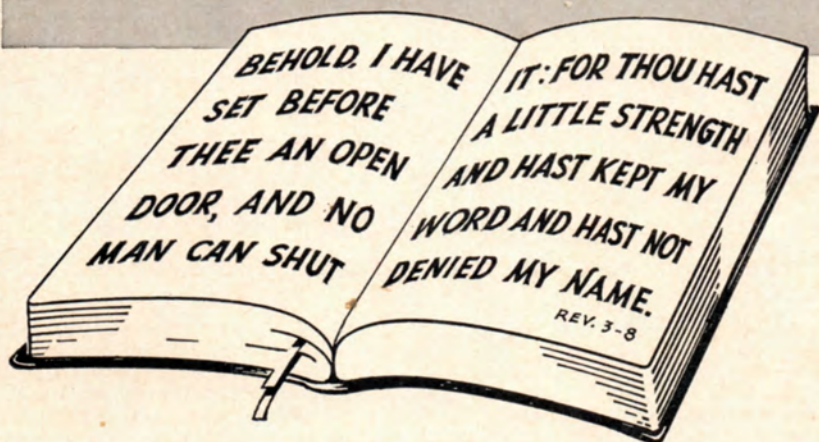


Schilling

TRUTH AND TIDINGS



CONTENTS

1970 — WEIGHTY PRINCIPLES	A. W. Joyce	1
GREAT GIFTS	H. S. Paisley	3
CORN, WINE AND OIL	A. Wilson	6
FULL OF POWER	D. R. Alves	8
DELIGHTFUL PERSON	G. W. Seale	11
EIRE, MISSIONARY	Gilbert Stewart	13
TO OUR SUBSCRIBERS		15
ENGLISH TRANSLATIONS OF SCRIPTURES	Hector Alves	16
QUESTIONS AND ANSWERS		19

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TIDINGS

CHANGE OF ADDRESS — Archie T. Stewart, "Home for the Aged", 29th and Atlantic Avenue, Lorgport, New Jersey, U.S.A. 08403.

Temporary address for Mr. Bert Joyce is R.R. 1, Gould Road, Kenora, Ontario.

The correspondent for Bay City assembly is Ronald Armstrong, 3181 Yorkshire Drive, Bay City, Michigan, 48706.

The Order of Meetings for the Lansing Gospel Hall, Willowdale, Ontario is changed to Breaking of Bread at 10.00 a.m. and Sunday School at 12.00 noon, with other meetings as usual.

VANCOUVER, B.C. — Bren. Bert Grainger and Ed. Billingham are preaching the word nightly with power to good numbers of the unsaved in Carleton Hall.

BINSCARTH, MAN. — R. Boyle spent three weeks in these parts, having ministry meetings at Togo, also helping with the children's meetings at Roblin, and in visitation in the Roblin-Russell area. He expects to have ministry meetings in Binscarth early in the New Year. J. Webb is in the fifth week of gospel meetings in the town of Cardale, 50 miles south of here. A boy of 13 professed salvation and others are interested. Attendance has been very encouraging, averaging about a dozen outsiders a night.

TORONTO, ONT. — The Lord graciously blessed in recent series of gospel meetings here. In Eglinton Hall, J. Noble and G. Reager preached nightly for seven weeks and saw a very good number profess, some the subject of prayer for many years.

S. Johnston and F. Krauss saw some blessing at Bracondale.

B. Nicholson and N. Dougal were encouraged to see a good number profess at Rexdale.

The Italian assembly in Toronto, Ont. goes on well. Guido Cedolia had some meetings and quite a few strangers came to hear the gospel. One Italian brother, saved about three years ago was baptized and received into fellowship. Remember our brother C. Patrizio, who is not feeling too well at present.

(continued on Inside Back Cover)

1970 — WEIGHTY PRINCIPLES**from 1st Samuel for the year***—A. W. Joyce*

About three thousand years ago, God gave to His people certain promises, principles and instructions that are as real and as up to date in their application to the people of God as if they had been penned but yesterday. While dispensations and divine dealings with men change with changing circumstances and fresh needs, yet Divine principles never change and God remains the same "Yesterday, Today and Forever".

The first book of Samuel takes us back about three milleniums ago, but there are some outstanding truths revealed in this interesting and important Book, upon which we can helpfully meditate at the dawn of the year — 1970.

In chapters one and two of 1st Samuel we have the failure of the priesthood. Eli, the chief priest, who should have been an example to all Israel, had lost touch with God. He had lost all discernment and could not tell the difference between the babbling of a drunken person and the prayer of a godly woman, and harshly condemned one whom he should have commended. He had lost control of his household so that his sons conducted themselves disgracefully. He mildly reproved his wicked sons who should have been thrust out of the priesthood.

The Lord sent a man of God to Eli with the message, "Them that honour Me I will honour and they that despise Me shall be lightly esteemed." The priesthood had miserably failed but God's promise now comes to encourage the godly, exercised soul: "**Them that honour Me I will honour.**" What an encouraging promise is here, given to those who fear God and honour Him in their lives. Surely every one of us would desire to be honoured by God. Are we prepared to fulfill the condition that accompanies the promise? Eli lost the honour because God said, "Thou honourest thy sons above me." Had Eli's sons been God-fearing men, God would have provided for them but they selfishly took the best of the offerings of the people. They interfered with the worship of Israel toward their God causing Him to say, "The sin of the young men was very great before the Lord." They corrupted the worshippers making themselves vile (I Sam. 3:13) and yet Eli "restrained them not." The place of honour that the house of Eli might have enjoyed was **lost**. God fulfilled His word, "I will raise Me up a faithful priest" and God honoured Zadok because Zadok honoured God. God met the need in spite of the **failure of the priesthood**.

In I Sam. 12:22 we have another wonderful promise. "The Lord will not forsake His people for His great Name's sake." Israel had

failed conspicuously in demanding Samuel to make them "a King to judge us like all the nations." God said, "They have rejected Me that I should not reign over them." Yet in spite of their failure God remained faithful to His failing people. This reminds us of the N. T. promise of 2 Tim. 2:13, "If we believe not, yet He abideth faithful: He cannot deny Himself." The grace of God did not lessen Israel's sin but rather accentuated it. His promise to us remains, "I will never leave thee nor forsake thee" (Heb. 13:5). Here, God remains faithful in spite of the **failure of the nation**.

In 1 Sam. 14:6 we read, "It may be that the Lord will work for us: for there is no restraint to the Lord **to save by many or by few.**" These bold words were spoken by a prince, Jonathan by name. The Philistines were powerful and Israel was practically defenseless. The army had failed, King Saul was helpless, when Jonathan, Saul's son got his eye upon God, realizing that **one man having God** with him has a majority, though the whole world was against him. Jonathan and his armourbearer wrought a wonderful victory over the Philistines because of their confidence in God. The Lord proved His faithfulness to Jonathan and his armourbearer when **the whole army of Israel** had failed.

In 1 Sam. 15:22 another great principle is taught for our learning. "**Behold, to obey is better than sacrifice**, and to hearken than the fat of rams." King Saul pretended he had obeyed God and even claimed he had done so (1 Sam. 15:13). He had spared Agag, King of the Amalekites and kept the **best** of the sheep and of the oxen. He slew what he wanted to slay and spared what he chose to spare. Saul's disobedience cost him his throne and his Kingdom. God did not want Saul's sacrifices, he wanted his obedience. **King Saul failed and lost his throne** and his crown because of his disobedience. David's obedience gave him the throne.

Let us notice one more important lesson taught us when Samuel anointed David as King. Lack of space necessitates only a brief mention of this. "Man looketh on the outward appearance, but the Lord looketh on the heart."

God sent Samuel to anoint as King, one of the sons of Jesse to replace the rejected King Saul. The eldest son evidently was most attractive to the eye. Even Samuel was impressed by his appearance and the height of his stature, and in this case **failed in discernment**. But God said no, "I have refused him."

How often we, like Samuel, are deceived by outward appearance. Seven sons were presented to Samuel, but none of them were God's choice. It had not been thought worth while to bring the youngest, David, from his work of caring for the sheep, but Samuel said,

"Send and fetch him." From such obscurity David was presented and anointed by Samuel to fill the throne of Israel. David had been "faithful in a few things", but God made him "ruler over many".

Truly "Man looketh on the outward appearance, but the Lord looketh on the heart."

GREAT GIFTS

—H. S. Paisley

As God has granted us to enter another year we would do well to recount His many mercies and remind our souls of all His benefits (Ps. 103:1-2). The Gifts of our Lord Jesus Christ to us are also great and manifold and of these I have chosen to write. If we tried to reckon them up in order we would soon find it an impossible task, "How precious also are Thy thoughts unto me, O, God! How great is the sum of them. If I could count them they are more in number than the sand" (Ps. 139:17-18). The Lord has showered gifts upon us since the happy day of our conversion. Many of them have been unnoticed and taken as matters of course. May we appreciate more and more the words "He daily loadeth us with benefits". Let us look at a few of these blessed Gifts of Christ to His own.

1.

"HE GAVE HIS LIFE FOR THE SHEEP" John 10:11.

This is the greatest gift of all and is the source of all the rest. It is thrice stated in this wonderful chapter that He gave His Life (7:15-17). As we contemplate this each of us can say, "He loved me, and gave Himself for me". At Calvary we gaze upon the highest manifestation of love that ever has been given or ever will be given. Notice too that it was a voluntary gift. He could say "No man taketh my life from me, but I lay it down of myself. I have power (R. V. right) to lay it down and I have power to take it again." This remarkable utterance of our Lord in no wise frees His murderers from their awful guilt. Out of envy and hatred they conspired to slay Him and cried for His Blood in the presence of Pilate when he was determined to let Him go. They forced the hand of Pilate to give the unjust sentence and hurried Him to the cross. Whilst all this is true the glorious fact remains that His Death was a voluntary laying down of His Life for us. Surely such wondrous love for us who were enemies and sinners should cause our hearts to overflow in everlasting praise to His Father and our God for such a priceless gift. I can see also the security of every sheep. Will any for whom His life was given ever fall away and finally perish?

2.

"I GIVE UNTO THEM ETERNAL LIFE" John 10:28.

He who gave His Life and shed His Blood for the Flock has also given to each ETERNAL LIFE and the fullest assurance that they shall never perish. There are many things about which we can never be sure, but with this Word of the Lord there is no room for doubt or fear, relative to our Eternal Destiny. Is it not sad that many are in doubt? When God's truth is plainly preached they become unsettled, while others who ought to be concerned go on carelessly. What is the remedy for such an unhappy state of soul? I believe it is in regulating our lives according to our profession. One whose whole life is walked in communion with God, in fellowship with the saints, and in obedience to the revealed Will of Christ in the Book, will not spend many nights in Doubting Castle or with Giant Despair. The Blood of Christ, His Life given, makes safe, the Word of God makes sure, and the Person of Christ makes for satisfaction. This brings me to another priceless Gift.

3.

"I HAVE GIVEN THEM THY WORD" John 17:14.

