ‘in Christ’, which expresses the intimacy of the mystical union between Christ and the believer, and thus refers to the heavenly relationship and position.” — (W. E. Vine)

When thoughts such as, “Perhaps I may be able to lead my partner to Christ after we are married” arise we may be sure that they are the lies of Satan. The believer, who, with open eyes disobeys God and enters the unequal marriage yoke cannot expect God to convert his partner, although God in mercy may do so. The one who takes such a step will indeed “reap what they have sown” (Gal. 6:17), in years of unhappiness, domestic division and spiritual unfruitfulness for God. We cannot emphasize enough that marriage with an unconverted partner is a tragedy! One partner is a child of God, bound for heaven, the temple of the Holy Spirit; the other a child of the Devil (Eph. 2:3), controlled by the spirit that now worketh in the children of disobedience (Eph. 2:2), and on his way to a lost sinner’s hell. When children are born, picture the sad division in the home. One parent desires the salvation of the children; the other is unconcerned. The interests of the parents and therefore the examples set before the children will differ: the children will be torn between the two influences. Apart from the sovereign power of God, their sinful natures will follow the lead of the unconverted partner. Think of the scene when the Lord comes or if the partners were to die. One goes to be at home with the Lord; the other is left to eternal perdition and the wrath of God for all eternity. The reality of the unequal marriage yoke can alone be guarded against by strict adherence to God’s plan for his children: separation from all unsaved companions and acquaintances.

We must now look at another aspect of scriptural separation. Does separation entail separation only from the unbelieving world around us? The only faithful answer we can give from God’s word is a firm

NO. In Ps. 119:63 we read the words, "I am a companion of all them that fear thee, and of them that keep thy precepts". We should separate ourselves, at least socially, from all Christians who do not manifestly show their fear of God by keeping his precepts — His revealed will to us. (We must have no misunderstanding on the preceding point. There are those with whom we come in contact who are either young in Christ or have denominational affiliations and, as a result, are not clear on all the truth of God's Word; perhaps they may hold error. Providing that they have the genuine desire to know the truth and manifest a willingness to learn we can have fellowship with them, in so far as "expounding into them the way of God more perfectly" (Acts 18:24-28). No reference here is made to assembly fellowship; in that case they should occupy the seat of the unlearned (1 Cor. 14:16). On the other hand we should have no fellowship, social or assembly, with those who plainly declare a disdain for the truths which we hold precious, showing no desire at all to serve their present affiliations. Occasional fellowship and inter-denominationalism are both unscriptural (Acts 2:42). We are exhorted, "be thou in the fear of the Lord all the day long" (Prov. 23:17). We become like the company we keep. In keeping company with carnal, worldly Christians we are certainly not walking in the fear of the Lord. Indeed, "Can two walk together, except they be agreed?" (Amos 3:3). How can we have fellowship with one, who, though a child of God, is not prepared to bow to all of God's revealed Word? What real communion can exist with one who is not holding fast the things which remain, the truths of God's Word which we hold dear? (Rev. 2:25).

However, association with such is not only a negative evil. By being with them we are condoning their practices which are unscriptural (Rom. 14:13). In the fear of the Lord, how can I be justified in returning to wrong practices, or in having fellowship with those who practice that which I see and know to be at variance with the Word of God revealed to me? The apostle Paul in Gal. 2:18 makes the matter clear: "If I build again the things which I once destroyed, I make myself a transgressor."

Separation from unscriptural Christians includes those gathering at variance to scriptural order, those among the sects and denominations of this world — of professing Christendom, those with strange doctrines, those found in I Thess. 5:14, the unruly Christian (one who is walking in a disorderly manner) and those who, because of worldliness and laxity in their life, show that their walk is contrary to scriptural principles.

Does practical separation curtail one's usefulness? Certainly not! We have the words of our Lord to support this assertion: "Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my

name" (Rev. 3:8). Remember though, younger or older Christian, that the path of separation is not an easy one. Naturally in this world it is easier to go along with the crowd. You will be ridiculed, even, sad to say, by other Christians. But keep in mind 2 Tim. 3:12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Do not be discouraged; Paul in writing to young Timothy wrote these words of encouragement and they are equally as true to-day. "For 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). God is no man's debtor. "Them that honour me I will honour" (1 Sam. 2:30).

The believer who chooses the path of separation is the happy one; the servant who knows that he is obeying his Master. Hear God's call and His promise once more from the page of divine inspiration: "WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, SAITH THE LORD, AND TOUCH NOT THE UNCLEAN THING; AND I WILL RECEIVE YOU, AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, SAITH THE LORD ALMIGHTY".

(The foregoing article was written by a young man attending University. It would be well if more of our young men taking college courses were exercised about the path of separation.)

"Heavier the cross, the heartier prayer,
The bruised herbs most fragrant are.
If sky and wind were always fair,
The sailor would not watch the star;
And David's psalms had ne'er been sung,
If grief his heart had never wrung."

* * *

"Flesh and blood hath not revealed it unto thee, but My Father who is in heaven" (Matthew 16:17).

Christianity is not a man-devised religion: it is a divinely-given revelation. Confession of the deity of Christ is not the result of communication on the human level, but the result of divine illumination.
(Andrew Borland)

* * *

"Complete in Him" (Colossians 2:10).
"In Thee the Father sees us
Accepted and complete;
Grace which from evil frees us,
For glory makes us meet."

(J. G. Deck)

SCRIPTURAL HYMNS

—Hector Alves

Come, Thou soul-transforming Spirit,
Bless the sower and the seed;
Let each heart Thy grace inherit;
Raise the weak, the hungry feed;
From the gospel
Now supply the people's need.

Oh, may all enjoy the blessing
Which Thy Word's designed to give;
Let us all, Thy love possessing,
Joyfully the truth receive;
And for ever
To Thy praise and glory live.

It is only the transforming grace of God that could lead a man like Jonathon Evans to write such words. The author of this good hymn was born at Coventry, England, in 1749. In his youth he was a workman of the humblest class, employed in a ribbon factory. He was of a low character, and lived a wild and wicked life. He had been brought up in ignorance and was associated with profligate companions. At the age of 27 years he was in some way brought under the conviction of sin, and turned toward better companionship. These brought Evans under the sound of the Gospel, and they later pointed him to Christ. He immediately became a devoted follower of the Lord Jesus, his new Master. Entering business, he was quite successful, and also displayed excellent gifts as an evangelist, and an exhorter of God's people. In later years he gave his full time to preaching; and as one writer puts it, "died full of years at the age of 60".

"Redeeming the time, because the days are evil" (Ephesians 5:16). TIME is given to be redeemed in the interests of ETERNITY.

* * *

Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

Only faith sees the heavens opened and the Son of man at God's right hand. For Son of man He went up, as He came down Son of God (as He is now, and was from eternity to eternity). Then it was in perfect grace; now He goes up in accomplished righteousness, and sits on the right hand of God.

(William Kelly)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Please explain 1 Peter 3:19, where we read that the Lord went and preached to the spirits in prison. When did this take place? Does not this verse prove He descended into Hades, according to Ephesians 4:9, where we read, "He also descended first into the lower parts of the earth?"

Answer: There is a teaching abroad to the effect that between His crucifixion and His resurrection, the Lord went into Hades and offered salvation through His death on the cross to all who had died in their sins. That our Lord did descend into the lower parts of the earth after His death on the cross, is made clear and plain in the Scriptures, in spite of all that has been written to the contrary; but that is not what we have in 1 Peter 3:19. This verse DOES NOT STATE that the Lord Jesus "went and preached unto the spirits in prison." These words, if read in the light of the context, are made clear and plain. The word "which" in verse 19 refers to the Spirit (the Holy Spirit) mentioned at the close of the previous verse. The word "He" refers to the Lord Jesus Christ. The "spirits in prison" are those mentioned in verse 20 who "sometime (at one time) were disobedient." This refers to the days of Noah when these did not believe God's message concerning repentance and coming judgment. In chapter 1, verse 10 and 11, we are told that the prophets of old "proclaimed the grace that should come." This they did by "the Spirit of Christ which was in them." In this same way the Lord Jesus preached by the same Spirit, through Noah to the people of his day, who were then on the earth; but now, at the time of Peter's writing they were "in prison," the place of the wicked dead, because they were disobedient to the preaching of Noah.

Question: There is a question I would like answered for the benefit of others. Is it according to Scripture that certain brethren should be appointed to break the bread and pass it, and also to pass the cup, each Lord's Day morning? Ought not this service be left to the leading of the Holy Spirit?

Answer: There is no "thus saith the Lord" regarding this matter, so we give our mind, and the mind of older brethren with whom we have discussed this matter through the years. Certainly not every brother is qualified to pass the memorials at the Lord's Supper; it is more seemly for an older brother to do this work. It should be one who is morally fitted, and of good standing and held in esteem by the Assembly. If this service is in the category of deacon work, then appointment to do so may be scriptural, but we have no apostles today to do such appointing. It is the opinion of accredited brethren that ap-

pointing certain ones to pass the bread and the cup each Lord's Day savours of officialism. Better to leave it to the exercise of older and matured brethren who are in the habit of leading the saints in worship and thanksgiving, and who take a real interest in ALL OTHER AFFAIRS of the Assembly, and who are present at all the other meetings of the church. It is customary in some places for the brother who gives thanks for the bread to walk to the table and break it, and pass it and so with the cup.

Question: Could you please answer the following question in Truth and Tidings? What is the meaning of "neither the Son" in Mark 13:32? (From Ireland).

Answer: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

We are not surprised at such a question being asked as this statement presents a real difficulty. Let it be clearly understood that our Lord's humanity in no way detracted from His diety and omniscience. In the Gospel according to Mark, our Lord is set forth as the Servant of Jehovah and "the servant knoweth not what His lord doeth." However, in the parallel portion in Matthew it is even more emphatic, "... but My Father only." There are matters which the Father hath put in His own power; (Acts 1:7) yet this does not suggest inferiority nor superiority. On the APPARENT or IMPLIED limitations of the Son's knowledge the reliable authority, Mr. William Kelly, makes the following observation: "The reason of this peculiar, and at first sight perplexing, expression seems to me to be, that Christ so thoroughly takes the place of One who confines Himself to what God gave to Him. . . . that even in relation to the future, He knows and gives out to others only what God gives Him for the purpose. As God says nothing about the day and the hour, He knows no more."

In Creation, God planted a man in the garden in innocence; in redemption, God has planted a man in heaven, in glory. There is a glory that excelleth. The glory in redemption leaves the glory that was once in creation as a nothing.

(J. G. Bellett)

* * *

"His hand at last, the hand once pierced for me,
For ever holdeth mine;
O Lord, no songs, no harps of heaven will be
Sweet as one word of Thine."

(H. Suso)

(continued from Inside Front Cover)

READSTOWN, WIS. — Chauncey Yost and P. Elliott are in a tent at Readstown, Wis. Thus far the interest has been good with quite a number of strangers coming in to hear the gospel. Two have professed. Brethren L. Brandt and H. Wahls are in tent meetings in Brotville, Wis., near Prairie du Chien. L. DeBuhr and R. Orr are seeing a fair interest in tent meetings at Kamrar, Ia.

CEDAR FALLS, IA. — Recent tent meetings by H. Paisley and W. Warke in this area have closed. A spirit of liberty and unity prevailed and the blessing of God was seen in the salvation of souls. The meetings were supported by Stout, Waterloo, Cedar Falls, and other nearby assemblies.

WILMER, MINN. — John Adams visited here, intending to have a few ministry meetings but the interest among the unsaved was such that he changed to preaching the Gospel and several professed to be saved.

CLEVELAND, OHIO — L. E. McBain and Douglas Howard have commenced Gospel meetings in the Monticello Hall.

EAST BOSTON, MASS. — The Christians were encouraged by three obeying the Lord in baptism. Help in ministry was given by C. Fite and S. Simms.

VENEZUELA, S. A. — Mrs. Walmsley is being flown back to Ireland for treatment as her condition is serious. There address is 16 Twinburn Rd., Monkstown, Whiteabbey, Belfast, N. I.

MALAYSIA — John Stubbs writes, "We have finished a week of ministry meetings in the English speaking assembly here. It is holiday time here, so the opportunity was taken for meetings. There were gatherings in the morning and in the evening. Brother Tom Bentley took up "Tabernacle Truths" in the evening, whilst it was my exercise to speak on "Church Truths" each morning. This was done to provide a happy link with the evening ministry. Both brother Bentley and myself were impressed with the remarkable way the ministry dovetailed together. Our only real regret is that the attendance was not so good as it could have been. In early October, our permits expire and will have to be renewed again. We are on a year to year basis here. Thus we would value prayer that God may be pleased to over-rule in this matter in order that we may remain here for another spell of service for the Lord Christ."

WEST INDIES — John Gray writes, "The people on the island of Dominica are mostly R.C. One assembly has about twenty in fellowship. The Lord gave ten happy profitable weeks in Trinidad. We thank God for a nice harvest of souls in four gospel efforts. We had gospel meetings at one place with Bro. Ussher, where two young women professed to be saved. These meetings were in a shed by the roadside. During the day the Hindus sold their wares in it, at night we used it for the preaching of the gospel."

CONFERENCES

OIL SPRINGS, ONT. — The annual conference will be held in the Community Hall, D.V., November 16th and 17th at 10.30, 2.30 and 7.00 p.m. with a prayer meeting in the Gospel Hall, Nov. 15th at 8.00 p.m. Corr. G. E. Metcalf, R.R. 1, Petrolia, Ontario.

OTTAWA, ONT. — In the will of the Lord our annual conference will be

held on October 12th and 13th, with a prayer meeting at 8.00 p.m. October 11th. Meetings on Saturday at 2.30 p.m. and 7.00 p.m. and Lord's Day, 10.30 a.m., 2.30 p.m. and 7.00 p.m. All meetings in the River Road Gospel Hall, 1087 River Road, Overbrook, Ottawa 7, Ontario. Corr. K. E. Prince, 1246 Kitchener Avenue, Ottawa 10, Ontario.

MONTREAL, QUE. — The annual conference will be held on Sunday, Oct. 13th and Monday, Oct. 14th, preceded by a prayer meeting October 12th. All meetings will be held in the Gospel Hall, 821 Ogilvy Ave., Montreal. Please note change in time from New Year's to Canadian Thanksgiving Weekend. Corr. R. A. Hamilton, 1425 Depatie Street, St. Laurent 9, Que.

SYDNEY, N. S. — Our annual conference will be held, D.V., October 13th and 14th preceded by a prayer meeting on Saturday the 12th at 7.45 p.m. Breaking of Bread Lord's Day at 10.00 a.m. Corr. Rolland S. Kaiser, 15 Dover Street, Westmount, Sydney, N. S.

MANCHESTER, IA. — Our annual conference will be held, D.V., on October 5th and 6th with prayer meeting on Friday, October 4th. Accommodations and arrangements as usual. Corr. Dan Lubben, 505 East Butler Street, Manchester, Iowa, 52057.

STEUBENVILLE-TORONTO, OHIO — The annual joint conference will be held, D.V., in Steubenville Gospel Hall, Park & Adams Streets, beginning with a Prayer Meeting, Friday evening, Nov. 8th and continuing Saturday, 2.00 p.m., and over Lord's Day, November 10th. Corr. H. E. Mizener, 210 Viola Lane, Follansbee, W. Va. 26037.