What a precious Gift is God's Holy Word. The great fact of His Death and its resulting blessings would never have been known by us apart from His unerring Word. Millions have never benefited by Calvary for the simple reason they have never heard the glorious news or handled God's Book. It is to be feared that many of us do not appreciate the favour bestowed upon us in having His Word in our mother tongue. Do we prize it as we should? Do we read, meditate and feed our souls upon it? Do we let God speak to our hearts through it? Every lover of the Word in every age has appreciated this matchless Gift. David said "More to be desired are they than gold, yea than much fine gold, sweeter also than honey and the honeycomb" Ps. 19:10. Thousands have laid down their lives for it. May we all prize it more in 1970. God used the Word in our conversion, He uses it in our daily cleansing, may it also be used in our consecration. In His Word He shows us the Footsteps of the Flock in the Acts, and the Steps of the Shepherd in the Gospels. May we have grace to follow our adorable Example, and the steps of the faithful who have gone on before us.

"I HAVE GIVEN YOU AN EXAMPLE" John 13:15.

The example in this chapter is in connection with washing the disciple's feet, but it applies to every phase of our pathway. The Lord Jesus who gave His Life, and has given us Eternal Life and His Holy Word, has also left us the Example. He is the Perfect example. Failure has spoiled the choicest saint and in the great-

est, flaws have been found. No so with Him. Perfection dwelt in Him alone. What a revolution in the lives of us all if we followed our Exemplar more fully. Caleb wholly followed the Lord and John speaks of walking even as He walked in this corrupt scene. In all His pathway here He was marked by humility, dependance, tenderness and obedience. In the Gospel according to Matthew, I see the steps of royal Dignity, in Mark the steps of Submissive Obedience, in Luke the steps of Lowly Humanity, and in John the steps of Grace and Truth. All His steps were ordered of God and never a wrong one was ever taken. They were mostly secret steps and brought delight to God while ever leading Him down to the sufferings of the Cross. May we not follow "afar off" like a Peter, but seek to plant our steps in His.

"Tis the path that my Saviour has trod
That has made me a pilgrim below,
And 'tis there when I reach Him above
As I'm known all His fulness I'll know." (J. N. D.)

"MY PEACE I GIVE UNTO THEE" John 14:27.

Peace is one of the grandest of all His Gifts. How needful on this occasion on which it was given. The Lord Jesus on whom the disciples had leaned and to whom they had looked for everything has announced His departure from them. They are no longer to have His Protection and Presence, but are to be left in a cold world that hated them, to wage the conflict and defend His cause. As they thought of this without His Presence they were filled with sorrow. How needful then was His legacy of Peace, and how needful still. This vile world is even worse today. The world is no friend of the child of God. Around us is a world of unrest, trouble, sin, persecution, apostasy, perplexity and sorrow. How cheering then to hear Him say "My Peace I give unto you". This Peace of God, which passeth all understanding, will guard our hearts and minds through Christ Jesus. It is easy to enjoy peace when things are bright, when the sun is shining and things go well, but let the winds of change blow and gales of adversity come and we find former friends forsake — what then? Ah, How good to realize then this Peace bequeathed by Christ, for it can keep us calm in the midst of all alarms. Many readers of Truth and Tidings have passed through sad days of sorrow, fears and loss in 1969 and some commence the year with heavy heart, may the God of Peace send Peace and may we all know "Jehovah-Shalom".

"Peace, Perfect Peace,
Our future all unknown.
JESUS we know
And He is on the Throne".

CORN, WINE AND OIL

—A. Wilson

Deut. 7:13

These three words, forming the title of this article, describe some of the staple foods in the diet of the sons of Israel. During the passover week, leaven or leavened dough was to be put away, but that did not affect the proper use otherwise of these things.

These have their spiritual counterpart in that which is to be the food of God's people now. Corn speaks of the Lord Jesus as our sustenance. The Lord Jesus said in John 6:53, "Except ye eat the flesh of the Son of Man, and drink His blood ye have no life in you." A proof, or evidence of divine life is that one has an appetite for the Word of God, and a love for Christ. Wine often typifies the joy we have in Him and oil the blessed effects of the indwelling Holy Spirit.

The produce of the fields, vineyards and oliveyards were always in good supply when Israel was walking in obedience, in the land of their inheritance. God promised them this, conditionally. When they turned away in heart from Him, these were withheld through climatic conditions, or plundered or destroyed by their enemies. Drought was a means that God used to chasten His people. It was intended to cause exercise of heart as to why such had come upon them. It is surprising how long they went on at times, before they turned to God. Even David, in the third year of famine, went to God about it; instead of doing so in the first year, and sparing the nation much hardship (2 Sam. 21:1). Many an assembly has experienced a similar thing, a famine year after year. Does God desire it to be so?

God revealed the cause to David and when it was corrected, blessing came; in verse 9 of that chapter we read about the beginning of barley harvest. Also in verse 14 we read that God was intreated for the land. This was long after Saul had committed the wrong that caused the famine but nationally, it had to be righted. "As the bird by wandering, and as the swallow by flying, so the curse causeless shall not come." In other words, the curse is the natural outcome of the condition. The Scriptures show us how to right the conditions.

Corn, here, refers mainly to wheat and barley. They speak of Christ in resurrection. The meal offerings were to be of fine flour (wheat), speaking of His moral worth and excellence as Man. Barley bread was the food of the poor of the land. One of the first sheaves of the harvest (barley) was waved before the Lord in the midst of the passover week; it typified the resurrection of the Lord Jesus. The lowliness of Christ may be seen here. Barley meal seems to have been only mentioned once in connection with the offerings. In Numbers

5:15, an offering of barley meal is used, without oil or frankincense, as with the usual meal offerings; this being a jealousy offering. This was within the ability of the poorest to obtain and shows that there was no excuse for this ritual not being carried out, where there was the possibility of sin to be judged, or suspicion to be removed. The Lord meets the needs of His people in the lowliest of circumstances.

We read in the O. T. of the firstfruits and of the tithes of corn, wine and oil. To the very end of the O. T. God enjoined this upon them — "Bring ye all the tithes into the storehouse. . . and prove Me now". God is faithful to His word.

Wine. We understand this as the fruit of the vine. They used both the new and the old wine in divine things and domestic life. Scripture commends the proper use of wine in lands where it has its staple use and soundly condemns the **abuse** of it. It is possible to abuse the blessings of the Lord. We often overlook the fact that gluttony and laziness are classified together as evils, along with drunkenness. In our country, we should be careful to guard our testimony before the world in these matters.

There are times when wine speaks of the joys of natural things, as in the Nazarite vow. The Nazarite denied himself this, in view of better things in the future (typically). When his vow is completed we read, "after that the Nazarite may drink wine." Our "good time" is coming, even though we now, "give up the joys of the world to its own". But in many other scriptures we have typified in wine, the joy that we have in the Lord. Of this the world knows nothing.

Oil indicates that which is extracted from the olives. Many lessons can be learned from it. One thought is that of fatness. In Jotham's parable in Judges 9, the olive tree said, "Shall I leave my fatness, wherewith by me they honor God and man"? This suggests the fruit of the Spirit in our lives. Oftentimes, what leanness is evident! Of the righteous person in Psalm 92:14 it is said; "They shall still bring forth fruit in old age; they shall be fat and flourishing." And in Psalm 4:8, "Thou hast put gladness in my heart, more than in the time that their corn and wine increase". With a proper spiritual diet we can be both healthy and happy. May it be so.

Our part in the things of God is not to theorize, but to believe. But the Spirit is as necessary to the understanding of the Word, as the Word is the necessary material for the Spirit to use. Hence it is that one really finds the truth, not as a mere student but rather as a believer. God is dealing with the heart and conscience. We cannot separate growth in the truth from the spiritual state of the soul. (William Kelly)

FULL OF POWER

—D. R. Alves

Each of us wants to be a force used of God. How can we? Stephen is one of the very few people in Scriptures, apart from our Lord Jesus Christ and the apostles, who is characterized as being filled with the power of God. Acts 6:8 says that Stephen was "full of power." Consequently, he stands as an excellent example of how to achieve that condition which is, or should be, the aim of every true child of God.

It is true that some people, like Simon in Acts 8, have a very distorted view of what spiritual power is or why one would want it. However, the remarks that follow are intended for the honest, earnest Christian who, like Paul in Philippians 3:10, wants to know Christ and the power of his resurrection. (The Lord Jesus' resurrection is the outstanding example of the power of God and it was after this event that the Lord spoke most about imparting power to His people.)

In Acts 6, 7 and 8 we find seven mentions of Stephen being "full." He was full of the Holy Spirit, 6:3, 6:5; 7:55; of wisdom, 6:3; of faith, 6:5; of grace, 6:8; and of power. Power is the last of the characteristics mentioned. I suggest it was the result of the others. God filled Stephen with power because Stephen was subject to the Spirit and had learned wisdom, faith, and grace. Power isn't an end in itself. . . it is the result of a proper spiritual condition.

Of course the fact that Stephen was filled with the Spirit is in one sense the key to all the rest. But there is nothing to gain by our trying to excuse our weakness on the grounds that the Spirit hasn't chosen to fill us. He has chosen to fill us, but we can prevent it. We don't acquire the Spirit by degrees. He lives in us and He fills us to the extent that we don't extinguish His light, 1st Thessalonians 5:19, or cause Him grief, Ephesians 4:30. We live in the Spirit; the question is whether or not we are willing to walk in Him, Galatians 5:25.

Ephesians 5:18 is the verse that exhorts us to be filled with the Spirit, and the verse is surrounded by instructions on how to behave so this can be a reality. The chapter doesn't talk about exotic and sensational experiences of superconsecration but rather of everyday matters such as walking carefully, not wasting time, being humble, and treating one another respectfully in the home! Stephen must have practiced what Ephesians 5 teaches, and I think that is part of what the Jerusalem Christians meant when they held him to be of good report, Acts 6:3.

Stephen was also full of wisdom. We could expect as much

because when he was asked to serve as a deacon this pleased the whole multitude, even though he and his fellows were apparently Greeks among Jews, 6:5. 1st Timothy 3 does not require that the deacon be apt to teach, as is required of the elder, but it says he has to be a person of good character and pure conscience. Stephen was able to be fair and understanding at a time when the Lord's people were sensitive to possible partiality between them, 6:1.

His wisdom was shown not only amongst the Christians but also before the ungodly that railed on him. A less wise man would have answered these fools according to their folly, but Stephen carefully calls them brothers and fathers, 7:2, before he proceeds to show their sinful condition, 7:51. He walked in wisdom toward those outside; he knew how to answer every man, Colossians 4:5, 6.

But his wisdom showed out most of all in his command of the Word of God, as we see in chapter 7 where he recounts Israel's history. Stephen must have spoken for fifteen minutes at least but he limits his message to the Scriptures. A dozen times or more he quotes directly and at all times he gives the sense of the Word, as did Ezra years before. Stephen was wise in applying the Word to his particular audience. When this wise preacher spoke, no one went away wondering what the point of the message was supposed to be! Stephen used the double-edged sword of the Word in such a way that it cut to the heart as soon as he applied the message to Christ, 7:54. He knew Christ as the power and wisdom of God, 1st Corinthians 1:25.