DETROIT, MICH. — The annual Conference will be held, D.V., on Nov. 2nd and 3rd with Prayer Meeting Nov. 1st at 7.30 p.m. All meetings will be in the Stark Road Gospel Hall, 9280 Stark Road (corner of E. N. Hines Drive), Livonia, Mich, 48150. Corr. A. Stewart, 9950 Pierson, Detroit, Michigan 48228. (See Sept. Issue for further details.)

WATERBURY, CONN. — The annual conference will be held, D.V., on October 26th and 27th with a prayer meeting October 25th at 8.00 p.m. Corr. Abram VanDenBush, R.F.D. 2, Terryville, Conn., U.S.A.

LOUISVILLE-MERVIN, SASK. — In the Will of God, we have decided to have another Fall conference on November 2nd and 3rd with a prayer meeting on Friday at 8.00 p.m., Nov. 1st. All meetings to be held in the Louisville Gospel Hall. Corr. Henry de Graff, Turtleford, Sask.

BLUE RIVER, WIS. — The annual conference will be held, D.V., October 12th and 13th commencing with a prayer meeting on October 11th. Corr. Raymond Studnicka, Boscobel, Wis.

WITH CHRIST

ENGLEHART, ONT. — Our brother Edgar Smart passed into the presence of the Lord on August 11, 1968, in his 64th year, after an illness of a few months. He was saved in 1922 at the first gospel meetings he ever attended, preached by the late Mr. Ben Widdifield. He and a friend went to have fun and he was convicted and saved later at home. He came to live in Englehart in 1951 and has taken a very active part in the assembly since.

FOREST GROVE, ORE. — On July 9th, our beloved sister in the Lord, Mrs. B. B. (Fanny) Goff, passed peacefully into the presence of the Lord, at the age of 90 years. Born in Strathroy, Ont., in 1878 and born again in Woodbridge, N.D., in 1900, and the last survivor of those in the foundation. She

saw all of her children saved, and a number of her grandchildren. A daughter serves the Lord in Venezuela, and a grandson in Newfoundland. Mrs. Goff was of meek and quiet spirit, loved by all; her hospitality was enjoyed by visiting servants of the Lord for over fifty years. The high esteem in which our sister was held was shown by the large number at her funeral service, which was conducted by Hector Alves.

GARNAVILLO, IA. — Mrs. Minnie Swisher who was saved in December 1958 and was in fellowship in the Assembly at Garnavillo, went to be with the Lord on July 10 at the age of 89 years. She was faithful in attending the meetings as long as she was able. L. Brandt took the funeral service which was held in the Gospel Hall.

LYNXVILLE, WIS. — Mrs. Nellie Krogman who was in happy fellowship for a number of years with the Christians gathered unto the name of the Lord Jesus Christ at Lynxville, Wis. went home to be with the Lord on June 5, at the age of 92 years. She was in poor health for many years but always kept happy in the Lord. Bro. Mick took the service at the Funeral Home and L. Brandt spoke at the graveside.

CENTRAL CITY, IA. — Our beloved sister in Christ, Bonnie Davis, wife of Harry Davis, went home to be with Christ, August 2, 1968. She was nearly 68 and was saved in 1945 during meetings held by Brethren L. McBain and E. Jamison. She went on well and will be missed. Please pray for her husband who is not saved. P. Elliott spoke to the large number gathered at the funeral.

STOUT, IA. — Our beloved sister, Mrs. Thomas DeGroote, Sr., went home to heaven on June 2nd. She was 63 years of age and leaves four sons, all in Christ. She was saved in 1923 during meetings held at Stout by Mr. Oliver Smith, was baptized and received into the fellowship of that assembly where she remained until her home call. Leonard DeBuhr and P. Elliott preached the gospel to a large crowd at the Stout Gospel Hall.

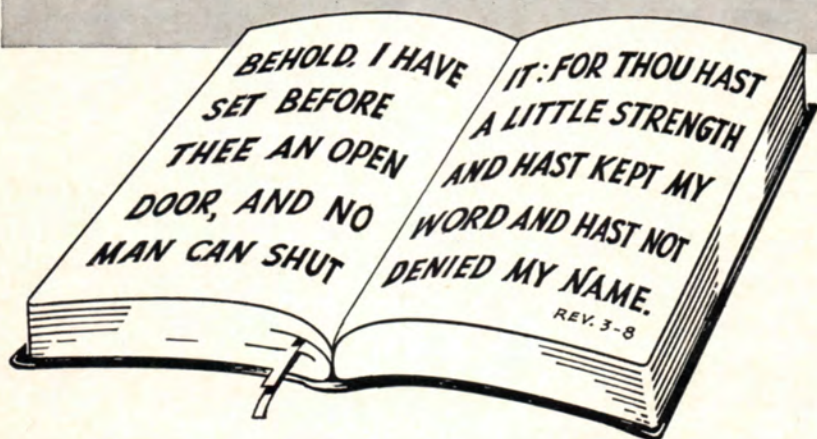
JACKSON, MICH. — Brother Wm. Anderson went home to be with the Lord on July 19th in his eightieth year. He was saved in 1931 when Brother Archie Stewart L. McBain held meetings near North Adams, Michigan. He and his dear wife who predeceased him were given to hospitality and were steadfast in the faith. Prayer is requested for an unsaved son and his family.

BRYN MAWR, PENN. — Our dear brother, Wm. S. Oliver, passed into the presence of the Lord on July 18th. He was born on Dec. 25, 1890 and was born again on June 6, 1910 in special meetings being conducted in his father's barn in County Down, N.I., by John Madill. He came to the U.S. in 1913 and was in fellowship in Old Camden, N.J. assembly before moving to Bryn Mawr where he was in continuous fellowship to the end. He was a quiet and steady brother who had a real interest in the gospel and enjoyed much of the knowledge of the Love of God. The funeral was quite large with a good number of unsaved in. The Word was spoken clear, plain and direct in the Gospel by G. Reager.

PETERSBURG, VA. — We have just received word that our aged brother John T. Dickson was called home suddenly in his 87th year. We expect next month to give a fuller account of his life and death.

STEUBENVILLE, OHIO — Our brother H. E. Mizener writes that his mother, Mrs. Mizener, Sr., aged 81 went home to be with the Lord the latter part of August. She was buried in Detroit where she had lived for the Lord and was "succourer of many".

TRUTH AND TIDINGS



CONTENTS

JOHN TREW DICKSON	G. Reager	201
"IT IS THE LAST HOUR"	A. W. Joyce	202
PSALM OF THE KING'S SON	Harold Paisley	204
LETTERS OF MERVYN PAUL, No. 2		206
GRACE OF GIVING	J. A. Ronald	209
ABRAHAM AND HIS GOD (Part 2)	John J. Stubbs	211
MISSIONARY PAGE		214
SCRIPTURAL HYMNS	Hector Alves	216
QUESTIONS AND ANSWERS		217

NOVEMBER, 1968

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

SURREY, B.C. — The new hall was opened with a Conference and H. Paisley continued with a series of gospel meetings. The numbers have been very good and quite a number of strangers from the district have attended. Some have professed to be saved and it is hoped to see a new testimony commence.

WINNIPEG, MAN. — Special gospel meetings here are planned to commence on October 20 to be conducted by H. Paisley, preceded by special prayer meetings.

KENORA, ONT. — Saints of Kenora Assembly held their Conference over Labour Day weekend, with good attendance. Bre. S. Hamilton and R. Boyle ministered the Word. Bro. J. Turkington spent a Lord's Day with us, and Bro. Jas. Clark gave us a week of ministry meetings. Order of meetings for the winter months is B. of B. 9.00 a.m., S. S. & B. C. 10.45, G. 7.00; and B. S. Thurs. 8.00 p.m. Corr. E. L. McCammon

GRAND BEND, ONT. — Bro. J. H. Blackwood has been at Grand Bend ministering the Word.

BOLTON, ONT. — The Bolton Assembly would like to acknowledge our Heavenly Father's blessings and thanksgiving on the completion of the new Gospel Hall here, and to thank the Lord's people for their practical help. Lord willing, there will be a meeting for thanksgiving, praise, gospel and ministry on Saturday, November 2 at 3.00 p.m. and 7.00 p.m. in the new Hall. A light supper will be provided for as many as can stay.

TORONTO, ONT. — J. Smith and John Slabaugh are preaching the Gospel in the Highfield Road Gospel Hall. J. McKinley has been having ministry meeting in various assemblies in the City.

OSHAWA, ONT. — Stanley Simms and Fred Krauss are having a series of gospel meetings in the Albert Street Gospel Hall. There has been some interest and some have professed to be saved. Corr. Cecil J. Brownson, 622 Grierson Street, Oshawa.

SEATTLE, WASH. — The West Woodland Hall had a visit this month from Sydney Maxwell. One week of ministry was very much appreciated by the saints. From here, he went on to Tacoma, Wash. to help the assembly there speaking on the subject of "The Holy Spirit."

(continued on Page 220)

JOHN TREW DICKSON

—G. Reager

John Trew Dickson was called home to be with the Lord very suddenly and peacefully on Lord's Day, August 25th, in his 87th year. He had been privileged to meet with the saints the previous Lord's Day in Atlanta. Mr. Dickson was born in Markethill, Northern Ireland in 1881, and was saved in October 1889 through the preaching of "Pastor" Shields. In 1903, he became associated with the assemblies gathered to the Name of the Lord Jesus Christ.

In 1904, he was exercised and commended to give his full time to the spread of the Gospel. From the commencement, the Lord blessed his labors and many souls were saved and assemblies planted. In 1910 he came to America for two years and in 1916 returned permanently to make his home and serve the Lord on this side of the Atlantic. He was a true pioneer and labored extensively in the Maritime provinces of Canada and in New England, but gradually his sphere of service widened to all parts of the United States and Canada.

During these years he labored with esteemed brethren, including Mr. W. J. McClure, Mr. Ben Bradford, the McEwen Brothers, Mr. James Marshall, Mr. W. H. Hunter and many of the other early brethren. In the early days in the Maritimes he shared in extensive labor with brethren John Knox McEwen, Brennen, McMullen and others. Assemblies still remain that were planted in those days and several who were saved through his preaching, later gave their full time to the Lord's work.

In addition to his preaching, Mr. Dickson was an able writer and wrote a book on the life and labors of Brother McClure and, just before his death, he had completed the same for Brother J. K. McEwen.

Services were held in Atlanta and Petersburg, shared by four preachers of the Word. Surviving are his wife, who faithfully shared responsibility with her husband for over 55 years, three daughters and two sons.

"If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself" (John 7:17, Revised Version)

The knowledge of the will of God is not provided to the Christian who wants just to "know" it, but rather to the Christian who wants to "do" it. It may well be that this is the reason why on many an occasion we have missed the will of God.

IT IS THE LAST HOUR

—A. W. Joyce

At the beginning and at the end of I John 2:18, we find the same expression, "It is the last time", or, as the Revised and other translations put it, even more emphatically, "It is the last hour".

It is evident that the Christians in the first century, looked forward to the coming again of Christ and the end of this dispensation of grace, to be an event which would take place **in their lifetime**.

It is also evident that the Lord intended His people should, in the first century and all succeeding centuries till the present, be looking daily, yea hourly, for Christ's coming again.

When well meaning, but impulsive Peter asked the Lord about John, "What shall this man do?" the Lord replied, "If I will that he tarry till I come what is that to thee? follow thou Me" (John 21:22).

The Lord knew that this saying would be construed by the brethren that John would not die, yet He chose not to correct that impression. Did the Lord make a mistake in causing His people to look for the coming again and the "last hour" for over 1800 years? The Lord makes no mistakes. What a blessing and what a sustaining hope this prospect has been through the centuries to the Christians who were experiencing trial, suffering, bereavement, imprisonment and death. The marvellous fact remains that this blessed hope has never left a solitary sufferer bitter or disillusioned, because Christ did not come in his day. Remember the thrilling words of Paul in his closing days in a Roman dungeon, awaiting martyrdom! (2 Tim. 4:6-8).

The Apostle John outlived all the other apostles, and, with discerning and prescient eye, he looks over the world conditions and writes, "It is the last hour". He reminds God's people that they had been taught "that antichrist shall come." The manifestation of the antichrist will take place after the church has been raptured, but "coming events cast their shadows before" and so John writes: "Even now are there **many** antichrists; whereby we know that it is the last hour." How little do modernistic religious leaders realize that they are among the "many antichrists" of I John 2:18! How encouraging, however to the true Christian to think that the very presence of these apostates in the world is but an indication that "It is the last hour."

The great question that should exercise all our minds is, "What are we doing for God and eternity in this "last hour"? How are we occupying our time and how are we using our time our talents and our means? Is it not solemnly possible that we are settling down and saying in our hearts like the slothful servant of the parable,

"My Lord delayeth His coming"? Peter, in view of the coming "Day of the Lord," asks, "What manner of persons ought ye to be in all holy conversation and godliness"? Are our lives, our manners, our dress, characterized by **godliness** or rather do they savour of **worldliness**? The Apostle Paul, by the Spirit, endeavoured to stir up the saints of his day when he wrote: "Knowing the time, that now it is **high time to awake out of sleep**: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:11-14).

In the parable of Matt. 25:1-13, we learn that, "While the bridegroom tarried, they all slumbered and slept". The wise and the foolish, the ready and the unready were alike unconscious of the near return of the bridegroom. At the midnight cry, "Behold the bridegroom cometh; go ye out to meet him." They were awakened at last. Whether the return of the Lord to earth or His coming to the air, the principle is the same — the folly of being asleep in view of the Lord's return. The closing verse of the parable says: "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Can we sing in truth;

"I can almost hear His footsteps,
At the threshold of the door,
And my heart, my heart is longing,
To be with Him evermore."

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Hebrews 10:19).

The heavenly sanctuary is the only place of worship. We are brought into the very presence of God in heaven; we draw near in the one great High Priest, in whom we have redemption, the forgiveness of sins through His blood. Such are now the elements of worship, and only faith can realize and appropriate these gracious truths and gifts. Believers only can worship; they worship in spirit and in truth.

(Adolph Saphir)

* * *

God is only known in Christ. Unless I be a partaker of the divine nature, I cannot know God.

(William Kelly)

PSALM OF THE KING'S SON*—Harold Paisley***Psalm 72**

This is one of the grandest of all the Psalms and is fitting close to the second look of the Psalms (forty two to seventy two). Here we have presented the "greater than Solomon", and His glorious dominion from sea to sea. How sweet to sing the words penned by James Montgomery, written as he mused upon this precious Psalm:

"Hail to the Lord's anointed, great David's greater Son,
Hail in the time appointed, His reign on earth begun,
For He shall have dominion, o'er river, sea and shore
Far as the eagle's pinion, or dove's light wing can soar."

THE CHARACTER OF THE RULE OF THE KING**(verses 1-7)**

It is most refreshing to turn away from the daily increasing unrest around us, of greed, wickedness, unrighteousness, rebellion and oppression, to consider the happy "Golden Age" presented in this ancient song of praise. There can be no peace or lasting prosperity, until He comes Whose right it is to reign.

Although, alas, it is being denied or spiritualized, there can be no doubt that every detail outlined in this portion dealing with the earthly, literal reign of Christ, will be surely fulfilled. This is our "blessed hope". Not only do we wait to see the "Morning Star" but also the glorious day of His manifestation. The once rejected Man is coming back to earth, and what tongue can tell the blessings that will fill the universe, when every knee to Him will bow and acknowledge His rights as universal Sovereign.

The character of His method of judgment will be in direct contrast with the present world system of control. His rule will be ever marked by perfect **RIGHTEOUSNESS**. "He shall judge thy people with righteousness and thy poor with consideration", v.2. There will be no law for the rich which does not also apply to the poor and visa-versa. Deceit will be banished as well as all forms of violence. "In His days shall the righteous flourish". In our days it becomes more difficult for a righteous man to succeed in the world and many have taken near cuts to gain prosperity. In that day the influence of the King will be displayed on behalf of the poor and needy and "him that hath no helper". verses 12 to 14.

THE EXTENT OF THE DOMINIONS OF THE KING**(verses 8-15)**

The glorious domain of the Lord Jesus Christ will have its centre in Jerusalem which will be the city of the Great King, but will by no

means be limited to the land of Emmanuel (not Heaven but Israel). "He shall have dominion from sea to sea and from the river to the ends of the earth," verse 8.

Preceding this wondrous era of Universal Dominion another King will seek to gain power and world-wide rule. This dreadful Potentate will, under the influence of Satan, win many followers and will blend religious and political power into one. Thus shall Antichrist delude dwellers and persecute the saints and introduce the strong delusion amongst those who once heard the Gospel of God. Already we can see the shadows of this monarch cast upon the world. He may be born, living and training for his manifestation even now. This Satanic effort will only be made after the sudden secret rapture of the church of this age, which may, and could, happen at any time "in a moment in the twinkling of an eye". It behoves us to be waiting, while any unsaved one who reads these words should haste to Christ as the Lamb of God and trust in the Blood shed on the tree lest the "Lie" should be accepted and damnation made sure in that day (2 Thess. 2, verses 3 to 12).

The apparent success of the "Man of Sin" will be brought to a speedy end by the arrival of the Lord in Glory. This "Man of Sin" will be sent immediately with the beast to the lake of fire. Then, when the Throne is established by Christ, all the kings of the earth shall do Him homage and come to worship the Great King, while all nations shall serve Him. What a glorious time awaits this warring earth of ours; well might we say "Lord hasten that happy Day."

THE BLESSINGS OF THE REIGN OF THE KING

(verses 16 - 19)

The blessings of His reign towards men, nations, earth, Israel and the whole creation are described here and in other glowing portions of God's Word. "He shall come down as rain upon the mown grass, as showers that water the earth." Not since the dawn of creation has earth ever seen days like these will be. We believe that verse 16 will be literally fulfilled and that corn will grow in unlikely places then, for the earth shall yield her increase. All men will be blessed in Him and all nations shall call Him, Blessed. All the wonderful blessings of His reign will be based upon the finished Work upon the Cross. The far reaching effects of that mighty work of untold suffering will then be seen on earth.

The last verse of this psalm is worthy of a note. "The prayers of David the Son of Jesse are ended". We may safely say that this does not mean that David the Warrior King never prayed again. He was a man of prayer until he passed home. But at this time he has ceased to pray as he can desire nothing beyond the whole Earth filled with the Glory of the Lord and the King's Son highly exalted.

LETTERS OF MERVIN PAUL

No. 2

Dear Brother and Sister:

Grace, mercy and peace be to you from God our Father and the Lord Jesus Christ, and to your little ones — that early in their days they may be led to the Saviour.

. And the basis of it all is loving-kindness. The start of it is found in His own blessed heart, of course. "Herein is love, not that we loved God but that He loved us". Having, therefore, given His Son to be the God-satisfaction for our sins (I John 4:10) we who have entered into the benefits of His love-gift by faith, love Him in return. "We love Him because He first loved us" (vs. 11). Then that love goes out to others of the saints. So the way it works out is like this: Knowing His loving-kindness toward me, I look up and tell Him my needs. He, in turn, having shown His loving-kindness to some of His children in return, lays my need before them. They, because of their loving-kindness toward Himself, respond. And so my need is supplied. The triangle of love is very wonderful, is it not? But most delightful it is to remember that this was the very method He used to supply His own beloved Son's temporal needs (Luke 8:2-3).

Perhaps we do well to think a good deal about His love toward us. I mean not only respecting Calvary but also in every detail of our lives. When things are going smoothly it is not hard to rejoice in it. But troubles do come our way, as you have proved so definitely. And it is so easy for us to become afraid, and in our fears His love seems remote, unrelated to the present distress. Most likely that was why Jude exhorted us: "Keep yourselves in the love of God" (vs. 21) dont you think? Not that we can ever get beyond His love, but it is so possible for us to let our thinking take us past it, so to speak. When I first began full-time service for the Lord, I must confess I was afraid many times. We had four little children, and I was not widely known. It seemed very easy for me to believe that the Lord could feed 5000 with 5 barley loaves and 2 small fishes but not nearly so easy to believe that He could feed a man, his wife and 4 children in the Village of Bolton. However, He had promised to supply **all** our need. Hence it is often necessary to permit His children to suffer loss, or hardship, or ill-health, or many other forms of "evil", in order that we may be fitted to be the bearers of His messages, or to be engaged in any manner in His service, or to have our daily experiences of such a nature that our thinking, attitudes, our discoveries in His Word, and of His ways, may prepare us to the business in which He intends to use us.

An example of this is found in David's life-story. I Psalms 22, we

have a prophetic outline of the Lord Jesus' sufferings on the cross. But how came we by them? In order to make an advance record of the sorrows of Calvary, and to give expression to those inward sufferings that were destined to be heard by the Father's ear, only, God allowed the Psalmist to sink down into distresses, to be crushed beneath the weight of his sorrows, until he was compelled to cry out, "My God, my God, why hast thou forsaken me?" Most likely David knows now why he passed through those dreadful experiences.

Again, in order that he might be as the voice of the Lord in the storm, and be instrumental in the saving of many lives, Paul found himself forced to endure the sufferings of the frightful storm at sea, when neither sun nor stars appeared in many days and when all hope of survival was given up — a series of trials he did not, in any sense, deserve. But they proved to be the Lord's method of fitting Paul to act for Him.

In this light, then, let me suggest that behind all your trials and staggering losses of recent years God may have a purpose relative to future blessing for your children. For example: your children are old enough now to retain some memory of your losses and to remember how those losses affected you, how you acted, what you said and did. If the Lord leaves them here, in years to come they may talk about these things. If they are saved, the memory of your reactions to your losses, and the extent to which you were able to accept them as having been allowed by Himself, may be influences which will help to keep them steady in their own hours of trial. If unsaved, those recollections may well be to them the proof of the reality of your trust in the Lord — or otherwise! A testimony, or a hindrance! But certainly meant by the Lord to be to their eternal profit.

A second cause is found in 2 Cor. 1:4 "— that we may be able to **encourage** them which are in any trouble, by the **encouragement** wherewith we ourselves are **encouraged** by God". If, since the breakdown of my health, I have any service that is acceptable to Himself, it is in large measure of this character, I think. Your recent trials, and others that may follow, are meant to provide opportunities for God to show us and others what he can do for His children. **Every disaster that comes our way is an opportunity for God!**

Again, in full contrariness to the purposes of God, we may be certain that Satan will do all he can to make every trial a scarecrow. We get afraid so easily; and when we are afraid our trust in the Lord is apt to be at low ebb and, like poor Uzzah, we are apt to try to do something to steady the ark when the oxen shake the cart (2 Sam. 6:6-7). David's reactions at that same time may be ours also: David

was displeased (vs. 8), David was afraid (vs. 9) so David would not do anything at all (vs. 10). The Lord keep us all on the watch for the devil's scarecrows, while, at the same time, we remind ourselves that every fresh trial is a fresh opportunity for God to act.

Yet again, there is another angle to times of adversity: they provide opportunities for us to display the grace and the meekness manifested by the Lord Jesus Christ when He dwelt amongst men. So for Philemon, who might display anger when his runaway servant returned, the Apostle prayed: "The grace of our Lord Jesus Christ be with your spirit". And so my beloved brother and sister, I write these things to refresh my own spirit as well as yours. And since these things have been brought to mind by your good letter I feel that I can hear the Good-Shepherd whispering to me afresh the opening words of James' epistle: "My brethren, count it **all joy** (!) when ye fall into divers testings". I must be thankful for your letters causing my thoughts to return to James 1:2-4. It may be that the Lord is preparing my heart in advance for fresh times of testing, desiring to increase my patience-endurance so that I may become a bit nearer being "perfect and entire, wanting nothing".

And now I must stop. In view of this word let me pray for myself as well as for you, "The grace of our Lord Jesus Christ be with **our** spirits."

Through the sufferings of Calvary,

Your brother, Mervyn Paul.

"The iniquity of the Amorites is not yet full" (Genesis 15:16).

May God give us to see and mark the course which this world is running, and enable us to avoid all its influences! When one knows what will be the end of a thing, one avoids that which would lead to it. The end of Christendom is awful. God makes us acquainted with it in order that we may avoid it. The more I see what is taking place, the more I discover that things are hastening on that evil may have the upper hand and be judged, that God may judge it and purify the earth. The iniquity must be full before God strikes. We are in the last days in this respect. Men believe there is great progress taking place, yet they feel great uneasiness in the expectation of what is going to happen. Christians must keep apart, living according to the principles of their divine calling. (J. N. Darby)

GRACE OF GIVING

—J. A. Ronald

I Cor. 16:2-3

At times, this important subject is passed over without being given due place in present day ministry, with the result that many are unaware of their high privilege and responsibility before God. Neither the Old Testament tithing or present day high pressure appeals, are in keeping with New Testament teaching. But in the Word, divine instruction is not lacking for those who are exercised, and happy are those who, with purpose of heart, lay out their lives accordingly.

I Cor. 6:2-3, was written primarily for the guidance of the Corinthians, in connection with a special gift for the needy saints at Jerusalem, see also, Rom. 15:26 and 2 Cor. 8:7-9. Yet permanent principles are here set forth, to which we would do well to give heed.

Paul, the writer, always had before him the need of others, both temporal and spiritual, and could say concerning the remembrance of the poor, "The same which I also was forward to do" (Gal. 2:10). He also deeply appreciated the help which the Philippians had sent to him and recalls, "Ye sent once and again unto my necessity" (Phil. 4:16).

A number of expressive words are used to describe the grace of giving: "Collection", verse 1, and this is the same word as "Gatherings" in verse 2; "Liberality" in verse 3 (margin, "Gift" or "Bounty"). We have the same word in 2 Cor. 8:4, "Grace" and "Fellowship" or sharing in common; and again, "Ministration", 2 Cor. 9:12, telling of the service rendered.

Note seven things suggested in I Cor. 16:2-3, it was to include

ALL, OR "EVERY ONE OF YOU".

How wonderful that the God Who could say, "The cattle upon a thousand hills are Mine", would stoop to notice the little that we can give! Yet this high honour have all His own and yet we are but giving back to Him what was really His to begin with. We offer it as if it were ours, when we but hold it in trust for Him.

God's Word says, "Every one of you", yet we have at times observed the head of the house taking this upon himself alone, leaving no room for **personal responsibility** on the part of other members of the family. Not only are we all to share in this, but we have

INDIVIDUALITY — "Every ONE of you."

Not only the rich but, singling out the poorest and the smallest of His own, the Lord said in Deut. 16:16 that **ALL** the males were to appear

before the Lord, and none were to come before Him empty. Perhaps different size baskets were used, for they were to give according to their strength and ability, yet all were to add to the great store. The needy widow of Luke 21, "Cast in more than they all", though it was only "two mites", and great will be her reward in a coming day. Next let us notice:

ITS FREQUENCY, "Upon the first day of the week".

Just as the saints would look forward to their weekly gatherings for the "Breaking of bread", Acts 20:7, so also would the offering of their substance be, upon the "first day of the week". Some have questioned whether our giving can be reckoned as part of our worship, but Heb. 13:15, the sacrifice of our praise, is linked with verse 16, the sacrifice of doing good and communicating, and every act should be the outflowing of a heart that is occupied with Himself. Then also, giving was to be done:

SYSTEMATICALLY — "Lay by him in store"

Each source of income would be included and the Lord's portion taken from it. We have heard of some with **side-lines**, not of their regular business, and income from this was accounted as for their personal use only. One may well ask, "Has God no claim on this?" If not, what right have we to it? Under the law, the tenth was only a part of what the Israelite gave to God. Should grace not rise higher than law? This brings us to the next thought:

APPRECIATION — "As God has prospered him"

According to the measure of blessings received, should be our response. Once we were lost in sin, now we are in the joy of salvation. Once we may have squandered wealth and health, but now all such channels of leakage have been closed. Roman 12:1, says, "I beseech you, by the mercies of God". What a power this will have in our lives if we can but lay hold of its truth. We will realize that this presentation of our bodies is but our reasonable service. Can we honestly sing, "My heart, my strength, my life, my all, are His, and His forever"? The Corinthians giving was also to be:

ORDERLY — "That there be no gatherings when I come."

The presence of the Apostle Paul might have caused some to give more than in his absence. But giving must come from "a willing heart". "Not grudgingly or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7). How necessary it is to search our hearts as to the motives prompting our actions. Unless love to Christ is the motive for our giving, we cannot expect a future reward and, as far as that is concerned, might just as well never have been given at all.

A word to Assembly elders might be given here. We have seen

a gift passed on to one of the Lord's servants and the recipient was left hardly knowing whether the gift was a personal one or from the Assembly; "Let all things be done decently and in order." In contrast, when, with the gift, there has been a note of encouragement, assuring the recipient of the Assembly's prayers, love and fellowship, the heart of the servant has been cheered. This introduces us to the subject of:

LIBERALITY AND AFFECTION.

"The gracious disposition of the benefactor" (Vine), would well suggest the heart of the giver accompanying the gift. Whether we give personally or through the Assembly (both are Scriptural), may our giving be the outflow of a heart of love to Christ, and of warmth and affection to His own. We are not born liberal but this is a grace which is developed through exercise. Self-occupation has left its withering mark on most of us, whereas occupation with Him would have left us rich in the fragrance of His grace. The outflow of this would then be seen increasingly from day to day.

ABRAHAM AND HIS GOD

—*John J. Stubbs*

(Part 2)

Read Genesis 12:9-20, 13:1-4

THE GOD OF RESTORATION.

But how happy and glad we are to see the scene changed and matters reversed, for in chapter 13, the Spirit of God details for us the restoration of Abraham, which we will call "the recovery of faith". Here in verses 1-4 we see something of the restorative purposes of God. It is ever a principle with God, clearly discernible in His Word, that He brings us right back to where we began to fall and wane in our spiritual life. The path of recovery for such as have disobeyed God and lost communion with Him and His people is not an easy one. Satan will see well to it that difficulties abound. But our God longs to see His erring children restored to His fellowship and will work in infinite grace to even such as possess but a spark of desire in their souls to come back. God brought Abraham back to the place where he had been at the beginning between Bethel and Hai. This takes our minds back to the lovely features of faith manifested in Abraham on the mountain east of Bethel, where he had pitched his tent and erected his altar. God then, would bring him back to where he left off when failure had commenced in his soul. In Genesis 35:1, we see God's command to Jacob to go to Bethel, the place where he had beheld the vision of the ladder. He himself had called the place "Bethel",

the house of God. But much that is not of God transpired in the history of Jacob's life, in between then and the time when in obedience to God he returned to the place of revelation and promise.