He was full of faith, 6:5. A deacon in the Jerusalem assembly needed great faith to care for the material needs of a group that was growing so rapidly! His faith, however, went far beyond the question of how to feed God's people. It extended to the valley of the shadow of death, when evil men accused him in circumstances remarkably similar to the trial that led to Christ's death only a few months before. And Stephen before those evil men? Why, his face was angelic! 6:15. Then, in the moment of death this man of faith looked steadfastly into heaven and commended himself to a faithful Creator.

God entrusted power to this man of faith, just as He did with those of Hebrews 11. Without faith it is impossible to please God. Romans 3:27 tells us that faith excludes boasting; God's power is entrusted to men who labour in fear and trembling, as 1st Corinthians 2 shows.

Stephen was full of grace. While the King James version reads in Acts 6:8 "full of faith and power," very few other versions mention faith in this verse; the common translation is that he was full of grace and power.

He was gracious in caring for widows and in doing great wonders and miracles among the people. His speech was certainly with grace, seasoned with salt, when he appeared before the council. And, as Hebrews 13:7 says, consider the end of his manner of life. Stephen goes off the stage of the church's written history with a gracious prayer that the Lord would not lay to the charge of his murderers their terrible sin. God gives grace to the humble and Stephen qualified right to the end.

A man with all these qualities could well have engaged in a prominent preaching ministry. Nevertheless, God's purpose for Stephen, as far as it is recorded in Scriptures, was that he serve tables, 6:2, so that others would be free to preach. Stephen's fulness of power was manifest amongst the common people before it was made evident in the council chamber! God's ways are not ours, and we will never know power in our lives as long as we imagine that we can define our own ministry.

Stephen's ministry was different from what we would have expected it to be, and brief. Nevertheless he, the first deacon, stands as the ideal fulfillment of the promise in 1st Timothy 3:13, which says that the faithful deacon purchases good standing (before God?) and great boldness (before men?) in the faith.

If you and I were filled with the Spirit, wisdom, faith, and grace, the power would be evident to others even if not to ourselves. Stephen's light burned brightly and not in vain; devout men lamented his death and then went abroad to continue what he started in the power of God, 8:2, 4.

(From the "Caribbean Courier".)

The Christian should only know ONE association, and that is, the church of the living God, incorporated by the Holy Spirit, who came down from heaven as the witness of Christ's glorification, to baptize believers into one body, and constitute them God's dwelling place.

(C. H. Mackintosh)

* * *

"Where the heart of God is resting
I have found my rest;
Christ, who found me in the desert,
Laid me on His breast.
There in deep, unhindered fulness
Doth my joy flow free —
On, through everlasting ages,
Lord, beholding Thee."

(Frances Bevan)

DELIGHTFUL PERSON*—G. W. Seale***DELIGHT DEFINED:**

Delight, according to Webster, means either, "a high degree of pleasure or satisfaction of mind", or "that which gives great pleasure; that which affords rapture". One who gives delight, then would "affect with great pleasure; please highly, give, or afford great satisfaction or joy." Synonyms of the word "delight" are: rapture, joy, charm gratification, satisfaction. As we consider the implications of this word, then, it is well that it is applied to the Person of the Lord Jesus Christ, since in its truest sense and deepest meaning, it is most assuredly a fact concerning that blessed Person. He is a delight to His Father, and to His people — in fact, He is delightful to all, except the hosts of hell and those who follow them to perdition. In all His acts, in all His words, in all that He is in Himself, He is eminently delightful to the soul who contemplates Him. O that we could more enter into the rapture that occupation with Him inspires!

HE WAS THE DELIGHT OF HIS FATHER: (Prov. 8:30; Isa. 42:1).

The Lord Jesus was the Son of the Father's love (Col. 1:13, lit.). As such, He was the Son of His right hand (Heb. 1:13); He was the Son on Whom the Father lavished all His affection (Jn. 17:24) and He was the Son Who returned that affection in infinite degree (Jn. 15:10). In Him the Father saw all that He could possibly conceive to please and delight Himself; all God's pleasure was wrapped in the Person of His Son (Matt. 3:17). Of course, the reason was that the Son was intimately, immutably one with the Father (Jn. 10:30). Therefore, all the perfections of Deity were His to a perfect degree (Col. 2:9). There was nothing that was desired which could not be found perfectly expressed in the Son. The great Self-Satisfaction of Deity was personified in the Son of God. True are the words, then, that He was the Son of the Father's love. He was the Son in Whom there were no short-comings, the Son in Whom there was nothing but infinite perfection in every sense, and in Whom all that God desired was perfectly exemplified. In view of this, there were well-justified occasions on which we find the Father's:

DELIGHT DEMONSTRATED:

The Father chose in marvellous ways to demonstrate His delight:

1. By the Opened Heavens:

The vision of the opened heavens has been and will be reserved for the most special occasions.

A. The Promise to Jacob: (Gen. 28:12, 13).

It is altogether possible that the heavens were opened in Genesis 28:12, 13, when Jacob, in his flight from his home was given a vision of the ladder reaching to heaven upon which the angels ascended and descended, and at the top of which the Lord stood. The promise of the land was delivered to Jacob on that occasion, assuring Israel of its inheritance. So great was the sight that Jacob admitted the presence of the Lord in that place, preserving the fact to posterity with the name "Bethel", since it became for him nothing less than the house of God, the gate of Heaven (v. 17).

B. The Death of the First Martyr: (Acts 7:56).

As the first saint to die violently for his confession of faith and honest assessment of the religious men of the day, fell asleep, he was treated to a marvellous sight of the opened heavens with the Son of God standing at the right hand of God as if to welcome him home. "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15), and the opened heavens were a fitting expression of this fact.

C. The Preaching of the Gospel to the Gentiles: (Acts 10:11).

When, in God's purpose, the gospel was to be proclaimed, not only to the Jews, but to Gentiles as well, Peter was prepared for the mission to Cornelius by the vision of the opened heavens from which descended the sheet containing all manner of four-footed beasts (Acts 10:12). Thus was introduced the era of gospel testimony to the nations of the earth, and how thankful we should be that God, in His mercy allowed the gospel to reach us, who were not of the stock of Israel, nor of the covenant of promise, yet are privileged to be a part of the very Bride of the Lamb.

D. The Revelation of the End Times: Rev. 4:1).

Upon the completion of the letters to the seven churches which summarize the history of the Church to the rapture, John is given a vision of the opened heavens and the invitation to learn of things which were to be hereafter. A mighty era will have begun when the saints of God are suddenly snatched from the earth and the world is projected into the most terrible times of suffering imaginable. What a delight for the saint! What a disaster for the sinner! And here again, the heavens are opened.

E. The Appearance of the Almighty King: (Rev. 19:11).

When, at the end of this terrible time, called in scripture the "great tribulation" (Rev. 7:14), the world is reeling under the tremendous impact of evil; after the mighty antichrist has exalted himself above all that is called God, sitting in the temple and showing himself that he is God (2 Thess. 2: 3, 4), the heavens are burst open again and in all His regal might, the "Faithful and True" appears. With eyes of consuming fire and a diadem-crowned head, vesture dipped in

blood and sharp sword proceeding from His mouth, He rides His white horse to the conquest of His foes. As Satan is bound a thousand years, the Conqueror is shown in His true character as King of kings and Lord of lords — the almighty Lord Jesus Christ. What a day that will be — and it is accompanied by the opened heavens.

(To be Continued)

EIRE, MISSIONARY

—Gilbert Stewart

Ireland, the serene emerald isle whose picturesque fields in their "forty shades of green" have inspired many poets of old to pen its praise and whose people are known for their friendliness and hospitality, is also a land of great spiritual need.

Ireland's history through the centuries has been one of bitterness and unrest which remain even to the present day, as the religious issue, ever a seething source of trouble, erupts at times into a flaming open conflict. It is remarkable that in a land where the darkness and superstitions of Romanism are found to penetrate every phase of life, even into the lifeless remains of Protestantism, some of the greatest movings of God have taken place, especially in the past 150 years. It was under this depressing shroud of spiritual gloom that the early brethren in Dublin and other parts recovered some of the great New Testament truths and were led by the Spirit of God to return to the simplicity of first century Christianity. Later, in 1859, the Lord visited Ireland, chiefly the northern counties, where a great awakening brought a work of grace that has had lasting effects. The work of God has gone on steadily over the years in the salvation of souls and the planting of assemblies, but nothing perhaps so spectacular as what is known as the "59 Revival".

The Easter Rebellion of 1916 resulted in the partitioning of the country in 1921 into two separate states. The northern six counties remained as part of the United Kingdom owing allegiance to the British Crown, while the southern 26 counties formed an independent state which is now known as Eire, or the Republic of Ireland. Thus today Northern Ireland has one-third of the total population (approximately 1½ millions) 66 per cent of whom are Protestant, while Eire has twice the population of the North (nearly 3 million), 95 per cent of whom are adherents of Roman Catholicism.

With the Protestant background in the North, the Gospel preachers through the years have found fertile ground for the sowing of the

Good Seed, and the 150 or so assemblies existing today testify to God's blessing on their labours.

In the Irish Republic, the Church of Rome has some of its most faithful and aggressive followers in the world. As such, Ireland provides the Roman Catholic mission fields with 1,600 new missionaries every year. These young priests, monks and nuns leave the Irish seminaries and monasteries to propagate the errors of Romanism across the globe. Thus it can be seen that to reach Ireland with the life-giving, soul saving message of the gospel, is to reach the Roman Church at the heart of its missionary output.

What then is the assembly position in Eire? There are today about 20 assemblies, many of which are very small. These are found in nine of the 26 Southern counties, leaving 17 counties without any permanent assembly witness. About two dozen assembly-commended workers labour in the Irish Republic in various phases of Gospel activity.

Because of the grip of Rome on the lives of the people, it has been very difficult to get Roman Catholics into a building to hear the Gospel. We should however give thanks to God that every liberty is enjoyed to spread abroad the message of salvation, through faith in Christ alone. To reach the people, the gospel has to be carried to them and preaching in the open air and "gossiping" the Gospel from door to door have been widely used throughout the South. In recent years young brethren have given of their summer holidays to help take the Scriptures from house to house, sometimes erecting a book stall at the monthly cattle fairs, or setting up a Bible Exhibition in several of the larger towns. Book shops and contact through the post have also been used by some brethren to get the Gospel to those who would perhaps never have been reached by any other means. God's Word has not returned unto Him void, for through these ministries of the Gospel some of these dear Roman Catholics have trusted the Lord. They greatly need our prayers.

Work among Protestants in the Republic has been slow and the results over the years not as fruitful as in the North. In country districts, portable halls and tents have been used for the preaching of the Gospel to a people whose numbers are dwindling and whose attitude is often one of indifference. Today there are in assembly fellowship those who have been led to Christ through this means as God has graciously blessed His Word.

A Postal Sunday School has been operating since 1958 primarily for Protestant children in remote districts who are not privileged to attend a Sunday School, and over 1,700 scholars are now on the roll. This work has been used of the Lord in the salvation of a number of

young people, and it has provided a means of contact with families, giving openings for meetings in some parts where there is no assembly testimony.

Modern Ireland is revealing a slow, yet definite change of attitude to spiritual things. The Roman Church which for centuries had an iron grasp on Irish life, is now finding that she can no longer command the confidence of the people to the same extent as before. Many of the young are slipping out of her grip in spite of renewed efforts to maintain dominion. Some of these dear Roman Catholics now venture into Gospel meetings as has been witnessed in recent months. Whether they come out of curiosity, or with a sincere desire to know the truth of God, we should ever be mindful that they are precious souls for whom we should be exercised in earnest prayer. How we long that soon God will again visit this privileged land in a special way with the blessing of His salvation.

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5.

TO OUR SUBSCRIBERS

We wish to express our thanks to all those who have already mailed their subscription for 1970. Those who have not done so as yet we request that you will do so as soon as possible and thus help to relieve the heavy burden of work at this time of the year. As previously intimated, on account of the large increase of magazine rates of postage which came into effect recently, we have been compelled to increase the cost to \$3.00 **per copy** for the year and \$2.50 **per copy** for parcels of five or more sent to one address. Send all payments to our treasurer, Jack Joyce, "Truth and Tidings" Box 389, Stouffville, Ontario, Canada.

We expect the Bound Volumes of 1969 will be ready for mailing by the end of the year. Please send your order for these to Harold Margerison, 110 Sciberras Rd., Unionville, Ontario, Canada. The cost of the Bound Volumes will be as last year, for 1969, \$4.00 postpaid and for older volumes from 1963, \$3.00 each while they last. (Postal orders from the U.S.A. must be marked both in Canadian and U.S.A. funds.)

We wish to express in the best sense A HAPPY NEW YEAR to all our subscribers.

ENGLISH TRANSLATIONS OF SCRIPTURES

—*Hector Alves*

The story of translations of the Bible in the English language is most interesting and instructive. While it is not the purpose of this article to give a history of the English Bible, but rather to give a little counsel regarding present day versions, we will mention some of the earliest translations.

JOHN WYCLIFFE'S TRANSLATION, 1380-1384. In manuscript only, based upon the Latin Vulgate.

WILLIAM TYNDALE'S VERSION, 1525-1530. The first printed English New Testament, 1525; first printed Pentateuch, 1530.

MILES COVERDALE'S BIBLE, 1535. First Bible printed in English; based upon Tyndale's translation, and the Latin Vulgate.

Following these were THE MATTHEWS BIBLE, 1537; THE GREAT BIBLE, 1539; which was the first Bible authorized for public use. THE GENEVA BIBLE, 1557-1560; THE BISHOP'S BIBLE, 1568-1672; THE DOUAY VERSION, N. T. 1582.

THE KING JAMES, or AUTHORIZED VERSION, as it is usually called, was destined to be the greatest and best of all translations. This is the Bible most generally used by English speaking peoples. This work of translation was carried out by forty-seven scholars, under the authorization of King James I. These learned men were divided into six groups; two each at Oxford, Cambridge, and Westminster. These committees worked continuously for close to five years, and "some parts of their work were brought back to the anvil to be hammered out as much as seventeen times." The work was completed in 1611, and since then many millions of this Bible have been published and read. The acceptance of this translation of the Holy Scriptures has been a testimony to its excellence, and from the time of its publication up to the middle of the nineteenth century no serious attempt was made to change it. Our object in writing this is to encourage our readers to put full confidence in this outstanding translation of the Word of God, which He has used in a remarkable way and at the same time, to warn against putting too much confidence in latter day versions of less authenticity. The writer has been requested by several brethren to do this.

All original manuscripts have perished; the oldest and most important manuscripts of the Bible that have been preserved are The Codex Sinaiticus, fourth century; The Codex Alexandrius, fifth century; The Codex Vaticanus, fourth century. These are copies of the originals.

THE SEPTUAGINT VERSION. This is a Greek Translation of the Hebrew Old Testament; B.C. 286 — B. C. 130. It is said to be the work of "Seventy," hence the name given to it. This is the most interesting and oldest translation of the Old Testament, being the Version of the Scriptures generally quoted by our Lord, and by the New Testament writers. It can be easily purchased today.

THE SYRIAC VERSION. This is the oldest version of the whole Bible; the date is placed not later than A.D. 150.

THE REVISED VERSION. Completed in 1885; a translation of great value. The reason for a revision of the Authorized Version was because other manuscripts had been discovered, which indicated an apparent need for a new Bible. Admirable although the work is, the translators made thousands of changes which were uncalled for, although little fault can be found with most of them. Some do weaken the text, such as 2 Timothy 3:16.

THE NEWBERRY BIBLE. This Bible consists of the Authorized Version throughout. Its priceless value is found in its marginal readings, and marks and signs which give the ordinary reader the meaning of the Hebrew and Greek, as well as tenses, mood, and plural and singular number. We cannot too highly recommend this Bible; the original "Portable" or middle sized edition was the best, but is long since out of print and difficult to procure. The large "Study Bible" is available, as is also the "Pocket Edition."

THE DARBY TRANSLATION. This Bible is commonly known as a "New Translation." This is one of the safest of all translations in English; the work of a scholar. The fly leaf of the Old Testament reads, "A new Translation from the Hebrew Original;" and the fly leaf of the New Testament reads, "A Revised Text of the Greek Original." We would recommend this Bible to all who would know more of the beauties of God's Word.

THE SCOFIELD BIBLE. This Bible gives the Authorized text; its notes at the bottom of the pages are good and helpful. The paragraph headings assist in finding the subjects. We would recommend this Bible to new converts. The NEW SCOFIELD BIBLE has recently been published; we do not think it is any improvement on the first edition; words in the text have been changed to bring the language more up to date.

YOUNG'S LITERAL TRANSLATION. This Bible is strictly literal; the tenses are not always helpful.

WEYMOUTH'S TRANSLATION, of the New Testament. This translation may be all right for reference in many instances but leave it at home.

ROTHERHAM'S TRANSLATION. A useful translation, but not for novices; students ought to be careful when quoting from it.

MOFFAT'S TRANSLATION. This translation has more favour than it is worthy of. It is well defined in its preface; "freed from the influence of the theory of verbal inspiration." Its language is too modern.

THE NEW ENGLISH BIBLE. This is a Bible we do not recommend. Many changes have been made into current English. The text has been tampered with in a manner that brings out theologized ideas rather than the true meaning.

THE BERKELEY VERSION. Some speak highly of this translation but it does not commend itself to many. The reader who knows well the Authorized Version may get help from it, because he knows what to accept and what to refuse.

THE AMPLIFIED BIBLE. This is more of a commentary than a translation. Brethren need to use care in quoting from it as if it were the Word of God.

We might mention numerous other modern translations, some of which may lend help in reading certain portions. To the average reader we would say, beware of all changes from the accepted text of The Authorized Version. Use no other when on the platform and in Bible Readings in church meetings. Quote other renderings discreetly and if another translation throws light upon the words of the King James Version, well and good, if it differs from it in essence, then avoid the use of it. We deprecate all translations that use modern language, and change "thee" to "you," etc. When preaching to a mixed audience, say nothing that would weaken confidence in the Authorized Version; speak highly of it, lest the way is opened to bring in all sorts of interpretations used by latter day cults. We believe that the King James Version is in all essentials what the inspired holy men of God wrote; therefore we are correct in regarding this Version as God's written Word.

"I will remember" (Genesis 9:15).

How sweet to think of what God will, and what He will not, remember! He will remember His covenant, but He will not remember His people's sins. The cross, which ratifies the former, puts away the latter. The belief of this gives peace to the troubled heart and uneasy conscience.

(C. H. Mackintosh)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: A brother visiting the Assembly, when ministering the Word of God, used the phrase, "The Immaculate Conception." Would you please tell us if this is a scriptural expression?

Answer: The phrase, "The Immaculate Conception", is altogether unscriptural. It is a dogma of the Roman Catholic denomination, meaning that the **virgin Mary** was conceived without original sin. We quote from the words of Pope Pius IX, Dec. 1854. "In honour of the holy and undivided Trinity, for the splendor and adornment of the Virgin Mother of God . . . the most blessed Virgin Mary, from the first moment of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, Saviour of the human race, was preserved free from all stain of original sin, is revealed by God and therefore to be firmly and constantly believed by all the faithful." Contrary to this, Scripture plainly teaches that the whole human race is born in sin, without exception. Mary, the mother of our Lord, after hearing the words from the angel, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS;" said, "My spirit doth rejoice in God my Saviour" (Luke 1:47). She required a Saviour as do all others.

Question: In one of our meetings a brother said, in referring to the qualifications of a bishop, that the words of I Tim. 3:7, "Moreover he must have a good report of them which are without;" refer to believers who are not in the Assembly. He insisted that these words do not refer to the unsaved. Is he correct?

Answer: No, that is not correct. The words "them that are without", refer to all who are outside of the Assembly or church fellowship; both saved and unsaved. We would say, particularly to the unsaved; a bishop is to be without reproach, or "blameless" (verse 2) in the eyes of the world.

Question: We read in Ephesians 6:13; "That ye may be able to withstand in the evil day." Does this word "day" apply to this evil age; or to a time of some special personal trouble that may come upon us from evil doers, in any day of our life?

Answer: The word usually translated "age" is *aion*, meaning a certain period of time. The word which in this verse is translated "day" is "*hemera*," which could mean a day of twenty-four hours, or a period, such as "day of salvation," or "day of visitation," etc. So the "evil day" spoken of in Eph. 6:13, could apply to either of the times mentioned in the question. In a general sense the whole of this present dispensation is an evil age (See Gal. 1:4 R. V.). It is also true that the believer may experience more than one specially evil day, in a personal way during his or her lifetime.

Question: Is it scriptural to appoint a certain brother to break and pass the bread, and another to pass the cup at the Lord's Supper?

Answer: This question comes up from time to time and has been answered in these columns. We find no set rule in the apostles' doctrine, regarding this matter; but we deplore anything that savours of officialism at the Lord's Table. If this service is the work of a deacon, let such be appointed, as usually is the case regarding those who count the offering at the close of the meeting. Our mind is that any spiritually qualified brother should have the privilege of passing the bread and the wine, if felt led to do so, just as a brother is led to give thanks for these two memorials. It seems fitting that one who is godly, and mature, although not necessarily eloquent or gifted in some way, should pass the emblems in a reverent manner.

Question: We heard an expression recently which some of us do not understand; it was "Gathering on the ground of the one body." What is meant by this? Do we read about it in the Bible?