In Numbers 6:12, we have a solemn fact related to the Nazarite who defiled himself, and the irretrievable days during which he was defiled. God says that even though offerings are brought in order to satisfy His divine righteousness, "the days that were before shall be lost because his separation was defiled". Just exactly how long Abraham remained in Egypt cannot with certainty be known, but one thing must be emphasised and that is, that they were **lost** days. For Abraham to leave the pilgrim path of faith to go down to Egypt brought serious cosequences to him. He loses communion with God, for no altars are reared or tents pitched. He is completely out of touch with his God. There is no telling to what lengths a soul will go when moving apart from God. How solemn to think of Abraham going down into Egypt without the conscious enjoyment of the divine presence! In a word he goes without his God, and it is ever so to such as fall into the same snare of worldly attraction as does our patriarch.

In verses 18-20 of the previous chapter, we have the sad climax to Abraham's going down into Egypt. He suffers the shame of the world's rebuke. Things will have come to a sorry state if the children of God have to endure the rebukes of a worldling for the wrongs they have done. How careful we need to be in our testimony. Thank God for the "went up" of verse 1 here. What a contrast to the "went down" of chapter 12:9, the one telling the story of failure and humiliation and the other of recovery and restoration. Had Abraham continued in faithfulness pursuing the pathway of faith in spite of the famine that arose in the land he would have proved the truth and blessing of Isa. 58:11, "The Lord shall guide thee continually and satisfy thy soul in drought". Someone has well said that God in His dealings with us always keeps us up to the original terms. Thus Abraham comes back to his walk of separation and in so doing returns to communion with his God, to the very place where his tent had been at the beginning.

The words, "at the beginning", should not be overlooked; they are important. The words stress to us the solemn fact that all that transpired between the tent and the altar experience in Genesis 12:8 and his restoration back to Bethel was **valuable time lost**, never to be regained, time that did not do Abraham one wit of good in his spiritual life, a period when communion with his God was never enjoyed. How can a believer be truly happy going in for the things of the world? Surely happy they cannot be, however much they seek to persuade themselves to the contrary. They will only deceive themselves. In coming back to God after a period of backsliding ex-

perience we must come back with humility and in a God-honouring way. That which proves the reality of Abraham's full spiritual recovery is seen in that he comes right back to where he had left off at the height of his spiritual communion. In being restored however he resumes the same soul exercise Godward. He repeats what he had done at the first for it says, "And **there** Abraham called on the name of the Lord". Thank God, Abraham not only came back to the right place but he returned in the right spirit, calling on the Name of the Lord. Mark, it is not said that Abraham called on the Name of the Lord **in Egypt**. How could he in such circumstances do this? The very atmosphere and conditions in Egypt would not lend themselves to such an action. Abraham himself was in no fit state to do so.

Before leaving verses 1-4 we would just remark that it says, "Abraham was very rich". This is the first mention of the word "rich" in the Bible, and according to the Newberry margin it would be better read "heavy". Abraham came out of his Egyptian experience materially benefited. He came back with accumulated wealth, so that he may have been materially bettered, but he was spiritually the poorer as a result. We see, however, in the very next section of this passage, the sorrowful fruits that such wealth brought, for verse 5 tells us of Lot's abundance. Thus in the first paragraph of Genesis chapter 13, we see God as the God of restoration, and another significant stage in Abraham's life of faith, namely the recovery of faith, the very place of his departure being the point of his return. Where he went wrong is the place he gets right.

"According to the purpose of Him who worketh all things after the counsel of His own will" (Ephesians 1:11).

God is perfectly capable of taking care of His own affairs, and the reason so little is being accomplished by the church of the Lord Jesus Christ to-day is that we have all too often organized God out of business. Millions of man hours and countless millions of dollars are being misspent on man's promotional activity, unasked, on God's behalf.

"Oh, to be but emptier, lowlier,
Mean, unnoticed, and unknown,
And to God a vessel holier,
Filled with Christ, and Christ alone!
Nought of earth to cloud the glory,
Nought of self the light to dim,
Telling forth His wondrous story,
Emptied — to be filled with Him!"

(Frances Bevan)

MISSIONARY PAGE

As a result of the exercise of a number of brethren interested in "Truth and Tidings", it has been decided to add a section monthly of news of the work of the Lord in various parts of the vineyard. In the past we have had short items of news from distant fields, but we feel it would interest our readers and stir up prayer and exercise about the "regions beyond", to have a section monthly with a more detailed outline of the work. We expect this account from Trinidad will be followed by one of Venezuela by our brother Sydney Saword, who has been about forty-five years in that country.

This section will be looked after by our brother Norman Lorimer of the Pape Ave. Assembly, Toronto, Ont. (Since Brother G. G. Johnston's illness, brother Lorimer took over the care of "Truth and Tidings Gospel Trust", with whom is now associated Brother Wm. Stainton.)

A BRIEF OUTLINE OF THE LORD'S WORK IN TRINIDAD.

by Daniel Ussher.

Trinidad is known as the land of the humming bird; it is also known as the land of calypso. The former is a little bird which can fly backward or forward and the vibration of its wings makes a humming noise. The latter is a kind of home made song composed by people who call themselves Calypsonians. These songs are sung mostly at Carnival time each year although some are made into records and played at any time. Trinidad and Tobago is a little nation of just over a million people who have just celebrated their sixth birthday (31st August). The population is cosmopolitan; Negroes are in slight majority, closely followed by East Indians who compose about one third of the population. After that there are very many nationalities represented in our little country. The official language is English.

Assembly work started in the region of 60 years ago. At present there are 18 Assemblies with work in other halls where we trust there will be assemblies planted in due course D.V. Many Sunday Schools are carried on in village halls, private homes etc. by Assembly believers. There are three gospel tents in the island and these are used mostly in the dry season which is from January to June. Tent work has been encouraging the last few years as we reach people in this way that do not come to our halls. The oldest workers here now are Mr. and Mrs. Spencer who arrived here in 1922. Mr. and Mrs. Bell arrived in 1935, Mr. and Mrs. Jones 1946, Mr. and Mrs. Ussher 1961 and Mr. and Mrs. Wright in 1967. All above workers are from the British Isles. Miss Spencer and Mr. and Mrs. King have been commended from Woodbrook Assembly and are the only locally commended workers thus far.

The location of the Assemblies are in the north and the south of the island. In the centre there is a large area with no Assemblies. This is called the 'sugar belt.' Tent work has been carried on there for the last two dry seasons. Follow up work has been carried on in the wet seasons. There has been some fruit with 6 believers being baptized and received into Sutton Street Assembly in San Fernando. Others recently saved we trust will be baptized as they show progress in the things of God. We look forward to more tent work next dry season in the sugar belt D.V. We are much in prayer that we might see an Assembly planted in that area that would act as a 'base' to reach out to many villages in the area.

School work is carried on in Bryn Mawr School in Petit Valley. Miss Spencer has chief responsibility in this work. Seven teachers are employed in the school while Miss Spencer and Mrs. Ussher teach on a voluntary basis. The scriptures are taught each day as well as secular subjects. Mrs. King teaches scripture in some government schools as does Miss Cleveland of the Arima Assembly, who is a retired Inspector of schools. Mrs. V. Wilson of Woodbrook Assembly does similar work in Port of Spain area.

As to present needs in the Assembly work, they are many and varied. Some small assemblies are building new halls to replace old buildings. In several areas, halls will have to be erected as the spiritual growth of the work warrants it. There are plans for the expansion of the school work. There also has been talk from time to time about an Old People's home. Prayer will be valued for every aspect of the work, in particular in the spiritual realm. We need godly leaders to feed the flock of God. We thank God for those that we do have, but we see the need for many more especially as we trust the work will expand to the glory of God. We have full liberty to preach the Gospel both indoors and in the open-air. Gospel tracts are eagerly received by many people; in the country areas refusals for Gospel literature are very rare. Of course it is not all that easy to see sinners saved to walk in newness of life. Many people are very religious and very immoral. However we look to the Lord to give the increase as we sow the good seed of the Word of God. It gives us joy to see zeal on the part of some of our native brethren in getting out with the Gospel. May the Lord graciously stir up many more to 'Rescue the perishing'!

When I look at my guiltiness I see that my salvation is one of my Saviour's greatest miracles, either in heaven or earth.

(Samuel Rutherford)

SCRIPTURAL HYMNS

—*Hector Alves*

When human hopes all wither.
And friends no aid supply,
Then whither, Lord, ah, whither
Can turn my straining eye?
'Mid storms of grief still rougher
'Midst darker, deadlier shade,
That cross where Thou didst suffer,
On Calvary was displayed.

On that my gaze I fasten,
My refuge that I make:
Though sorely Thou mayest chasten,
Thou never canst forsake;
Thou on that cross didst languish,
Ere glory crowned Thy head:
And I, through death and anguish,
Must be to glory led.

The story has been told over and over again, yet it will never grow old, how Charlotte Elliott was led to Christ by Dr. Caesar Malan, in her father's home. Said she to the doctor, "But I do not know how to find Christ. I want you to help me." The doctor's reply was, "Come to Him just as you are." He little thought that in the years to follow there would be sung all over the world the words of Miss Elliott's hymn, "Just as I am without one plea." etc.

Miss Elliott's health was failing rapidly at the time of her conversation, and through the following years she was harassed with pain and suffering. During her affliction there came many fine hymns from her pen. The above is one of Miss Elliott's least known hymns but it is worthy of note with what simplicity this devoted woman, while racked with pain, wrote of the sufferings of her Saviour on the cross. Her suffering did not stay her pen, and from it we enjoy today, besides this hymn, and "Just as I am", the following fine hymns —

"My God, my Father, while I stray . . .
Thy will be done."

"My God, is any hour so sweet . . .
The hour of prayer."

"There is a spot of consecrated ground" . . .
The throne of grace.

"There is a holy sacrifice . . .
The contrite heart."

"Leaning on Thee, my Guide and Friend . . .
To be my rest."

"Christian, seek not yet repose,
Cast thy dreams of ease away;
Thou art in the midst of foes:
Watch and pray."

Many more, for the most part very scriptural hymns, were written by this consecrated Christian lady.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: There is a statement made in the September issue of Truth and Tidings (the last line of page 175) that I wish you would make plain to us; "He is a citizen, not of earth, but of heaven." Certainly I am a citizen of heaven; but to say I am not a citizen of the U.S.A. would be rather hard to prove in the light of certain portions of the New Testament. We do not like a one-sided theology. When we Christians who are gathered only to the Name of our Lord Jesus Christ refuse to vote, do we not by our action speak evil of government that is ordained of God? Are not the words of our Lord in Matt. 17:27 a guide to us in this?

Answer: The writer of the words you refer to gives no one-sided theology; the article entitled "Come out from among them," is quite scriptural throughout. One can readily see the force of the words, "He is a citizen, not of earth, but of heaven," when read in the light of the context in the paragraph headed "The political yoke." This statement does not contradict the following scriptures: "When they heard that they were Romans" (Acts 16:38). "This man is a Roman." (Acts 22:26). "I am . . . a citizen of no mean city." (Acts 21:39). Paul, who made this latter statement also wrote, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). These words are variously translated; "Our citizenship is in heaven" (T. Newberry; Revised Version, etc.) "Our country is in the heavens" (Dean Alford). "We are citizens of heaven" (J. B. Philips). "The commonwealth to which we belong is in heaven" (E. F. Goodspeed). The Greek word for "conversation" is "politeuma" (found only here), which G. V. Wigram translates in his excellent Greek concordance, "enfranchisement or community." "This Greek word might also be transliterated "politics", for it involves all three thoughts; "namely, citizenship, commonwealth, and politics" (H. A. Ironside). So then, surely our citizenship and politics are in heaven, and we, as strangers and pilgrims on earth (1 Peter 2:11) should take

no part in earth's politics. As citizens of an earthly country we are to "be subject unto the higher powers" (Rom. 13:1). While we take no part in earth's politics, we certainly are to have a prayerful interest in them (1 Timothy 2:1-3). Our citizenship, our civic status, is in heaven, not on earth, so, if God intended His people to vote we would expect Him to inform us how to do so. The words of our Lord in Matt. 17:27 have no bearing whatever on this matter. Had our Lord and His disciples refused to pay the temple tax they would have caused needless provocation; the people would have concluded that they despised the temple and its worship. In Titus 3:1 we read: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." As earthly citizens that is our duty and responsibility, as citizens of heaven we take on no political yoke, as the writer of the article referred to aptly says, "No earthly election has a ballot slip with the name of our Man on it." It is in the light of Phil. 3:20 that he makes the statement: "He is a citizen, not of earth, but of heaven."

Question: Is it scriptural for a sister to start the singing when a hymn is given out in any meeting of the Assembly?

Answer: There is no "thus saith the Lord", nor precedent in the apostles' doctrine, for a sister to start, or take a leading part in the singing of hymns in the gatherings together of the church. The principle of headship is found in 1 Cor. 11:3-11. In that connection we read, "For this cause ought the woman to have power (a sign of authority) on her head because of the angels" (verse 10). Headship, or leadership belongs to the man in God's order of things in the church. In Exodus 15:1, we read that Moses led the singing when the whole congregation joined but in verses 20, 21, Miriam led the singing when it was the women only who participated. However, when man fails, we find God takes up the woman, as in the case of Barak and Deborah. Recently the writer was in a meeting for the ministry of the Word. A hymn was given out and the brethren who usually led the singing in that Assembly were absent. Three attempts were made by brethren to start the hymn, and each ended in failure. After a considerable pause, a sister, helped by two other sisters, got the hymn going, and brethren joined in. We think such a procedure to be quite proper, in an emergency, but to our shame as brethren. This would not happen if brethren who have some vocal ability would devote some of their time to learning the tunes of the hymns usually sung when the saints are gathered together. C. H. Macintosh once said, "If a hymn is given out and no brother can start it, this is a very serious matter. One of two things is evident; either the brother who gave out the hymn was out of the mind of God; or else the brethren were away from God, in not being able to start the hymn. The Spirit of God will not lead us to do a thing that we cannot do."

Question: Would you please tell us the meaning of the words in Hebrews 6:1? "Leaving the principles of the doctrine of Christ."

Answer: The Revised Version reads, "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection." The R. V. margin reads, "Let us leave the beginning of Christ," etc., So also the Darby Translation, and the marginal reading of the Newberry Bible, etc. The meaning is, to leave in the sense in which a builder leaves the foundation to go on with the superstructure of the building which he is erecting. The doctrine concerning our Lord Jesus Christ lies at the foundation of all New Testament teaching. These words in Heb. 6:1 are part of a parenthesis which begins at chapter 5 verse 11, and continues through chapter 6; the context is taken up again in chapter 7. A mild rebuke is here administered to these Hebrew Christians because they were "dull of hearing" (5:11). When they ought to have been teachers their need was that others should teach them (verse 12). The writer expects this rebuke to take effect and he wanted them to go from the A.B.C. matters of their faith, from that which was milk for a child, and to attain to the more mature state in which they ought to be, (verses 13 and 14). They were to go on to perfection, or full growth in the things of God, (6:1).

"There is one God, and one Mediator between God and men, the Man Christ Jesus" (1st. Timothy 2:5).

(Adolphe Saphir)

* * *

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1).

"The secret place, the Refuge from the blast,
The glorious Temple, Lamb of God, art Thou;
Our feet shall tread the golden courts at last,
Our souls have entered now."

(Frances Bevan)

* * *

"Jesus therefore, knowing all things that should come upon Him, went forth" (John 18:4).

The words "went forth" show Christ confronting Judas and the soldiers as a King fulfilling His destiny with majesty and composure, not as a hunted victim run to earth. This regal dignity marks the bearing of the Lord Jesus in all the humiliations of His trial and sufferings.

(J. Graham Miller)

(continued from Inside Front Cover)

ORLANDO, FLA. — Brother L. Ballhagen, Sr. writes, "There is exercise as to tent meetings at Orlando, Florida in connection with the North Tampa Assembly. We hope to pitch it there soon."

HERMOSA, S. DAKOTA — P. Elliott and L. DeBuhr are starting a gospel effort October 9th in a vacant store building.

MARION, IA. — Bre. Crawford and McCullough are holding meetings here and getting some in to hear the Word.

CLEVELAND, OHIO — L. E. McBain and D. C. Howard are preaching the Gospel in the Monticello Gospel Hall.

CLYDE, OHIO — A. T. Stewart and Robert Surgenor are having meetings in a store in Greenspring, Ohio, five miles from Clyde.

EAST BOSTON, MASS. — Wm. Ferguson had ministry meetings here taking up the five temples of scripture. Previously C. Fite had a week of ministry.

LURGAN, N. IRELAND — Brethren A. McShane and J. Turkington are in tent work and have had some encouragement. "Work here is not easy and is becoming more difficult, especially in the summer months."

NETHERLANDS — A. E. Bergsma, Rechduit 7, Hollandscheveld (Dr.) Netherlands writes, "The work in Holland is two-fold. First of all, ministry and then the preaching of the gospel. As we compare the general state of some of the Assemblies now from when we first came here seven years ago — we are encouraged yet there is much need of the wholesome teaching of Assembly principles. Although Holland has had a very religious background, yet today in many areas there are good opportunities for gospel activity. Especially in the rural areas. The general degeneration of the main religious systems and their moving toward Romanism, has caused many to lose confidence in their religion and thus are open for other approaches to the scripture. At present, brother Swaan and myself have the mobile-hall pitched, twelve minutes by car from the nearest Assembly. The Christians are backing the meetings well, a few unsaved out each night, with a couple showing concern. We value prayer on our behalf."

CONFERENCES

SEATTLE, WASH. — The annual conference of the West Woodland Gospel Hall will be held, D.V., on Saturday and Sunday, Dec. 28th and 29th, preceded by a prayer meeting at 8.00 p.m., Friday, December 27th. Corr. Howard D. McNicoll, 1702 No. 160th Seattle, Wash. 98133.

SAN DIEGO, CALIF. — We expect, D.V., to have our conference beginning with a prayer meeting at 7.30 p.m. December 27th and followed with two days Conference meetings December 28th and 29th. Ministering brethren walking in the "old paths" welcome for ministry. Corr. E. E. Dozier, 4223 5th Avenue, San Diego, Calif. 92103.

EAST BOSTON, MASS. — The 16th annual conference will be held, D.V., on December 7th and 8th with the usual order of meetings prevailing, 10.30, 2.30 and 7.00 with the exception of Breaking of Bread at 10.00 a.m. on Lord's Day. The Prayer Meeting will be held on December 6th at 8.00 p.m. We are looking to the Lord to send men who are preaching, practising and encouraging the right way of the Lord. Corr. Frank Procopio, 78 Falcon Street, East Boston, Mass. 02128.

BRYN MAWR, PA. — The Bryn Mawr Conference will be held, D.V., the last weekend in November. Prayer meeting, Friday, Nov. 29th. Usual order of meetings on Saturday, Nov. 30th and Lord's Day, Dec. 1, 1968. Corr. Wm. Parks, 224 Sugartown Road, Devon, Pa.

HARTFORD, CONN. — The Annual Conference of the Assembly meeting at 49 Charter Oak Avenue will commence, D.V., with Prayer Meeting Friday, November 22 at 8.00 p.m. immediately following the regular Children's meeting, continuing over Saturday and Lord's Day, November 24th. Breaking of Bread at 10.00 a.m. Servants of the Lord walking in and teaching the old paths are heartily welcomed for ministry. Corr. Matthew J. Brescia, 30 Ludlow Road, Windsor, Connecticut 06095. Tel. 688-2388.

PHOENIX, ARIZ. — In the will of the God the annual conference will be convened November 28, 29, 30 and December 1 preceded by a prayer meeting November 27 at 7.30 p.m. Corr. Wm. Ismay, Rt. 1, Box 278A, Phoenix, Ariz., U.S.A. 85040

WITH CHRIST

SAULT STE. MARIE, ONT. — Our beloved brother and servant of the Lord, John Kember departed to be with Christ at noon, Lord's Day, Sept. 29, after a long and painful struggle against an incurable disease. He maintained a good testimony all during the ordeal. He had served the Lord faithfully before and after his formal commendation to the work by the assembly here. He will be missed in this assembly and district of Algoma where he pioneered in out of the way places. A large number turned out for the service here which was conducted by John Norris. He is survived by his faithful wife and seven sons and three daughters. His remains were transferred to Sarnia, his old home, where a service was held before interment in his resting place until our Lord returns. S. H. West, Correspondent. (At the service in Sarnia a large company gathered. L. E. McBain and A. W. Joyce preached the Word. Our dear brother was saved at the age of 16 when L. E. McBain and R. Crawford had meetings in Sarnia.)

EARLTON, ONT. — Our aged brother Hugh Fergusson formerly of this place departed to be with the Lord on September 22 in his 95th year. Our brother was saved in 1907 when F. G. Watson put up a tent in Earlton. He was in the assembly from its beginning until 1949 when he moved to the Ottawa district. There he was in fellowship in the assembly meeting in what is now the River Road Gospel Hall. Our brother sought to go on in a quiet way and was faithful in attendance at the meetings. He saw all five of his family and most of his 22 grandchildren saved. Many of them are in assembly fellowship. A goodly crowd of saved and unsaved, among them a number of R. C. neighbours, attended the funeral service which was taken by E. Dellandrea and E. Clark.

OWEN SOUND, ONT. — Our dear brother Fred Mason went to be with the Lord on September 30th in his 71st year. He was saved in 1935 and added to the Owen Sound Assembly shortly after, where he has been in happy fellowship since that time. He was a faithful brother who will be greatly missed. Wm. Bousfield preached the gospel faithfully to a large company at the funeral service.

PETERBOROUGH, ONT. — Our dear Brother Joseph Montieth passed away to be with his Lord suddenly on September 15th, aged 73. He was saved in the North of Ireland 47 years ago, came to Canada in 1928 and was in Peterborough for about 30 years and was in fellowship in the Assembly there. He was a quiet and unassuming brother who loved the Lord. Surviving are his dear wife, four daughters and four sons. Bro. J. H. Blackwood spoke words of comfort to the saved ones of the family and a clear message of the gospel to all the unsaved at the funeral.

MONCTON, N.B. — Mrs. Mae Coates, widow of the late Hiram Coates, passed away suddenly on Sunday, April 28th at the age of 81. She had been associated with the Moncton Assembly for a number of years and will be greatly missed. She leaves to mourn one daughter and three sons. Funeral service was largely attended and was taken by Douglas Howard.

Also, Mrs. Isabel Stuart, widow of Edgar Stuart went home to be with the Lord on July 2nd at the age of 82. She was saved at meetings held by Robert and John McCracken in Scotch Sett. in 1939. She was in fellowship in the Moncton Assembly since her conversion and lived a quiet, godly life. She is survived by one son and four daughters. Douglas Howard spoke to a large crowd at the Funeral Home and cemetery.

TYLERTOWN, MISS. — Our dear brother, Mr. Edgar Rush, was taken home to be with the Lord on September 18th. He was saved during meetings here on Dec. 2, 1959 and was later gathered in the Name of our Lord Jesus Christ here. He was faithful in life and in testimony. Three brethren gave the gospel to a large company at the funeral. A son professed to be saved at the funeral. Prayer is requested for our sister, Mrs. Rush who is in fellowship here.

CLEVELAND, OHIO — Our dear sister, Mrs. Annie (Robert) Nunn passed away on August 14th. She had been in fellowship in the Monticello and Addison Road Assemblies for almost 50 years. She has been in failing health for the past year; a daughter and four sisters survive her.

Also, Mrs. Hannah L. Stephenson went home, aged 84 years, after sickness for some time. When able, she was always at the meetings of the Assembly, and loved the Lord's people. She was born in Ora Township, Ontario, in fellowship with the Brock Avenue, Toronto, Assembly and for the past 40 years in Cleveland.

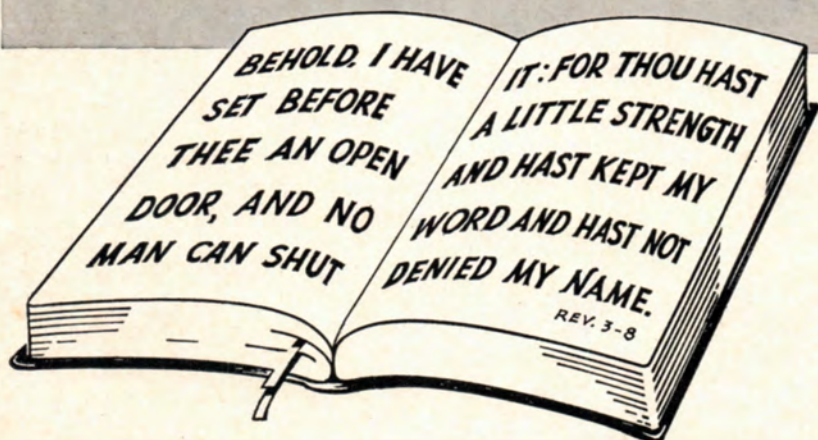
DETROIT, MICH. — Our dear sister, Mrs. Joan H. Irvine in her 75th year went to be with Christ on September 13th. She was saved in early years and gathered to the name of the Lord in Glasgow, Scotland. She came to Detroit, Michigan, about 1945 and continued steadfastly in fellowship in West Chicago and Stark Road assemblies. She was a beloved sister in Christ, quiet, godly and kind and will be missed. She leaves two sons, one daughter and three grandchildren. Alexander Stewart spoke at the funeral service.

PITTSBURGH, PA. — Our dear sister, Mrs. George Bristow passed away Sept. 28th as the result of a stroke at the age of 50. She had been enjoying good health and last Friday night, the 20th, she and her husband were getting ready to visit a Christian in the hospital when she took the stroke and was rushed to the hospital. After surgery the results seemed to be encouraging but about midnight she took a turn for the worse and passed into His presence in the morning.

WATERBURY, CONN. — Our dear brother Anthony Barbati went home to be with the Lord on Sept. 17th at the age of 73. He was saved in 1924. Our brother laboured among the Italians in New England. The Lord gave him much blessing. He was faithful 'til the end speaking to the unsaved of the one he loved so dearly. He leaves his wife and five children, please pray for them.

TRINIDAD, W. I. — We have just learned of the homecall of our veteran brother Henry Thomas Spencer on September 25th in his 86th year. D.V., we will have a more detailed account in the December magazine.

TRUTH AND TIDINGS



CONTENTS

MR. EDMUND ALLEN	221
NEWFOUNDLAND AND LABRADOR	A. W. Joyce 222
SEPARATION FROM THE WORLD	G. G. Johnston 225
CHRIST IN PSALM 88	H. S. Paisley 228
DAVID, THE MAN AFTER GOD'S OWN HEART	H. W. Soltau 230
WONDEROUS GRACE	234
SURVEY OF VENEZUELA	S. J. Saword 236
QUESTIONS AND ANSWERS	238
SCRIPTURAL HYMNS	Hector Alves 239

DECEMBER, 1968

PUBLISHED MONTHLY D.V.

EDITOR — A. W. Joyce, 505 Cummer Ave., Apt. 1106, Willowdale, Ontario, Canada.

ASSOCIATE EDITORS —

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

G. G. JOHNSTON, 135 Sammon Ave., Apt. 5, Toronto 6.

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

TREASURER — Jack Joyce, P. O. Box 389, Stouffville, Ontario, Canada.

Subscription price Two Dollars and Fifty Cents per year in advance.

For five copies or more in a parcel sent to one address, Two Dollars.

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

TRUTH AND TIDINGS, Apt. 1106, 505 Cummer Ave., Willowdale, Ontario, Canada.

Send all subscriptions to:

TRUTH AND TIDINGS, P.O. Box 389, Stouffville, Ontario, Canada.

"Authorized as Second Class Mail, by Post Office Dept., Ottawa and for payment of Postage in Cash."

TIDINGS

VANCOUVER, B.C. — Hector Alves is having meetings in the West Richmond assembly speaking from his model of the Tabernacle and getting a good hearing.

WINNIPEG, MAN. — The special gospel meetings which commenced on October 20th conducted by H. Paisley have been well supported every night. Some have professed.

GRIMSBY, ONT. — The assembly here had interesting and appreciated ministry on the Tabernacle by D. Pethrick.

TORONTO, ONT. — The Gospel was preached faithfully by J. Smith and J. Slabaugh with blessing in salvation. F. Krauss had well attended children's meetings in the Lansing Hall.

OTTAWA, ONT. — G. P. Taylor commenced meetings on October 20th with the chart, "The Church and The Churches".

PICTON, ONT. — Five men were baptized in Lake Ontario giving joy to the saints.

PERTH, ONT. — Murray McLeod had the joy of baptizing five in Silver Lake.

LONDON, ONT. — D. L. Adams is ministering the Word from the Epistle to the Hebrews in Chelsea Heights (formerly Pall Mall Hall).

NIAGARA FALLS, ONT. — John Adams and Sidney Johnston commenced Gospel meetings on Nov. 10th, and one professed to be saved the first week.

ST. JOHN'S, NFLD. — The Conference was very well attended, the ministry was considered to be most profitable and two adults professed to be

(continued on page 240)

MR. EDMUND ALLEN

July 1, 1893 — Sept. 18, 1968

There was wide-spread sorrow amongst the saints of N. Ireland, as news spread in the afternoon of September 18th., that our dear brother, Edmund Allen, had passed suddenly into the presence of the Lord. It was little wonder that the saints mourned, for they knew that one of the most understanding men of God, Evangelists, Teachers and Shepherds had been taken from them.

In spite of the great priviledge of being brought up in a Christian home, he went in for sin and the world. In 1918, while attending a farewell party for a companion who was about to return to the battle-field, all present were amazed when a young lady began to sing the solemn hymn, "Eternity time soon will end, Its fleeting moments pass away". A strange hush fell upon the company and from that time Mr. Allen had no rest until, some time later, in deep soul trouble

he found rest through, "Christ died for the ungodly" (Rom. 5:6). From that moment his whole life was changed completely.