Answer: We read of no such thing in the apostles' doctrine; nor have we ever been able to get a satisfactory or scriptural explanation from those who profess to do this. Why single out the words "one body" when in the same verse we find the words "one Spirit", and "one hope"? Members of the body of Christ are gathered together in church capacity by the Holy Spirit, and in the Name of our Lord Jesus Christ. We find such a gathering in Jerusalem (Acts chapter 2) before the revelation of the "one body" was given to the apostle Paul at a later date, as divulged in Ephesians 4:4, and elsewhere in the Epistles.

Question: We read in Acts 1:3; "To whom also He shewed Himself alive after His passion . . . being seen of them forty days." Does this mean that our Lord did not go back to heaven till forty days after He rose from the dead?

Answer: It is quite clear that the period between our Lord's resurrection and His ascension was forty days. During those forty days He appeared only to the apostles and those who were associated with them and Him. A better word is "manifested" or "presented" Himself and in each instance that was for a special purpose. It was to them He spoke; to them He showed His hands, feet, and side and with them He dined. It was the "twelve" only who saw Him ascend up into heaven, ten days after that the Holy Spirit descended, according to promise, on the day of Pentecost. (Pentecost means fifty in Greek). It seems quite evident that our Lord ascended TO THE FATHER after He manifested Himself to Mary Magdalene on the morning of His resurrection and was back again before evening when He "stood in the midst" of His disciples, (John 19:17-20). That event would not alter the "forty day" period.

(continued from Inside Front Cover)

VANCOUVER, B.C. — Gerrit Bergsma has been having gospel meetings for boys and girls, some of whom had never attended a Sunday School. Some from other assemblies also have given help.

TAYLORSIDE, SASK. — H. Paisley is having gospel meetings here, the attendance has been most encouraging and quite a number have professed to be saved.

P.E.I. — Our brother, Noel Burden, who has been preaching the Word for some time on the Island is improving. It was though he would have to undergo an operation on his throat and he was accompanied by Bro. Albert Ramsay to Montreal to the Hospital. We understand the condition yielded to treatment, making the operation possibly unnecessary. Our sister, Mrs. Lewis Mackenzie, who was very seriously injured internally in a motor accident was slowly improving at the last report.

PHOENIX, ARIZ. — The conference was good with a full hall and profitable ministry and bible readings. Oswald McLeod went on to San Diego for meetings.

BLUE RIVER, WIS. — R. Orr and P. Elliott had well attended meetings here. G. Graham is at Waterloo, Iowa for ministry, using the Eternity to Eternity chart. Our brother S. Hamilton was been in hospital but is feeling some better now.

BRYN MAWR, PA. — The conference which was held this year in a High School, was most convenient and well attended. It was felt that the ministry was practical, varied and helpful, and the Lord gave help in the preaching of the Gospel.

HARTFORD, CONN. — The recent 'Charter Oak' Conference was the largest they have had with varied and profitable ministry. On Lord's day afternoon five ministered the Word. A. W. Joyce remained for a couple of nights. Hector Alves expects to return for ministry the following week. Jas. Smith went to Manchester. Herbert Dobson and Eric McCullough were encouraged by the salvation of souls in E. Boston. C. Patrizio was able to be present at the Conference and A. T. Stewart remained for some ministry meetings.

PUERTO CABELLO, VENEZUELA — S. Saword writes, "We got home last Monday after a very interesting week visiting the new work "in the regions beyond", which included four nights in Fanfuria, a backwoods settlement where God has been working. Our living quarters there consisted of mud walls, mud floor, no furniture or shelves. The kitchen where my wife did the cooking was loosely roofed with old corrugated sheets, and during more than 13 hours of continuous rain one had to dodge the many leaks in the roof. One sees poverty there on every hand, but they have their little Hall and are happy in soul. The day before we left Joe Turkington baptized seven believers in a stream by the roadside and a nice number of villagers were present to hear the Gospel. This now makes fourteen in fellowship and their nearest assembly is Acarigua, the fare being too high for the most of them to pay, so we are hoping to see an Assembly formed there in due time.

Miss Martha Kember is doing a good work with her school in El Mene, where the Lord has been pleased to send reviving.

WITH CHRIST

GRAND BEND, ONT. — Our dear brother, G. W. Arthur Page, went home suddenly to be with Christ on November 6th, as a result of a heart attack at the age of 69. He was one of the first men to be saved in 1922 in meetings held in Grand Bend by the late T. G. Wilkie and the Editor. He was one of

those baptized at the first baptism in Lake Huron in May 1922, when twenty-six obeyed the Lord. When the assembly was gathered the following summer in the Gospel Tent, Arthur was among the number in fellowship. A large company gathered in the Gospel Hall for the funeral, when the word of God was faithfully preached by James Blackwood. His wife, five daughters and one son mourn his loss, all of whom profess to be saved.

MIDLAND, ONT. — After a lengthy illness, Mrs. Mabel Heels, widow of the late Roy Heels, passed away on November 12th at the age of 75. She was saved early in life and was associated with the assembly at Midland. The gospel was preached to the large company gathered for the funeral on November 15th.

BLUE RIVER, WIS. — Our brother, Emil Romanek, 75, went home to heaven suddenly of a heart attack on Nov. 22, 1969. He was saved Octber 23, 1932 during meetings in Blue River by brethren A. Stewart and S. Mick and has been in the Blue River assembly from its beginning. Bro. Robert Orr and P. Elliott shared the large funeral service.

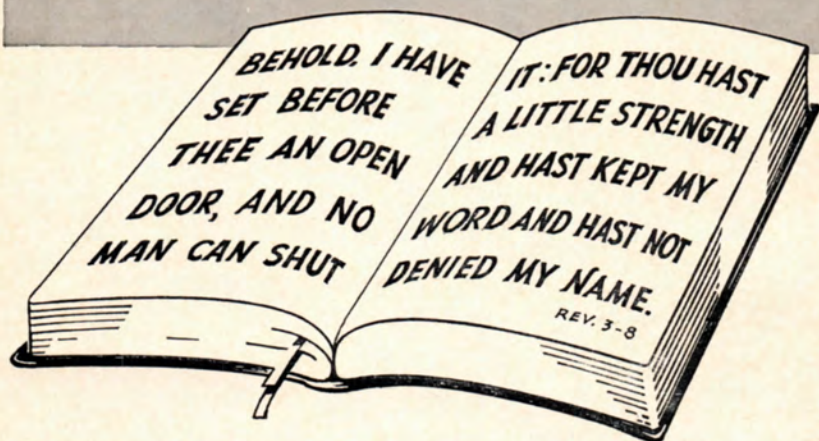
BAY CITY, MICH. — David A. Ramsey passed away on November 24th, while visiting at the home of his son, Gordon in Detroit. He was 82 years old. He and his wife were on their way to the Rest Haven Home in Grand Rapids when he was stricken with a heart attack. He was saved as a young man and received into fellowship about 46 years ago. He was of a retiring nature and quiet, but got out to the meetings whenever he could. Wm. Pell was asked by the family to take the funeral service. Prayer is requested for his unsaved brother.

BAY CITY, MICH. — Mrs. Martha Coon, aged 78, went home on November 18th, after a lingering illness. She was saved about 35 years ago after meetings held here by Mr. J. P. Douglas. She leaves two sons, a daughter and a sister and grandchildren, only two of whom are saved. She was a quiet disposition and faithfully attended the meetings whenever she could. Bro. F. W. Schwartz of Detroit, spoke a good word to both saved and unsaved at the funeral service.

CLEVELAND, OHIO — Our brother Albert J. Lipke, of the Monticello Assembly, passed away on Sunday, November 9th. He was stricken with a heart spasm at the Hall early the Saturday morning of the recent conference. The gospel was preached by Norman Crawford to a large company at the funeral on November 13th. Bro. Albert Klabunda prayed at the grave. Saved in February 1931, our brother took a very active part in the assembly and will be greatly missed. He loved the Lord and His people. He is survived by his wife Dorothy Fulton Lipke, four daughters, two granddaughters, and a brother James.

Schilling

TRUTH AND TIDINGS



CONTENTS

THREE GREAT QUESTIONS	A. W. Joyce	21
TIMELY LESSONS FROM SAMSON	H. S. Paisley	23
LETTERS OF MERVYN PAUL		27
THE DELIGHTFUL PERSON (Part 2)	G. W. Seale	29
AN UNEXPECTED SONG		32
THE END OF ALL THINGS	J. J. Stubbs	33
TURN AGAIN	D. Ussher	35
MEN OF NOTE, DEMAS THE DEFECTOR	Hector Alves	37
QUESTIONS AND ANSWERS		39

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TIDINGS

CHANGES OF ADDRESS — J. Gray's new address is Apt. 711, 520 Morningson Avenue, London, Ontario.

L. Crossley hopes to leave Antigua for furlough in February. His address after February 21st will be in care of J. Gray, address as above.

Change of address of Correspondent for the West Union Assembly, Iowa is L. N. Crain, Clermont, Iowa 52135.

The testimony known as "Helen St. Gospel Hall", now meets at 512 Lathom Road, in a new hall, and is known as "Lathom Road Gospel Hall." Breaking of Bread at 9.30 a.m., Sunday School and Bible Class, 11.30 a.m., Prayer and Bible Reading, Wednesday 7.30 p.m. Corr. J. C. Hopwood, 508 Beale Road, Port Alberni, B.C. A letter of commendation is expected from visitors.

ANCHORAGE, ALASKA — The conference held over the American Thanksgiving season was a great cheer to the little company here. Bren. S. Maxwell, A. Hull and Alex Wilson ministered the Word with S. Maxwell, A. Hull remaining for two weeks of ministry.

VANCOUVER, B.C. — Bert Joyce and D. Howard were expected to begin a series of gospel meetings on January 11th in the West Richmond Gospel Hall. David Jones of Chile arrived home in early December to join his wife and family who had earlier preceded him. Their address will be 5525 Halley Street, South Burnaby, B.C.

MINITONAS, MAN. — R. Boyle is presently having ministry meetings here illustrated by a chart.

KENORA, ONT. — "Glad to have had our Brother Bert Joyce with us this past month. We also enjoyed a few nights of ministry with John Adams. We thank God for those still interested in the smaller assemblies. Such visits, even for a couple of nights are most appreciated." E. Gould.

LAKESHORE, ONT. — J. Norris had six weeks gospel meetings and two weeks ministry some time ago. One boy professed to be saved.

ST. THOMAS, ONT. — L. E. McBain and M. McLeod commenced Gospel meetings here.

TORONTO, ONT. — D. Adams is having ministry meetings in Lansing using an Egypt to Caanan Chart.

GOODWOOD, ONT. — J. Smith and W. Metcalf are trying Gospel Meetings here, using a renovated blacksmith shop. They were encouraged

(continued on Inside Back Cover)

THREE GREAT QUESTIONS

—A. W. Joyce

From the beginning of time God has used **Questions** in order to reach the consciences, enlighten the minds and to affect the wills of His people as well as those of the unconverted. Let us notice three such questions.

1. Luke 16:5, "How much owest thou?"

2. Psalm 116:12, "What shall I render unto the Lord for all His benefits toward me?"

3. Esther 6:6, "What shall be done unto the man whom the King delighteth to honour?"

We shall seek to notice how very **searching** to the conscience is the first question; how very **stimulating** is the second, appealing to every reasonable mind, and how very **strengthening** is the third in producing a determined will to please God at all costs.

The parable of the unjust steward in Luke 16 has puzzled young Christians, especially the Lord commending the unjust steward in verse 8. Without going into any detail of explanation, we might observe two things. First, it is not the Lord God who commends the unjust steward but the steward's own master. Second this lord does not commend his servant for his dishonesty for he is about to dismiss him (V. 2), but he **does** commend his servant for his foresight in using what was in his hand at the present time in view of the future (v. 8).

It is well to remember that the parables teach one main lesson and cannot necessarily be applied in every detail. The lesson our Lord is teaching his disciples from this parable is to use what we have of temporal things, "The mammon of unrighteousness," **in view of the future**. In a word it means to use our money for the furtherance of the Gospel. Our gifts to the missionary or the pioneer worker in home lands which enables him to win souls for Christ will all be fully revealed and not only will the preacher be welcomed "into the everlasting habitations" by his converts, but those also who made it possible for the messenger of the cross to carry the Gospel to them.

But now let us look at the question of verse 5. "How much owest thou unto my lord?" and let us apply it in a **spiritual** sense. This article is being written on "New Year's eve", though it will not be read for a month. As I look forward to the New Year, this question has been coming before my mind, "How much owest thou unto the Lord?"

Once we owed God a great debt of sin (Lk. 7:41) which we

could never have paid, as we sing: "I could not have settled the least of my debts, He paid the great price and He even forgets." That great debt has been cancelled forever but at the infinite cost of the precious blood of Christ. Spiritual wealth of **blessings**, of which we had none, **needed to be secured** for us. Christ was rich, yet for our sakes He became poor that we through His poverty might be rich (2 Cor. 8:9). **Our future had to be assured**. Now we are eternally accepted by the Father because Christ on Calvary was forsaken for us (Matt. 27:46).

As we think of all this, and much more could be added, how it should stir our consciences as we think of what poor returns at best we have made to the One to whom we owe everything for time and eternity. May it cause each one of us to pray:

"Teach me Lord on earth to show by my life how much I owe." to which the hymn writer added:

"When I hear the wicked call on the hills and rocks to fall,
When I see them start and shrink on the fiery deluge brink,
Then Lord shall I fully know, not till then, how much I owe."

This naturally brings us to our second question in Psalm 116. "What shall I render unto the Lord for all His benefits toward me" Could we answer this reasonable question better than by turning to Romans 12:1? "I beseech you therefore, brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our bodies, and every member of our bodies, belong to Him who has redeemed us. All are His; our tongues to praise and worship God and bear testimony for Him before men; our ears to hear His voice daily; our hearts to increasingly love Him; and our feet to follow Him in the path of obedience; our hands to serve Him with reverence and godly fear; all are His.

Following this, the word of God adds: **Be not conformed** to this world: but be ye **transformed**. Not only will our inward man be affected by this truth but our **outward appearance**. Dear young brethren, if recently saved, have you been transformed since you trusted Christ? If you have been saved for some years, take a look at yourself in the mirror. As yourself, do I look more or less like a Christian than I did a few years ago? If long hair, "side burns", etc. are becoming the mark of the popular young man of the world, is not that the fashion of the world? And am I not being conformed to it, rather than transformed from it? "**They are not of the world** even as I am not of the world", prayed our Lord Jesus on behalf of His disciples. (John 17:16).

Is it really worth while to be thought peculiar, "square" even

to be despised by the worldling as not "with it"? Surely in a far greater way than Mordecai was honoured by the King and even by the very enemy who had plotted his downfall, will the word be true in a coming day, "What shall be done unto the man whom the King delighteth to honour?" Our Lord and King will delight to honour those in a coming day who have honoured Him in the day of His rejection during their sojourn in this godless world.

Shall we then allow these searching, stimulating and strengthening questions to affect our consciences, minds and wills during 1970, if the Lord leaves us down here in the place of testimony?

TIMELY LESSONS FROM SAMSON

—H. S. Paisley

The remarkable and interesting history of this, the twelfth judge, is full of warning and instruction for God's people of today. Remembering the inspired word of Romans 15:4, "For whatsoever things were written aforetime were written for our serious meditation and practical instruction. Honorable mention is made of Samson in Hebrews 11:32 where it is worthy of note that no failure or weakness or departure is mentioned.

Samson is the only judge whose full history is recorded. In four chapters in the book of Judges the Holy Spirit unveils the picture—chapter 13, HIS RISE: chapter 14, HIS DECLINE: chapter 15, HIS FALL: and chapter 16, HIS RESTORATION. The overall important lesson of his record seems to be "The peril of missing God's purpose in life — and the danger of yielding to the flesh". May God impress the value of the warning upon our hearts that we may walk and please God.

Samson had a remarkable birth. He was a child of promise, possessed of great gift, born for a purpose and blessed of God, (chapter 13:5). The Spirit's working in him was seen on four separate occasions, (ch. 13:25, ch. 14:6, 19, ch. 15:14). All these things are true of the Lord's people. Their spiritual birth is as remarkable as his natural birth was. There are exceeding great and precious promises, great gifts, blessings from God, and definite purposes for each believer. How vital to apprehend that for which we have been apprehended. The Holy Spirit of God, too, now indwells every blood bought child of God and where His working is unhindered fruitful service and victory will be evidenced. Alas how often His power is not seen as He is grieved by the poor conduct of the saints.

The sad decline of Samson is written in a series of serious losses ending in his death at the early age of forty-one. In these days of

decline and departure from the right ways of the Lord, these losses should be a warning to us, who name His Worthy Name. We need to pray "Preserve me, O God, for in Thee do I put my trust" (Ps. 16:1).

SEPARATION LOST

How suggestive the opening verses of chapter 14 — "Samson went down to Timnath". In verse five we learn there were vineyards there. As a Nazarite, he was to be separate from the vine, from the kernel to the husk, yet here he came to the vineyards (Numbers 6). Then it was also forbidden by God's Holy Word to come eat a dead body, yet he ate from the carcass of the lion, (chapter 14:9). Concerning Job of an earlier time we read, "He feared God and eschewed evil". The one and only safe course for God's separated people is to abstain from every appearance of evil. Samson ran into temptation for at Timnath he saw a daughter of the Philistines and at twenty years of age (a dangerous age) he entered upon an unequal yoke, bringing as it has ever done, hurt and loss to both parties. Special prayer is needed for the young amongst us today. In many assemblies there are no suitable partners for the young and the danger of mixed marriages is a potential temptation and constant danger. The question of Samson's parents needs to be asked today, "Is there never a woman among the daughters of thy brethren, that thou goest to take a wife of the uncircumcised Philistines?"

God's principles in every age are the same and now only "marriage in the Lord" can produce fruit and lasting honour to the Name of the Lord and joy to the partners. This unequal yoke led to further decline and worldliness. A great feast was planned, as was the custom of the ungodly, and Samson sat down with thirty heathen young men and, to add to the sport, asked his riddle. Prayer and confession after his marriage to the unsaved would have been more becoming at the time. May God help us to show our disapproval of an unequal yoke marriage by being absent from the "showers" and "feasts" and "service". How can we encourage that which is in direct opposition to God's will? This path may not prove popular and saints may look upon us as extreme and unkind, but God appreciates faithfulness and backbone to stand for Him and His Honour in an evil day. Ministry concerning the unequal yoke has now almost died out. May the Lord raise up a voice in fellowship with His mind. It is too late to minister upon these things when the engagement and wedding day is arranged; we need constant warning of the evil of every yoke with the ungodly. The riddle gave rise to much dishonest behaviour and the death of thirty men of Askalon, also the burning of Samson's young wife and her father.

Samson's victory followed at Lehi when he slew "heaps upon heaps". There, with the jaw bone of an ass, the Spirit of God worked

mightily with him. After the conquest he was sore athirst (cha. 15:18) and in his plight he called upon the Lord. This is one of the two occasions where we read of Samson praying. One of the marks of spirituality in any individual or assembly is prayer life. God answered Samson's two prayers (ch. 15:19, ch. 16:30). If he had prayed more, what greater exploits could have been accomplished, and what triumphs over the flesh gained.

SECRET LOST

The losing of the secret is one of the saddest stories in all the Word of God. One feature, not often noticed, is the prolonged period of the temptation. It was no sudden loss. Samson's association with Delilah covered a period of seventeen years. The first temptation possibly took place shortly after this second unequal yoke (ch. 16:5). A period of years elapsed and a second attack was made and still later the last two temptations. Herein we learn the solemn lesson of the patience and persistency of the adversary. Satan is not easily foiled, but makes repeated and consistent attempts at ensnaring and blighting the testimony of the saints. He is a constant foe of those who serve God acceptably and the most spiritual are in the greatest danger. The lies of Samson could not frustrate Delilah, but in happy contrast consider the scriptures quoted by the True Nazarite, our glorious Lord, in His Temptation which caused the withdrawal of the Devil after the third attempt. The words of the old hymn are precious as we think of Him, our great Example:—

“A perfect path of purest grace,
Unblemished and complete
Was Thine, Thou spotless Nazarite,
Pure even to the feet”.

Morning by morning Thou didst wake
Amid this poisoned air.
Yet no contagion touched Thy soul
No sin disturbed Thy prayer.

Thus Lord, we love to trace Thy course,
To mark where Thou hast trod
And follow Thee with loving eye
Up to the Throne of God.”

Alas unlike the ways of Christ, Samson fell in the fourth temptation, his secret was lost and the sleeping man was shaven. Thus the last mark of Nazariteship was lost.

POWER LOST

The words, “He wist not that the Lord was departed from him” (ch. 16:20), gave evidence that he had not realized his powerless condition. Spiritual power leaves those who trifle with sin and who lose the marks of their separation to God. Solomon the wisest of all men,

was old at fifty (1 Kings 11). His heart was turned away after strange gods to please his outlandish wives, and so he was in a sad, powerless condition at fifty, when those should have been his most powerful days. Caleb in contrast, who "wholly followed the Lord" and was of another spirit, retained his strength for service at eighty-five years of age, (Joshua 14).

The greatest present need of assemblies and God's people is to enjoy the presence and power of God. No other innovation of man's design can produce the power to worship the Father and praise the Son, to build up assembly witness, minister all the truth of God, and awaken the lost to flee from God's eternal wrath. The mere repetition of words, even well thought out, the organizing of well ordered meetings for ministry or gospel can never produce any lasting effect, apart from the Divine Presence of God. The words of Azariah, the son of Obed, are as important today as in Asa's day, "The Lord is with **you** while ye be with Him; . . . but if ye forsake Him, He will forsake you" (2 Chron. 15:2).