In 1926, he left his secular employment and, with the fellowship of his home assembly, he devoted all his time to the Lord's work. He spent much time labouring in backward parts of N. I. and Eire and the little assemblies owe much to his Gospel work, teaching and prayers; for he was a man much given to prayer, sometimes spending all night upon his knees. He commenced the Saturday night Bible readings in the Lurgan Gospel Hall, in which later he was joined by brother A. McShane.

The funeral services, which were largely attended by numbers of saved and unsaved from all over Ireland, were shared by J. Wells, J. K. Duff, N. Turkington, W. J. Nesbitt, J. Hawthorne and J. Thompson. Prayer is requested for his unsaved son, daughter-in-law and grandson.

* * *

The editor regrets that, on account of his absence in Labrador and Newfoundland, he was not able to get an account of the labours and homecall or photo of our dear brother H. T. Spencer of Trinidad, for this issue.

NEWFOUNDLAND AND LABRADOR

—A. W. Joyce

The following little article is being written in Red Bay, Labrador, where the writer and his brother, Jack Joyce, the treasurer of Truth and Tidings, are visiting at present and preaching the Word. We thought it would be of interest to our readers to learn somewhat of the remarkable work which God has been doing in these parts, during the last twenty years.

Doubtless many of our readers have read biographies of Dr. Wilfred Grenfell (afterwards Sir Wilfred) and of his wonderful work and self-sacrifice in bringing the Gospel and medical aid to the barren and inhospitable shores of Newfoundland and Labrador, where hundreds of small fishing villages were almost completely isolated from the outside world for most of the year. Often at the risk of his life, travelling by dog team and boat, the good Doctor brought hope and blessing to the bodies and souls of the fishermen and their families.

Before me, at the moment, is the picture of a Mrs. Hilliard from the magazine, "Among the deep sea fishers". Sixty five years ago she was one of twin babies born at Seal Island. Their mother said to Dr. Grenfell, "I have a present for you, I cannot raise them my-

self" and she put the blind, twin babies into the Doctor's arms. The helmsman of the "Strathcona" enquired as to what the Doctor was going to do with them. Humourously, the reply was, "Shh, they're blind and quite useless, when we get outside we'll drop them overboard." The babies were tenderly raised at St. Anthony Hospital and St. Johns. When our brethren reached Red Bay with the Gospel she was one of those who trusted Christ and is now a happy Christian.

Over twenty years ago, our brother Herb Harris landed in Newfoundland and commenced meetings in Carbonear, and later in St. Johns. A number of brethren gave help for longer or shorter periods, F. Pearcey, D. Howard, A. Ramsay, R. Harris, S. Simms and others. Souls were saved and assemblies planted in these two places. Later, Bert Joyce and G. Campbell came to make their homes on the West Side of Newfoundland and Labrador, as the work progressed and spread.

George Campbell spent some months alone on the Labrador shore, later being joined by Bert Joyce and Assemblies were planted in Lanse au Loup, Forteau Red Bay and Charlottetown. There are also seven Assemblies gathered to the Name of the Lord in Newfoundland all of these being in happy fellowship.

An encouraging work has recently been seen by these two brethren and Wallace Buckle, in Old Fort, Quebec, over the boundary of Labrador. At the first baptism there, last summer, enemies of the Gospel raised a near-riot. Unconverted fists were flying and converted cheeks were offered and were struck. One man was threatened that if he was baptized in water, they would baptize him in blood. Shortly after this, however, a tragedy solemnized the whole district. A plane went down into the sea near Old Fort and all eleven on board were lost. The next baptism was carried out with perfect order.

We arrived in Corner Brook, Newfoundland, accompanied by brother Will Edwards of Jamaica on October 17th, and stayed the night in the little apartment in the basement of the Gospel Hall in Corner Brook. The next morning we travelled north on the west coast of Newfoundland. We passed through Rocky Harbour, where there is a fine Gospel Hall and near where brother Peter Matthews makes his home, and came to Parson's Pond. A Conference had been planned from Friday evening until Monday night. About two hundred and fifty crowded into the Hall at the larger meetings, the Lord gave help in the preaching of the Word and one woman professed to be saved. Brother Gaius Goff who is presently visiting in Oregon laboured much around this neighbourhood.

On the Tuesday, the preachers and others then drove north to

St. Barbe to take the little ferry which operates from here across the Straits of Belle Isle to Labrador. We found that the weather and seas were too stormy and the crossing was cancelled. We drove on to Flower's Cove, where Wallace Buckle now makes his home. A meeting was hastily arranged and the Hall was filled at 7.30 p.m., and we were asked to carry on the meeting till 10 p.m.!!! Six brethren preached the Word, after a season of prayer.

The following morning we left Flower's Cove at 4:30 and returned to the ferry. The trip was a bit stormy but we arrived about 10 a.m. at Blanc Sablon, Que.

The Conference at Lanse au Loup was held in the new Gospel Hall which is quite commodious and is attached to the old building that had become inadequate. Two hundred and fifty to three hundred and fifty packed into the Hall. The little fishing villages in this area have only recently been connected by a road and one wondered where all the people came from, especially considering the weather. One drive through the hills, we could scarcely see at all for the dense fog. All the visitors were entertained and fed in the homes of the believers in Lanse au Loup and Forteau. We were surprised at the improvement in conditions of living even in the past four years though, of course, even yet, they are not as highly favoured as in many parts of Canada. The singing at the meetings was the heartiest we have heard in many years and was a pleasure to hear. What was lacking in "art" was more than made up for in "heart". Local brethren estimated that about one hundred unsaved must have been present at the Gospel meeting on Lord's Day evening.

The people were delayed again in crossing the Straits because of bad weather. When the ferry again operated, Vernon Markle and Albert Ramsay went onto Buchans, Newfoundland, and then on to the Conference at St. Johns for next weekend. Walter Gustafson and Carl Pain returned to the work at Tempelman and we returned to Red Bay for some Gospel meetings.

We trust that this little account of the work in this part of the vineyard will stir some of our young men to exercise about the "regions beyond". How much more necessary and how much more rewarding is work of this character than merely having meetings among older Assemblies most of the time. While conditions are not nearly so harsh as they were in the early days, yet hard work and self-sacrifice are still a necessity. This is no place for mere "Gentlemen preachers".

Since writing the foregoing we have enjoyed a visit to Old Fort, Quebec and preached in the New Hall. We now look forward to the Conference in St. Johns Newfoundland.

SEPARATION FROM THE WORLD

—G. G. Johnston

It has always been God's way to make distinction between things that differ and to definitely separate them. This separation is noted in that He separated the light from the darkness, and day from night in the beginning. Later, when He would call Abraham, He brought him out of Ur of the Chaldees, and from him He raised up a nation, the Hebrews, whom He called out of Egypt to a land by themselves, to be a separate people.

When we come to the New Testament, we find that God has another purpose, but follows the same principle. He would build up a spiritual house, of souls from all the nations of the world, and make them different from all others. This, God has been pleased to name His Church, or ecclesia, which simply means a "called out" company.

Our Lord Jesus Christ was never a popular figure in this world. He spake of the Father and of His heavenly glory, and spoke of this world as sunken in sin and ripening for judgment. This did not please the majority: their interests were earthly. They desired temporal glory nationally and individually. The nation hoped for the day when some superior power would bring to it a place of ascendancy over other nations. The individual hoped by the acquisition of wealth, or fame, to rise to a place of superiority among his fellows.

This entrancing influence has been a grave danger for all followers of Christ. His doctrine predicated the vanity of all of earth, and the stable value of the unseen, but eternal. His disciples heard Him thank the Father for those whom He had given Him "out of the world". Of them He said, "They are not of the world, even as I am not of the world . . . even so have I also sent them into the world" (John 17:16-18). For these He prays, not that they should be taken out of this world, but that they might be kept from evil.

Ages have passed. The Holy Spirit has continued His work in the hearts of men, turning them from the vanities of earth to the realities of heaven, enlisting followers of the lowly One, Who sought none of the amenities of earth, but chose to be a lonely traveller, here. The scorn that Christ's doctrine received when He was here has continued. His advice, "Seek ye first the kingdom of God and His righteousness" is rejected by the many, who find all the heaven they desire in the wealth, pleasure and fame of earth.

Their specious argument is, "I can have all this, and believe in Christ too." Their motto is, "Make the best of both worlds." But the conscience of the man or woman, who has been awakened by the rumblings of coming judgment, declares that these allurements of

earth are only means used by the devil to entice men away from Christ and into eternal ruin.

The Church of Christ is, therefore, an element entirely separate from the world. Moses' position in turning from Egypt is a true example for us. Its treasures and its pleasures might be important drawing cards, but he had heard God's call, so he "**refused**" Egypt and what it offered and "**chose**" the pilgrim pathway with God.

But the world has a subtle attraction for us all. It holds out its glittering wares, knowing that even those who have escaped its traps, when baited thus may be induced to return and fall a prey. In its approach it is like the bear, which spreads its powerful arms and seeks to embrace its object, as if saying, "Oh, how I love you." But its embrace is one of death. Many a young Christian has become a victim and lost his testimony for God, by allowing himself to be drawn into the fatal embrace of the world. Many an older one whose affection for Christ has waned, has come to harbour a more kindly feeling toward the world, its ambition, its sports, its social enterprises, etc., and has been drawn into its current and drowned spiritually.

Little wonder the apostle John wrote to the whole family of the faith: "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 2:15).

This is a day in which we need most definite exhortation in this matter. There is, for lack of this, or for refusal of the truth, a tendency to drift back into the world, in one or more of its forms. Surely, if we mean what we say, we will not go to the ball-game on Saturday, then sing on Sunday,

"I tried the broken cisterns, Lord
But, ah, their waters failed."

If any of our readers are tempted to return to such fountains of the world, let me ask you if you ever speak to any there about their souls and eternity. Not likely. You realize it would not be in keeping. Those who shout themselves hoarse with enthusiasm over the game, are seldom found helping the cause of Christ at the "open-air meeting". They would claim to be afraid of contracting a cold if they helped in such an effort, even by their presence, but they would not fear exposure even to bad weather to witness the sports of the world. We do not protest against the unconverted drinking at this fountain. They have no better. But those who company with them and feed upon such things, need to examine themselves, lest they also possess nothing of real spiritual life. A Christianity that does not alter the course of the individual is not the Christianity of the Bible.

What shall we say of so-called assemblies of God having their own sport's team and pitting them against those sponsored by another religious group to the amusement of the ungodly? How are the mighty fallen! The Church and the world once walked far apart, but lo, they are now seen in each other's embrace.

Let us who have turned from this world to follow a despised Christ, find our pleasure in following where He leads. There is great need for tract distributors, Sunday School workers, visitors of the sick, and needy, and such other workers. If you have no appetite for helping in such engagements, we would say to you kindly, "Ye must be born again." "But", you say, "I'm in the meeting". So are others who are still nothing more than a part of this poor world, which awaits God's judgment.

"God is our refuge and strength, a very present help in trouble".
Psalm 46:1

SAFE

Safe in Jehovah's keeping,
Led by His glorious arm,
God is Himself my refuge,
A present help from harm.
Fears may at times distress me,
Griefs may my soul annoy;
God is my strength and portion,
God my exceeding joy.

Safe in Jehovah's keeping,
Safe in temptation's hour,
Safe in the midst of perils,
Kept by almighty power.
Safe when the tempest rages,
Safe though the night be long,
E'en when my sky is darkest,
God is my strength and song.

Sure is Jehovah's promise
Nought can my hope assail;
Here is my soul's sure anchor,
Entered within the veil.
Blest in His love eternal,
What can I want beside!
Safe through the blood that cleanseth
Safe in the Christ that died.

Sir Robert Anderson.

"Your life is hid with Christ in God." Col. 3:3

CHRIST IN PSALM 88

—H. S. Paisley

This is one of the most solemn psalms and should touch our redeemed souls and cause worship to ascend to God for the darkness sorrow and shame endured on Calvary by His Well Beloved Son.

In Psalm 22, our Lord is presented as the Sin Bearer but we believe in this psalm He is revealed as the One who was made a curse for us as in Galatians 3:13. The Roman epistle presents the Sin Bearer, Philippians answers to the Psalm of the Meal Offering (Psalm 16), but here we have the truth of the Galatian letter. "Christ hath redeemed us from the curse of the law having become a curse for us for it is written, Cursed is every one that hangeth on a tree" R.V.

This is the only psalm that ends without hope, but thank God in the following psalm we find the blessing which He has secured by enduring the awful loneliness and darkness of the experience outlined in these verses. The morning that He spoke of in verse 13 has come for Him in Resurrection and has brought to us the joyful sound of the Gospel Ps. 89:15. Instead of darkness, now light and joy has been brought in, "They shall walk in the light of thy countenance. In Thy Name shall they rejoice all the day, and in Thy righteousness shall they be exalted. For Thou art their strength and their Glory" (Psalm 89:16-17). These words will be true of Israel in the day of the restoration but no doubt are true now of all who have seen by revelation of the Spirit, that He bore the curse of the broken law upon the Cross.

AN INSIGHT INTO HIS THOUGHTS UPON THE TREE

What a subject for holy meditation are the feelings of our glorious Lord when hanging on the Tree as expressed in these wonderful psalms. Where else in all the sacred Word can we discover such a holy theme? Such a deep consideration demands the fear and reverence of verse 7 in the following psalm, "God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about Him".

A reading of the eighteen verses early on Lord's Day morning will humble us in the dust and soften our hearts to see Him in the midst, when gathered unto Him alone, to remember all His affliction and the misery He endured so patiently.

THREE OUTSTANDING VERSES

There are three verses which indicate the time of the thoughts revealed here. In verse 14, we learn it was at the hiding of God's face: "Why castest thou off my soul? Why hidest Thou Thy face? In verse 7,

we can see it was when He was bearing the whole of wrath divine: "Thy wrath lieth hard upon me, and Thou hast afflicted me with all thy waves." Even more touching are the words of verse 3 as He is drawing near the end: "My soul is full of troubles and my life draweth near unto Sheol," R.V. As we consider such a time as this, how moving to draw near and meditate upon the thoughts and inward feelings of that tender heart.

THREE OUTSTANDING THOUGHTS

The most awful suffering of the Lord Jesus was that which He bore from the hand of God. Look at some of His thoughts concerning this, "O Lord God of my salvation I have CRIED day and night before Thee" v.I. "Thou hast laid me in the lowest pit in darkness in the deeps" v.6. "While I suffer Thy terrors I am distracted. Thy fierce wrath goeth over me . . . they come about me like water," verses 15-18. What He passed through to save our souls from the curse and eternal fire was dreadful and should never be forgotten by us. Praises should fill our souls and the sweet incense of worship should go up to His God and Father for the mighty love of His Son.

Our blessed Lord also keenly felt the unfaithfulness and loneliness of His former friends: "Lover and friend hast Thou put far from me and mine acquaintance into darkness." As He bore the curse upon Calvary that day, He also thought of all He had already endured from His entering into humanity. "I am afflicted and ready to die from my youth". The holy life of the Lord was one of untold sorrow reaching the climax of all as He hung and travailed in agony upon the tree.