SIGHT LOST

Poor Samson, the Philistines "put out his eyes". Is it not significant that one of the last of the priests, Eli, (1 Sam. 4:15) had poor vision. The last of the Kings, Zedekiah, had his eyes put out ere being carried into captivity, and the last church period (Rev. 3:17) is marked by blindness. Thus the last of that remarkable order known as judges was blinded. With separation gone, his precious secret revealed, and power and sight departed he was then reduced to slavery, "grinding in the prison house and bound with fetters of brass". Howbeit, the hair of his head began to grow again as the root was there. However far a child of God may wander and backslide, "the root of the matter is found in him" (Job 19:28).

LIFE LOST

When the hearts of the Philistines were merry, Samson was called to make sport for them in the House of Dagon. Before that great company Samson was brought, and as they mocked and jeered, he asked the lad that held him by the hand to guide him to the pillars whereon the house stood. How powerful was this last prayer of Samson, revealing his true restoration to His God, "Oh Lord God remember me I pray thee and strengthen me, I pray thee only this once". God heard his cry, and when he bowed himself with all his might, the house fell and "the dead which he slew at his death were more than they which he slew in his life". It was sad to die so young (41 years old) and amongst God's enemies, but what a mighty victory was gained by Samson when he was prepared to die to self. When the believer reckons himself dead to the flesh within and the world around, then will be gained astounding results for God.

LETTERS FROM MERVYN PAUL

Dear Brother . . . :

I greatly regret having to keep you waiting so long for a reply to your interesting letter of August 25th. Please forgive the unseemly delay.

In undertaking to teach the boys' class, my brother, you have begun a good work. And right away let me remark that the teacher always learns as much - or more - than the scholars.

Again, while to lead your class to Christ must ever be your chief aim, there are some things that should be understood clearly.

The first great need is that the unsaved shall be enlightened by the Word of God, so that the Holy Spirit shall have something to work on. We call this, "breaking up the fallow ground". Many zealous persons start in by telling a Bible story (such as Abel's sacrifice) then they make their comparisons such as:

Abel was a sinner — we all have sinned.

Abel knew that the only approach to God was through the blood — "without shedding of blood, etc".

Abel offered up a lamb — Christ offered Himself at Calvary as the Lamb of God. Thus he put all his trust in the death of the lamb as his substitute — Let us put all our trust in Christ as our substitute. Abel's offering was accepted by God — "Believe in the Lord Jesus Christ and thou shalt be saved".

With much earnestness the lesson is pressed home and the teacher is hopeful some in the class room will be saved. Now it may be that someone in that class will have been prepared by the Spirit beforehand, may take in the message, and be saved. But speaking generally, plowing up has to precede sowing and sowing has to precede reaping.

To plow up then means to get your class thoroughly aware of:
Their sins — not merely that they are sinners.

A holy, sin - hating God — few sinners are God-conscious (Psa. 10:14).

God's punishment for sin.

In such ground the sower can sow the Gospel truths, such as those we have just discussed. Thus the second stage is sowing and the third is reaping.

Therefore, my brother, my first suggestion is that you begin to pray that the Lord will teach you to become a plowman. But, again, let me warn that this does not mean that you devote most of your

time to warning them to "flee from the wrath to come" for the Holy Spirit does not use warnings, He uses His Word . . . although warnings often encourage sinners to do something about trusting Christ. If you will notice you will see that those whom the Lord uses most in Gospel work usually keep most of their warning messages until near the end of the series.

What sinners need is to be taught (Acts 5:42) what God says about sin, bringing home to them the actual sins they are guilty of doing. (Can you do this?) Do you know what the sins are that boys go in for? Start in and make a list of all the sins you can discover. Then you will be able to break away from telling them over and over, only, that they are sinners.)

Take lessons to build into their thinking the holy, sin-hating character of God, such as,

Adam and Eve expelled from Eden. Gen. 3:14-24

Korah, Dathan and Abiram. Num. 16:1-40, 26:9-11

Nadab and Abihu. Lev. 10:1-11

Isaiah's Vision. Isa. 6:1-8

Miriam's sin. Num. 12:1-16

Bitten Israelites. Num. 21:4-9

These, and many others like them, permit you to build into your boys' minds the righteous, sin-hating, sin-punishing character of God yet most of these Scriptures show the truth, also, that He loves the sinner, and so makes a way for his deliverance from the hindering sin.

The more completely that you are able to show them the sinfulness of sin, plus the fact that they commit sins (specific sins must be pointed out so that they can recognize them as such), the more easily will the Holy Spirit have the wherewithal to convict them of sin and their need of a Saviour.

So if you really want to be a soul-winner of boys, my brother, go in for learning from God how to teach them so they will become sin-conscious.

Next, of course, is the way of escape — the death of Christ, accepted by God in the place of the sinner's death, for every sinner who will put his trust in Christ.

Let me urge you to get these truths fastened in your own mind in that way. God does not save sinners because they believe in Jesus . . . mark well! God **does** save sinners who trust in Christ **because** He accepts Christ's death instead of the guilty sinner's death. That is what is called substitution.

Remember Exodus 12:13. Every Israelite who put blood on the

doorway said to everyone who passed by; "The lamb has died here to make our child safe".

When the Destroyer passed through the land, He saw the blood that indicated a lamb had died. Then God accepted the death of the lamb instead of the death of the firstborn.

So it was in Genesis 22. God accepted the death of the ram instead of the death of Isaac. Thus Isaac went free. And so the principle ran throughout the whole of Israel's history until the True Lamb of God laid down His life for Whosoever will.

(To be Continued)

THE DELIGHTFUL PERSON OF THE LORD JESUS CHRIST

—G. W. Seale

PART 2

Contemplation of the association of the opened heavens with mighty events affords an insight into the importance with which God views the proclamation of His delight in His Son — He opened the heavens. Let all take note — this is the Beloved Son of God in Whom He is well pleased — the eternal Fountain of all His unceasingly exquisite delight.

2. By the Overshadowing Cloud of Glory:

Of over one hundred and fifty references to clouds in the scriptures, one hundred refer to the glory and divine presence of God. A few instances will suffice:

- Ex. 16:10: The cloud of glory in the wilderness on the occasion of the manna being promised to the children of Israel.

- Ex. 19:9,16: The thick cloud in which the Lord spoke to Moses at Sinai, a scene described in Hebrews 12:18,19 by the Words, "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more".

- Ex. 40:38: The cloud of the Lord upon the tabernacle for the guidance of the children of Israel.

-1 Kings 8:10: The cloud which filled the house of the Lord, built by Solomon, after the placing of the ark of the Lord in the holy place.

-Ps. 104:3: The cloud as the chariot of the Lord (Isa. 19:1).

-Acts 1:9: The cloud which received the Lord Jesus out of the sight of the disciples as He ascended to heaven.

-1 Thess. 4:17: The clouds associated with the rapture.

-Matt. 24:30: The clouds associated with the coming of the Son of Man to rule (Rev. 1:7).

How fitting it was, that the presence of Deity should be demonstrated on the occasion of the expression of the delight of the Father in His Son as He stood transfigured, displaying His glory, the glory which shall be the delight of the saints to behold for eternity (Jn. 17:24).

3. By the Voice from Heaven: (Jn. 12:28).

At the Son's expression of His desire for the glory of the Father to be displayed in Him, even in the hour of the most intense suffering possible, the Father once again spoke directly from heaven, reassuring all present that in the Person of the One Who had glorified His Name on earth (Jn. 17:4) the Father's Name was to be glorified once again. DELIGHT DECLARED.

Not only were there visible signs on two occasions of the expression of the Father's delight in the Son, but on these, as well as in John 12:28, there was the voice. It is interesting to notice that the only previous time the voice from heaven was heard was at Sinai (Ex. 19:16) and it is most appropriate that God should speak audibly, not only at the inception of the dispensation of law, but also that of grace (Jn. 1:17). L.S. Chafer has aptly pointed out that the voice from heaven verifying the Sonship of Christ was heard.

- at His induction into the Priestly office (Matt. 3:17).

- at the recognition of His Prophetic ministry (Matt. 17:5).
and will be heard

-upon His ascension to the throne of David to fulfil the office of King (Ps. 2:7).

Consider the import of the words that were uttered. In these utterances, the delightful Son is seen to be:

1. The Source of the Father's Pleasure: (Matt. 3:17)

"This is My beloved Son, in Whom I am well pleased" — In Whom I have found My delight" (J.N.D.) The Father had every reason to be well-pleased in the Son, for He was able truthfully to state the fact, "I do always those things that please Him" (Jn. 8:29). In always seeking to please the Father, the purpose was so real to Him that His meat was to do the Father's will (Jn. 4:34). The Father, thus, could be naught else but infinitely delighted with the Son.

2. The Revealer of the Father's Will: (Matt. 17:5).

“Hear Him”. The words which the Lord Jesus spoke were the words of the Father (Jn. 17:8). Thus in the Person of the Lord Jesus, the Father conveyed His desired message to man exactly as He wished to convey it and with the precise words He intended to use. Never was there a word out of place, or a word which did not express perfectly the will and mind of the Father. God was revealed to man in the words the Lord Jesus spoke, for He spoke with the authority both of the Father (Matt. 7:29) and of Himself (Matt. 5:22, 28, 32, 34, 39, 44).

In the epistle to the Hebrews are at least three incontrovertible reasons why His words must be attended to:

A. Because of His Divine Articulation (Heb. 1:2).

God has spoken His final Word in His Son.

B. Because of His Divine Authority (Heb. 2:3).

There He is designated as “Lord”. One day all will own Him as Lord and will hear (Phil. 2:11). Let us who own Him as such now, be attentive to His voice.

C. Because of His Divine Ability (Heb. 12:26).

He is “able to shake”. Never must the power of God be underestimated. He Whose voice once shook the earth (Ex. 19:18) can shake a soul and make it hear.

3. The Demonstrator of the Father’s Glory: (Jn. 12:28). As the Lord lived among men as a Man, the people were constrained to glorify God. God was glorified in:

A. The Miracles He performed:

—Healing (Matt. 9:8; 15:31; Lk. 13:13, 17; 17:15).

—Raising the dead: (Lk. 7:16).

B. His Own death (Lk. 23:47).

As the Centurian observed the majestic death of Christ — a death of apparent weakness according to the flesh, but of infinite strength, since He yielded Himself, laid down His life of Himself and calmly, quietly, yet with a mighty display of strength gave up the ghost, he realized yet of all the deaths by crucifixion which He had observed there never had been such a death as this one, and he was forced to glorify God and acknowledge the Majestic Sufferer as the Son of God. DELIGHT DESERVED.

(To be Continued)

AN UNEXPECTED SONG

It was in a large ward of a military hospital. Lying on a cot near the center of the long room was a wounded Australian soldier. He had undergone a serious operation and was still unconscious. Suddenly his fellow-sufferers were amazed to hear a beautiful tenor voice sing:

"When I survey the wondrous cross
On which the Lord of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

It was that soldier unwittingly witnessing to his Saviour! He continued:

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my Lord;
All the vain things that charm me most,
I'd sacrifice them to His blood."