All our joys today flow from His being made a curse for us.
 "Thine the cost and Thine the suffering
 Thine the Cross and shame,
 Ours the never-ending blessing
 Through Thy Precious Name" (J.N.D.)

"Thy Word is like a deep, deep mine;
 And jewels rich and rare
 Are hidden in its mighty depths
 For every searcher there."

* * *

"He shall be for a sanctuary" (Isaiah 8:14).
 "Jesus, before Thy face we fall,
 Our Lord, our life, our hope, our all;
 For we have nowhere else to flee;
 No Sanctuary, Lord, but Thee."

(C. Medley)

DAVID, THE MAN AFTER GOD'S OWN HEART*—H. W. Soltau***2 Samuel 2 and 3**

David was thrice anointed king — first by Samuel, secondly, by Judah; and, thirdly by all Israel. And we may say that the Son of David was anointed thrice — by the Holy Ghost, by Mary of Bethany for His burial, and as Christ in glory. We read here of David's second anointing by the men of Judah. He had learnt a good deal by his past failings; he had done very wrong in going to Ziklag, and his restoration of soul was made manifest by his inquiring of the Lord whether he should pursue Amalek. The throne was then open to him and he might have said, "All Israel will be ready to receive me; I need not wait here. I did wrong in going to Ziklag, and I had better make haste and return." But he did not take one step by himself.

THE GUIDANCE OF GOD IS A VERY REAL THING

Let us remember that we must be in no haste to get out of a wrong position without God, though we may have wrongly brought ourselves into it. We often see God's children make a bad business of getting out of a wrong place, because, in their haste, the flesh is consulted instead of God. The great lesson we have to learn is to trust and inquire of God. Christ is to be, not only our Salvation, but our Shepherd; and if He be our Shepherd, the sheep must follow Him, in order to know what to do in all circumstances. If David had left Ziklag without consulting God, he would have taken a right step in a wrong way. But he asked of God, "Shall I go up into any of the cities of Judah?" And the Lord said, "Go up." That was not enough for David, and he asked again, "Whither shall I go up?" "And He said, 'Unto Hebron.'" The guidance of God was learnt in those days by an ephod and the high priest. But is there less guidance of God now? Is there a lesser High Priest in glory than there was in Israel? Are there less "lights and perfections" in Christ than there were in the breastplate?

Do we make it a practice to constantly consult God in the smallest changes? Do we think our own wisdom sufficient to guide us in little things, while God must be appealed to in great matters? Nay, is there such a thing in life as a **little** matter? I believe not, because our lives as Christians, and therefore servants of God, will all be made manifest before the judgment-seat of Christ, and according to our service here will be our reward in His kingdom. This it is that gives such importance to everything we do as believers.

DIVISIONS AMONG GOD'S PEOPLE

David then, led of God, was anointed by the men of Judah at

Hebron. But Abner, Saul's cousin, anointed Ish-bosheth king over Israel, and here began the breach which ended, at Solomon's death, in the rending of the kingdom. Israel began to be accustomed to think of David as king of Judah and Ish-bosheth as king of Israel; it was not difficult afterwards to split off the ten tribes, for they had an evil example to look back upon.

See how often the people of God do certain things because their forefathers or some godly men have done so before them. I do not doubt that it had a mighty influence on the ten tribes to be able to say, "There was a division in David's time;" as Christians now say that sects and divisions are good things, because they have been so long accustomed to them that they lose the sense of sin and guilt on their consciences on account of being so divided.

David's first act on ascending the throne was to send messengers to the men of Jabesh-gilead and bless them for their kindness in burying Saul and his sons. This is a beautiful shadow of God's heart. He has never forgotten any little act of kindness and faithfulness done to Him, and never will. David knew that it was pleasing to God to see even Saul treated with respect and affection. Christ delights in remembering anything done to the Father; He rejoices when the Father is glorified, and He is the One appointed by God to requite such acts of faithfulness.

STRIFE BETWEEN BRETHREN

We next read of Abner and Joab meeting at the pool of Gibeon, each with a band of soldiers. They were two contending parties, but neither was right in the sight of God, Joab was valiant for David, and Abner for Ish-bosheth; but the motive on each side was a selfish one — they were each fighting for a relation. The great question is not, Are you on the side of **truth**? but, Are you on the side of **Christ**? There is a great deal of controversy nowadays between different sections, but they are not contending for Christ, but for some theory or view, and there is little or nothing of the spirit of Christ in them.

Abner proposed that the young men should arise and play, and each caught his fellow by the head and killed him. This hellish play was the exhibition of what was in their wicked hearts. If man is only allowed to have his "play," we see what his horrible nature is. Let us judge ourselves, because our hearts are full of malice and hatred. Let us not be talking of the sins and failures of other Christians, for our hearts are very sectarian, and we know how party spirit stirs up the blood.

Then Asahel pursued Abner. The name Asahel means "Made by God." He had great swiftness of foot, but what a dreadful use he made of it! Steadily and doggedly he chased Abner. Twice Abner

besought him to turn aside, for he had no desire to take the youth's life; but Asahel was determined to slay him. Therefore with the end of his spear Abner slew Asahel. We see here a man of one purpose, steadily pursuing his course; he would take no less a victim, and pursued his object to his death.

Are we who are Christians pursuing to the life, Christ? Have we one determined object, one steady resolution, one unflinching course? Are we using every power and all earnestness for Christ? As Asahel pursued Abner so did Paul keep before him steadily the Lord Jesus. He speaks of **winning Christ**, and of attaining to the resurrection of the dead. Nothing would satisfy him till he reached Christ; he pursued the path of life, making Christ his goal and prize. He ran the race with patience, being swift of foot for God.

The exhortation to us is to win the crowns God has laid up for those who are faithful to Him. We can earn a crown of righteousness, life, and joy, so that God will be able to say, "You have approved yourselves as My servants; you have sought to serve and please Me."

After Abner had slain Asahel, he appealed to Joab to recall the people from following their **brethren**. At the beginning of the day he called them "the young men;" at the end he spoke of them as "brethren." Had he used such a word at the beginning there would have been no slaughter, but now he had the worst of the conflict he can use the term. How convenient the truth is when it suits us! Even as believers we often follow the course of worldly-minded men. God gives us these pictures that we may not act as those persons acted. If we do not learn ourselves by God's histories, we shall have to learn ourselves by our sins.

Asahel, again, was pursuing with all his might, **death**. He did not see what was in store for him; he was blinded by his eager chase. He would not turn aside, and so the shaft of death pierced him. He was nominally on the right side — the side of David — but he perished through his own sinful recklessness and hatred of Abner.

The history of Abner is very suggestive. He knew the truth — that David would be king — but stayed with Ish-bosheth as long as it suited his purposes; but when offended by Ish-bosheth he turned round and joined David. This is often our case. We know the truth, but cleave to error till some personal affront turn us over to the side of truth. That is not the leading of God's Spirit, though He may eventually bring blessing to us through it. We ought **at once** to do what we know to be right. We are to follow the truth to please God, and not ourselves.

DAVID'S GREATEST ENEMY

Joab had joined David for purely selfish motives. He was a worse

enemy to David than Saul was, for he knew what was right, but took David's part simply to be his lord; and David had to confess that the sons of Zeruijah were too strong for him. Self-love was Joab's great sin. It is the common evil that abides with all of us. Joab could not forgive Abner for the death of Asahel his brother, of whom he was proud, and, Judas-like, he slew him treacherously. Revenge is sweet to the natural man; the feet are swift to shed blood; and unless we know the forgiveness of God we shall be revengeful as this man was. David spared Saul when he lay helpless before him, for he knew the forgiveness of God personally, and therefore could forgive those who sinned against him.

David lamented over Abner. He had died "as a fool." He did not suspect Joab, for he did not know himself. He had left Ish-bosheth because his pride was wounded, and Joab killed him for the same motive. He might have known Joab wanted him for no good purpose. Are not thousands, taken in, deceived, and perish as fools, because they do not know themselves? Deluded by error, by a false gospel, or by infidelity, because they are ignorant of themselves, they will not come to themselves till they have a sense of what is right towards God.

David should have slain Joab. It was the worst thing he could do to spare him, for afterwards Joab brought back Absalom, and joined Adonijah against Solomon. He was afraid to kill him; but had he encouraged himself in the Lord, and consulted God's word, he would have avenged Abner's death. He wept over Abner as he did over Saul, and pronounced the sentence, "The Lord shall reward the doer of evil according to his wickedness." Be assured that the sentence spoken by David from the throne will be carried into effect, for it is Christ's sentence. God must pay the wages of sin. He has given all judgment to His Son, and every doer of iniquity will have his reward. And only by looking to David's Son on the cross can we be free from sin and the curse of it.

"Enriched in Him" (1st Corinthians 1:5, Revised Version).

"My soul draws near with trust secure,
With boldness glad and free;
What matters it that I am poor,
For I am rich in Thee."

(Gerhardt Ter Steegen)

* * *

Too high a view of self, too low a view of sin, too inadequate a view of Christ, mean little sense of forgiveness.

WONDEROUS GRACE

In the old days before "chain stores" were known, there were many one-man businesses flourishing in the larger towns. A fairly prosperous head of such a business used to travel over town and country selling his goods, leaving his store and office in charge of a trusted clerk as manager.

This clerk kept the books, was responsible for cash transactions, looked after the stores, saw to deliveries and all inside matters generally. It was a position of trust which for a time he filled satisfactorily.

After several years the owner of the business noticed certain small irregularities which made him suspicious as to their causes. He decided to look into things more closely, to examine privately the accounts, and to have the stock taken. To his surprise the investigations proved that his fears were only too well justified, and that he was being systematically robbed. False entries in the cash book and discrepancies in the record of stock on hand came to light. He was grieved to find that the man he had trusted, and one whom he personally liked, had let him down so badly. The embezzlement and loss could not be overlooked.

It was with a heavy heart he called the clerk into his private office. He showed him the result of his investigations and asked him to account for his misdeeds.

The clerk, who thought he had carefully covered his tracks, was speechless when he saw the books and papers spread out and heard his employer's request for explanation. Quickly realizing the gravity of his situation and knowing he was liable to a term of imprisonment and severe punishment, the man dropped to his knees in fright and begged for mercy.

"Oh, sir," he cried, "don't hand me over to the police! Don't send for the police! What shall I do?"

His master looked down at the poor white-faced man groveling at his feet. He said nothing; but paused for a moment reflecting how to act. He was a real Christian and was grieved to learn the perfidy of his trusted employee. He was even more sorry for the wretched man's wife and little family. What disgrace and sorrow would be theirs, the real sufferers, if the law were invoked! He decided to take a further risk for their sakes.

"No, I shall not send for the police," he quietly said.

"Oh, sir, how can I thank you! I know I deserve to go to jail. I do thank you, sir!" He wept in his relief. To himself he said "My

poor wife, how could I face her? The children, too, if they knew. How could we live?"

Another long pause; then bidding him to get up, his employer looked fixedly at him. "I shall not dismiss you from my service," he said.

"What?" cried the astonished man, bursting into tears. "You are not getting rid of me, sir?"

"No. I shall keep you on in your old job."

The astounded man could scarcely believe his ears. He stuttered, "You will keep me on, sir?"

"Yes. I shall cancel all these old books; I will stand the loss, and straighten things out. You can make a fresh start in your old post as bookkeeper."

So absolutely taken aback was the now thoroughly repentant man that he stuttered out in his surprise, "But, sir, it can't be done. You don't know me, sir, how deceitful I am."

"An entirely fresh start is what I want you to make," the Christian said kindly. "A fresh start with Christ."

"God in His great love did not spare His own dear Son, but gave Him up to die on Calvary that my sins against Him might be blotted out."

"The blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

"All praise to that crucified Saviour, through faith in His precious blood, God has forgiven me, His enemy, and made me His child, a joint heir with His dear Son to the mansions in glory for all eternity."

"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:16, 17.

"Now you, my trusted employee and friend, have sinned against me, despoiling me of my goods and money. How can I show you His mighty love to me, if I be not willing to follow His example?"

"Christ also suffered for us, leaving us an example, that ye should follow His steps." I Peter 2:21.

"In His name I forgive you your sin against me; but my heart's desire for you is that you might be saved. Far worse than your sin against me is your sin against God in refusing the sacrifice of His dear Son, Jesus, for you. He offers you pardon and peace now and eternal bliss in the world to come. Will you not take Him now?"

“ ‘For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 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 2:11-14.

The wondrous grace, the matchless mercy of a sin hating God was thus made plain to the wretched man. Humbly and thankfully he received the Saviour as his full payment for all sin. A soul was won for Christ, and the business man secured the faithful service of a grateful employee.

SURVEY OF VENEZUELA

—S. J. Saword

This tropical South American republic, population approximately nine millions, received its name from the Spanish explorers who, sailing down Lake Maracaibo 400 years ago, saw the Indian huts standing on poles out of the water and the natives paddling around in small canoes. It reminded the mariners of Venice and the name given means “Little Venice”. Today what strikes the eye on Lake Maracaibo is the maze of oil towers and pumps with huge transport tankers engaged in Venezuela’s chief industry. The boundaries of this country are: on the north the Caribbean Sea; on the west Colombia; on the east Guyana and on the south Brazil. From east to west the distance is 933 miles; from north to south 795 miles, with a superficial area of 570,000 square miles. The Orinoco River is 1,280 miles long and flows from west to east. Venezuela is divided into twenty states, two territories and a Federal District.

Intermarriages over the years have resulted in a nation of various shades of skin from fair to dark and different racial temperaments. There are still Indian tribes with their crude manner of life and customs. Roman Catholic and evangelical missions work amongst them. In recent years, much progress has been made here in education, communications and medical care. Roman Catholicism is the official religion and Spanish the language. CARACAS the capital, where there are four progressive assemblies, with their own printing press and Gospel paper, is almost straight south from New York and fast non-stop planes make the flight in about four hours. There is religious liberty here and we can thank God that since the dictatorship of J. V. Gomez, we have enjoyed, with few exceptions, the confidence and protection of the authorities in our work.

Space limitation forbids giving a history of the work; this will be found in the late William Williams' two books, "IT CAN BE DONE" and "THE DAWN OF A NEW DAY IN VENEZUELA". The present work began in 1912-14, when Brethren Williams and Johnston, who were living in Valencia, rented a corner store in Puerto Cabello and saw a few souls saved. These were duly baptized and an assembly formed. They then began construction work and a very substantial building was completed, with Gospel Hall and schoolroom below and duplex apartments on second floor. PUERTO CABELLO, population 96,100, is rapidly developing as an important seaport and naval base, and in recent years great headway has been made in evangelization. There are now four assemblies and a fifth work almost ready to begin an assembly. The school work, commenced by Miss Eva C. Watson and now under the care of the Misses Fanny M. Goff and Sadie McIlwaine, has greatly prospered with about 200 scholars inscribed. The modern new Home for Aged Saints is now in operation under the care of the Misses Edith K. J. Gulston and Isabel Macdonald. Mrs. William Williams has given much valued help in this work. Much credit is due to our laboring brethren who toiled so arduously on the construction of this new Home and the many brethren and sisters in and out of the country who collaborated so generously with this work of faith and labor of love. Our printing press, which has been in operation for fifty years, is still a valuable asset and we print 11,500 of our Gospel periodical "El Mensajero Cristiano", also an adapted edition for postmasters, "El Correo Evangelico".

There are a total of sixty-two assemblies, forming a chain right across the republic, all in happy fellowship, adhering to Scriptural principals and free from modern innovations. Only three of them do not own their own permanent Halls. For the time being they meet in portable halls. Three-day conferences are held annually in Puerto Cabello, Valencia, Aroa, El Mene, Puerto Cumarebo and bi-annually in Caracas and San Felipe.

In addition to the sisters already named, there are at present on the field the following couples from the homelands: Brethren J. Eduardo Fairfield and wife (Valencia); Bruce E. Cumming and wife (Puerto Cumarebo); Joe W. Turkington and wife (San Carlos); Joe A. Milne and wife (San Felipe); Neal R. Thomson and wife (Maracaibo) Samuel J. Ussher and wife just arrived from N. Ireland, and ourselves (Puerto Cabello). Miss Martha Kember looks after the school in El Mene. Mr. and Mrs. John Frith (Duaca), Mr. and Mrs. James Walmsley (Los Altos) and Miss Doris White are absent for health reasons. Some years ago Miss Ruth Scott had to return to Canada, after a long term of valued service here, on account of failing health.

There are seven Venezuelan couples commended to the work, tried and proved for years and held in high esteem. They are: J. Naranjo

and H. Gil (Caracas); J. R. Linares (Aroa); A. R. Sequera (Canoabo); D. Rodriguez (Miranda); M. Castillo (Ciudad Bolivar) and C. Chirinos (Maracaibo).

Brethren and sisters in some of the assemblies (especially the Misses Goff and McIlwaine) have had good success in selling Bibles, New Testaments and Gospels. Mr. Fairfield has a large deposit of Scriptures and books in Valencia and the Scriptures by the thousand are getting into the hands of the people. Let us pray that God may give the increase; also that God may overrule in the presidential elections in December as party feuds are at the point of explosion. There are assembly Gospel activities in fifteen of the twenty states. Pray that doors may open and laborers sent in to the remaining five. "Not unto us, O Lord, not unto us, but unto Thy name give glory" (Psalm 115:1).

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

QUESTION: Can we speak of our Authorized Version as the "Inspired Word of God", when it is only a translation from the originals?

ANSWER: Yes. The Scriptures in common use in our Lord's day, were only a transcription, or translation, yet He called them, "The Word of God" Mark 7:13, and surely we may do the same.

QUESTION: What is the "Valley of the shadow of death" to a believer today? (Psalm 23:3).

ANSWER: "The valley of death-shade" through which the believer is now walking, is the world in all its darkness and sin. The Cross has separated us from it, it is the place of rejection to the Christian. But the Lord, the Shepherd, rules by His rod, upholds by His staff and accompanies His sheep till He brings them safely to the "House of the Lord, the believers eternal home."

QUESTION: Is there any light given in the Word, as to the experiences or employments of those who have died in faith, after death and before resurrection?

ANSWER: Where Scripture is silent it is dangerous to speculate. Scriptures that refer to the believer after the resurrection are often used carelessly, and without reference to their contexts. Reference is sometimes made of some departed saints that they are "wearing their crown" or "playing their harp" or that they have gone where "saints immortal reign". Whatever truth there may be in such words, it can only be applicable to the time after the coming of the Lord. Paul has not yet received his crown, and he did not expect it till "that day", 2 Tim. 4:8. "Behold I come quickly and My reward is with Me"

(Rev. 22:12). The crowned elders on thrones in Rev. 4:4, those in white robes bearing palms and the harpers before the Throne as in Rev. 14:2-3, are companies of the redeemed in resurrection glory. Let us be content with what God has revealed in His Word, and let us not speculate beyond that, (Deut. 29:29).

QUESTION: Why is the tribe of Dan left out in the sealing in Rev. 7?

ANSWER: It could not mean that Dan as one of the 12 tribes will not inherit the land during the millenium. In Ezekial 48, we have not only his portion given, but one of the gates of the city is named after him. In Revelation 7, we have the tribes presented not merely for millenial blessing, but for a place of dignity and rule. When it is a question of blessing and inheritance, each tribe has its portion — "All Israel shall be saved". But when special approval is to be marked, while national unity is preserved (by two tribes being given to Joseph), God would, by the omission of Dan, declare His judgment of those principles which had marked that tribe, both historically and prophetically. Historically, Dan was noted for idolatry (Judges 18:30-31); (1 Kings 12:29-30): (Amos 8:14), and it was idolatry of a very grievous character, calling for judgment. Prophetically, Jacob foretells, "Dan shall be a serpent by the way, an adder in the path, that biteth the horses' heels, so that his rider shall fall backward" (Gen. 49:17).

SCRIPTURAL HYMNS

—*Hector Alves*

We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed;
But what must it be to be there?

This hymn was written by Mrs. Elizabeth Mills, wife of the Hon. Thomas Mills, M. P. It is the only hymn she composed, and was written just three weeks before she departed this life, at the age of thirty-four years. The words were suggested to her by the remark of a friend, "We speak about heaven, but oh! to be there." Mrs. Mills was born at Stoke Newington, England in 1805, and died in London, April 21, 1839. Her hymn has five verses; originally it began — "We speak of the land of the blest." etc. Verse 4 —

We speak of its freedom from sin,
From sorrow, temptation and care,
From trials without and within;
But what must it be to be there?

(continued from Inside Front Cover)

saved. After the conference, Vernon Markle went to Buchans, Nfld. for meetings. George Campbell and Bert Joyce expect to visit Old Fort, Que., where there is a good interest and a new Hall has just been erected.

MARION, IA. — Norman Crawford and Eric McCullough closed the meetings last Lord's day night (Oct. 27) after continuing for six weeks. Interest was good up to the close and some souls professed faith in Christ.

WEST UNION, IA. — L. Brandt and S. Mick are having meetings here.

LA CROSSE, WIS. — S. Hamilton hopes to try some meetings in this district.

TORONTO, OHIO — H. Dobson and Wm. Snyder finished five weeks of well attended gospel meetings.

CLEVELAND, OHIO — The assembly here wish to announce their monthly ministry meeting on the first Saturday of each month until May, at 7.30 p.m. The recent Conference here at Monticello Hall was a little smaller than usual but very good throughout. Nine of the Lord's servants were there.

LIVONIA, MICH. — The Conference held at the Stark Road Gospel Hall on Nov. 1, 2 & 3 was considered good. Ministry of the Word was to profit, varied and practical and saints were helped. Attendance was quite large and many visitors came from surrounding areas. Nine of the Lord's servants were present. Wm. Warke and Arnold Gratton commenced a series of gospel meetings in the Stark Road Hall on Lord's Day evening of the Conference.

NORTHERN IRELAND — John Hawthorne just finished seven weeks meetings in a portable hall at Castlewellan, a hard and needy district of Co. Down. Mr. Allen spent his closing days there and after his decease Bro. Hawthorne was joined by Norman Turkington. He hopes to commence, D.V., in November in the Ebenezer Hall, Belfast, with John Thompson. A. McShane and N. Turkington have started meetings in a new hall in a new district in Bangor. J. G. Hutchinson and T. McKelvey are in Ballymagarrich, Lisburn.

BOLIVIA, S. AMERICA — The new address of our brother Edward Jamison of Bolivia is Casilla 1826, Cochabamba, Bolivia, South America. He writes, "In spite of the unrest that exists in the continent of South America we can rejoice in the Lord for the liberty granted us here in Bolivia for the furtherance of the Gospel witness. This has been a special year for the literature work, having had the joy of establishing the printing press here in Cochabamba and from its putting into circulation thousands of Gospel tracts, which are being sent to most parts of South America. A Believer's Magazine is also published bi-monthly which has proved a source of blessing to the saints".

CHILE, S.A. — Richard Hanna has been encouraged since his return six months ago by a number professing to be saved, among whom are some young men. A good number of teen-agers come regularly to Sunday School and Bible classes. Some in Lota who are saved have asked for baptism.

NEWTONABBEY, N. IRELAND — Brother J. Walmsley writes expressing gratitude to all who have been praying for his wife. She is steadily improving

and is now able to be out occasionally to meetings. No further operation is being considered. They look to the Lord for guidance as to return to Venezuela in the future.

CONFERENCES

HAMILTON, ONT. — A New Year's day meeting will be held in Kensington Avenue Gospel Hall on Wednesday, January 1, 1969, D.V. First meeting in the afternoon at 2.30 p.m., supper served at 5.00 p.m. and Evening meeting at 7.00 p.m. Corr. N. Davidson, 206 Rosedale Avenue, Hamilton 26, Ontario.

PICTON, ONT. — The New Year's Conference will be held, D.V., in the Elk's Hall, Picton, on December 28th and 29th at 10.30, 2.30 and 7.00 p.m., with a prayer meeting in the Gospel Hall, December 27th at 8.00 p.m. Corr. A. C. Davis, R.R. 2, Napanee, Ontario.

TAMPA, FLA. — We plan, Lord willing, to have our 6th Annual Conference in the Gospel Hall, 12704 Marjory Avenue, North Tampa, Fla., commencing with Prayer meeting, December 27th, 1968 at 7.30 p.m. and continuing over Saturday and Sunday, December 28th and 29th, 1968. Corr. Charles L. Trask, 128 Connie Avenue, Tampa, Fla. 33612. Phone 813 935- 9376.

TYLERTOWN, MISS. — The annual conference will again be held this year, D.V., December 25th and 26th, preceded by a prayer meeting on Tuesday evening, December 24th. Corr. W. J. Branch, 711 Crawford Street, Tylertown, Miss.

SAN DIEGO, CALIF. — The conference will be held, D.V., December 28th and 29th with prayer meeting at 7.30, Dec. 27th in the Gospel Hall, 3951 Front St., San Diego. Corr. E. E. Dozier, 4223, 5th Avenue, San Diego, Calif. 92103.

WITH CHRIST

VANCOUVER, B.C. — On Oct. 19th our esteemed brother in the Lord, Mr. Warner Nixon, of the Victoria Drive Assembly, passed peacefully into the presence of the Lord after a brief illness. He was in his 79th year; saved in Rockhaven, Sask., in 1917 through reading a gospel tract entitled "John Three and Sixteen," which had been sent to him by his wife's aunt in Vancouver. Our brother was received into the Cedar Cottage Assembly here in 1921, and continued steadfastly to the end. He was a regular attendee at all the assembly meetings, and a good tract distributor. He saw his three children saved early in life, and each married in the Lord, and in assembly fellowship. Now his seat is empty and he will be missed. The funeral was largely attended, the services were taken by Hector Alves who preached the gospel plainly and solemnly.

CALGARY, ALTA. — On Oct. 7 our beloved sister in the Lord, Mrs. Violet Horn, passed peacefully into the presence of the Lord at the age of 66 years. She was originally from Taylorside, Sask. and in fellowship the last 12 years at the West Hillhurst Gospel Hall.

TOGO, SASK. — Our brother in the Lord, Ed. Meleshinky passed into the presence of the Lord on June 29, 1968 at the age of 81. He was saved in tent meetings by Bro. R. Boyle and J. Ronald at Roblin, Sask., in 1959 and has been in happy fellowship in Togo Assembly until his homecall.

HUNTSVILLE, ONT. — Our dear sister, Mrs. Louis Courvoisier, aged 82 (formerly Annie Cottrill), passed peacefully away in Parry Sound while on a visit to her sister there. Mrs. Courvoisier and her husband had been living in Elim Homes for nearly two years. Saved in her early teens, she was one of the early Christians of the Huntsville assembly, and loved her Lord seeking

to serve Him faithfully. Spreading tracts and gathering children together to tell them of Jesus, was her delight. E. Doherty spoke fitting words to saint and sinner in the Gospel Hall and B. Grainger gave a good word at the graveside.

TORONTO, ONT. — On Nov. 1st, our brother, Wm. Agnew, went to be with the Lord at the age of 82 years. He was born in Belfast, Northern Ireland, saved at 18 and gathered first to the Name of the Lord in Adam Street Assembly, then at the beginning of Bryon St., (now Ebenezer). In 1910 he came to Canada to the Brock Ave. Assembly and, until recently when hindered by sickness, was a most regular attender at all the meetings, taking a leading part in the oversight of the Assembly. E. Wilson and E. Sprunt shared the funeral services.

PHOENIX, AR. — Our beloved sister, Mrs. W. Fisher went to be with Christ on September 28th. She was saved at Larkhall, Scotland through the preaching of Evangelist Malcolm MacDonald. For over fifty years she lived an unselfish life of devotedness to Christ and His interests, in the furtherance of the gospel. She was a true and good help-mate to her husband in the work of the Lord. Will be remembered by those who knew her by the humble, cheerful and praiseful spirit that characterized her and helped others.

WATERLOO, IA. — Our dear sister, Mrs. William Boldt, went home to be with the Lord, Sept. 10th at the age of 72. She was gathered in assembly fellowship at Western Avenue Gospel Hall after having been saved only 14 months ago, in tent meetings held by Bre. Warke and Paisley. L. DeBuhr spoke to a very attentive audience at the funeral.

STOUT, IA. — Our beloved brother, Leon Ballhagen, went home to be with the Lord on October 2nd at the age of 88. He was saved at the age of 79 in meetings held by L. DeBuhr and E. McCullough. He was in happy fellowship here and had endeared himself to the Lord's dear people, by his kindly and happy spirit. He was the father of Evangelist Lloyd Ballhagen. Bre. E. McCullough and L. DeBuhr shared the funeral service.

DETROIT, MICH. — Our dear brother, Robert Walker, age 74, went home to be with Christ on October 19, 1968. He was saved 55 years ago in Sparta, Ill. and in the early years was in Assembly fellowship in Lonaconing, Maryland and Sparta, Ill. He resided in the Detroit, Mich. area for the last 49 years where he continued steadfastly in fellowship in Central, West Chicago and Stark Road Gospel Hall Assemblies. He was a beloved brother who loved the Lord, His people, the Gospel, and will be missed. He leaves a widow, two daughters, 7 grandchildren and 2 sisters. The funeral service was taken by Alexander Stewart.

MILTON, NEW ZEALAND — Our beloved brother James Scott, was suddenly called home on September 12th in his 37th year. He was saved 21 years ago, and continued in the fellowship here from that time. Our brother sought to be a help in the responsibilities of the Assembly, and was a good visitor. Many of the older ones will greatly miss these visits. On his last Lord's Day here he ministered with acceptance on Gal. 2:20: "The Son of God who loved me, and gave Himself for me." The funeral service was very large, attended by both saved and unsaved. We ask prayer for his wife, three young children and an aged mother. —H.A.

BELFAST, IRELAND — Our sister, Mrs. John Hutchinson, age 78, widow of the late John Hutchinson, Evangelist, departed to be with Christ on October 14th. She was saved in 1915 under the preaching of Jas. Stewart and H. Baillie and received into fellowship at Lessans. For some years she was in Banbridge and Londonderry, latterly in Dundonald. The largely attended funeral was conducted by R. Beattie in Dundonald Gospel Hall and at the graveside by T. McKelvey assisted by R. Wishart. She is survived by her son James G., evangelist and another son and daughter.