The nurses paused to listen, and the orderlies stood at attention as still the unconscious man sang on:

"See, from His head, His hands, His feet,
Sorrow and love and sorrow meet,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Strange to say, no one was more surprised than the soldier himself when told of the thrilling testimony he had borne to his Lord by that song. How wonderful is the knowledge of the love of Christ in the heart and an appreciation of His sacrifice! Reader, can you complete that song, and from your heart won by His love, sing:

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine;
Demands my soul, my life, my all."

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5.

THE END OF ALL THINGS IS AT HAND

—J. J. Stubbs

(I Peter 4:7-11)

What an all-embracing statement this is of the apostle Peter's. As we see the stage being set for the fulfilment of God's prophetic purposes surely we cannot fail to realize the great import of these words. Are we to protest and assert that nigh on 2,000 years have elapsed since these words were written and therefore Peter must have been wrong? To argue that the apparent long delay proves the folly of Peter's words is to take very low ground indeed and moreover shows a lack of submission to, and confidence in, the Word of the Living God. For these words, be it remembered, are the inspired words of Holy Scripture. A careful reader of the New Testament will be impressed by the fact that every prophecy, parable and doctrine is so framed as to keep the believers on the very tiptoe of expectation.

Surely "the end of all things" of our verse here is the end of all things that pertain to this earth. We may think for example of the end of the CHURCH DISPENSATION, the end of the JEWISH DISPERSION and the end of GENTILE DOMINION. "The end of all things" will begin to be fulfilled at the second coming of the Lord Jesus Christ. These sweeping, solemn and soul-stirring words of Peter ought to have a wonderful effect upon us. The things of the present should be held more lightly and the things of the eternal future more earnestly. In view then of the imminence of our Lord's return certain things should be adjusted in order to change and make more effective our testimony. Please observe therefore that in this paragraph which extends to verse 11, Peter gives us some very practical exhortations which bear much upon our personal life, social life and assembly life.

"The end of all things is at hand." If we really believed this it would lead to a **more consistent prayer life**. Verse 7, "Be ye therefore sober and watch unto prayer." Daniel who was himself a student of prophecy had been reading the prophecy of Jeremiah. From this he gathered that God's prophetic purpose was about to be fulfilled. The seventy years' captivity predicted on Judah was to come to an end. Now how did the realization of this affect Daniel? Note his response. We are told in Daniel 9:3 that he began to pray. The nearness of God's Word being fulfilled drove him to his knees. It should be the same with us, dear fellow-believers, for we do not pray as we should. Prayer is of supreme importance and the more so in the light of God's eternal purposes. As Christians, prayer is our heritage, but beloved, is it our habit? When we get home to glory we

shall all be perfected and then there will be no more need of prayer.
BUT NOW WE HAVE EVERY NEED OF IT.

Secondly, if we were convicted of the truth of "The end of all things is at hand", it would lead to a **more fervent love**. Verse 8, ". . . have fervent love among yourselves: for love shall cover the multitude of sins". How much there is need of this today. Love is not afraid of condemning sin, for sin is a serious thing in the sight of God, but there are times when we ought to refrain from making publicly known the fact of another's sins. Love will delight to seek to help another get the matter right in the sight of God ere it be too late and the thing takes on a more serious character, until whatever it is, is exposed, and shame is brought on the testimony. The command of the Spirit is, "By love serve one another", (Galatians 5:13). When the "end of all things" has come to pass and we are enjoying the bliss of the eternal realm there will be no need of love covering a multitude of sins, for there will be no sin in heaven,
BUT NOW THERE IS EVERY NEED OF LOVE.

Have we really felt the powerful force of "the end of all things is at hand"? If so then it will most certainly lead to a **more liberal hospitality**, verse 9. In these days hospitality is a ministry which seems to be fast dying out amongst the saints of God. Many a child of God readily owns that they have received much blessing through the fellowship of believers in the home. In the far off bright days of the early apostolic period, it was a joy for the Christians to be found together in fellowship even apart from the normal gatherings of a church of God. Observe the following scriptures: Acts 2:46, "breaking bread from house to house", etc.; Acts 4:23, "being let go they went to their own company." The world of the ungodly will have friendship with its own (John 15:19), but we ought to thank God for the comfort we find amongst the Lord's own who are in the world. The apostle Peter says we are to do this without murmuring (R. V.) How sadly possible it is to extend hospitality to God's children and yet do it with a complaining spirit. Our fellowship together ought to be a foretaste of glory to come. In III John we read about the hospitable Gaius. Rather strikingly the significance of his name is "for the earth". There will be no need of hospitality when all things have been fulfilled for then we shall all be gathered home in glory,
BUT NOW WE HAVE EVERY NEED OF IT.

Finally the truth of things to come ought to lead to a **more spiritual ministry**, verse 10 - 11. God's servants are to "speak as the oracles of God" which means not merely that their ministry should be scriptural, but that it should be a direct word from the Lord to meet the present needs of God's people. Why is it that there is such a great dearth of refreshing, edifying and Christ-exalting ministry given in the

power of the Holy Spirit? The writer honestly feels before God that if those who have the responsibility to minister God's truth lived more in the light of the soon return of Christ, it would cause them to spend much more time in the presence of God ere standing before the people of God. When the end of all things has taken place there will be no need of minisstry, for we shall all know fully the mind of God (I Corinthians 13:12), BUT WE ARE STILL ON EARTH AND IN EVERY NEED OF IT.

May this great statement of Peter cheer our hearts and cause us to labour more faithfully and fearlessly in the light of that day.

TURN AGAIN

—D. Ussher

In the history of men upon the earth it is noticeable how in times of trouble they look to each other to find a solution to their problems. When there was a famine in the land of Canaan, Jacob said to his sons, "Why do ye look one upon another?" (Gen. 42:1). Not any one of them or all of them put together could meet the need which existed with their own resources for they had none. Jacob directed them to the source of supply. There is a famine in many assemblies of the Lord's people at the present time and looking to men, gifted though they may be, cannot meet the need. We need to get to the source of supply — the Lord Himself. Of old, Eliphaz asked the question, "To which of the saints wilt thou turn?" (Job 5:1). In Jeremiah's day there was a call made to "Let us search and try our ways, and TURN AGAIN to the Lord" (Lam. 3:40).

THE CONDITION THAT NECESSITATED TURNING

Conditions in Jeremiah's day were very grievous in the sight of God and also caused much grief to the weeping prophet. The five chapters of Lamentations are truly a lament of conditions that existed in Jeremiah's day and might we add, in our day also. We will look at a new feature gleaned from this book. There was: —

(a) A lack of Divine Glory (Ch. 4:1). The gold had become dim, that which speaks of the glory of God. The testimony which should have been in evidence was tarnished and the people of God were swallowed up by their enemies. The world is an enemy of the child of God, which we tend to forget so easily. Alas this enemy has swallowed up some of the Lord's people, we have become worldly and lost our power for God as assemblies gathered in the Name. True there are exceptions, both as far as individuals and

assemblies are concerned, but the general trend is plain for all who have eyes to see. The assembly at Laodicea was guilty of spiritual ignorance, they thought they had need of nothing but the divine comment is "Buy gold tried in the fire." They needed a fresh estimation of divine glory and a re-adjustment of their spiritual values.

(b) A lack of Separation (Ch. 4:7-8). The Nazarites were not known in the streets, those who should have been different from other men had degenerated to their level. When Samson had the marks of separation he was a great power for God but when stripped of them he was a weakling. God's people in every age were intended to be a separate people, even wicked Balaam knew this (Num. 23:9). Separation is an ultra-dispensational truth and when ignored or disregarded brings great weakness to the testimony of the Lord.

(c) A lack of respect (Ch. 5:12). "The persons of elders were not respected." (Amp. Bible). This is sad, but such is the heart of man when he ignores the truth of God. In this our day many godly elders are not respected as they should be. The "young power" spirit can raise its ugly head, even in Assemblies.

(d) A lack of Elders (Ch. 5:14). The elders were not at the gate to give counsel to the people. This is the great need today and from every land we hear the cry for more godly elders. Many of God's people are hungry for spiritual food and there is none to feed them. These men who were called elders were not where they should be, where were they? did they get discouraged and give up? It is ever a great blessing when elders know their place and are in it.

(e) A lack of Joy (Ch. 5:15). Backsliders are not joyful folk, in Ps. 137 there was no song in Babylon when God's people were away from the divine gathering centre. There is nothing that brings joy to the soul like hearty unfeigned obedience to the Word of God.

(f) A lack of courage. (Ch. 5:17). Faintheartedness is a bad spiritual disease, the Lord needs men of courage in these last days. The trouble is, this disease left unchecked can spread. see Deut. 20:8.

THE CURE — TURN AGAIN

After self-examination the people were exhorted to turn again to the Lord and this is exactly that we need to do. It is only when we get into the Lord's presence that we can see ourselves as the Lord sees us. Job could debate with his friends and be quite scathing at times, good man though he was. When the Lord spoke to him his language was different, "I abhor myself and repent in dust and ashes."

THE COMPENSATION OF TURNING

In the 14th Chapter of Hosea we see there are great compensa-

tions in turning to the Lord. It is only when we realize that all other help is futile that we will return to the Lord. We cannot linger to enumerate the blessings recorded in this lovely chapter. If we want to see growth, beauty, refreshment, detachment from idols and fruitfulness let us turn again to the Lord.

THE COMMISSION ON BEING TURNED

In Luke 22:31-32 the Lord revealed to Peter there would be a breakdown in his loyalty when the devil would sift him. The Lord was not going to throw Peter on the scrap heap like some brethren would have done. He says "I have prayed especially for you (Peter) that your own faith may not fail; and when you yourself have TURNED AGAIN, strengthen and establish your brethren." (Amp. Bible). Peter did fail but he was restored, for a time he was turned the wrong way, he denied his Lord but was melted by the gaze of the Master and wept bitterly. He was turned again and strengthened his brethren. His two lovely Epistles are a glowing example of this. It is only as we are turned to the Lord that we can really strengthen our brethren. Many need to be strengthened, there are those who are wary, there are those who are "Weak in faith." There is great need for this strengthening ministry.

THE CAUTION. When we have turned to the Lord let us see to it that we do not "Turn again to folly." (Ps. 85:8).

MEN OF NOTE IN THE BIBLE

—*Hector Alves*

(II) DEMAS the defector

Demas is a man worthy of note in that he is a beacon of warning on a sunken rock to all who desire to go on for God to the end of the journey. His biography is very short, there being only three brief mentions of him in the Epistles of Paul with whom he laboured. We call him "Demas the defector," the meaning of defection is "Falling away from allegiance to a leader." There are solemn lessons to be learned from this man whose name means "popular" or "of the people".

We first meet Demas in Colossians 4:14 where his name is mentioned last in a list of eight brethren. Something is said about each of them except Demas; not a single word is attached to his name. Concerning the first two, Tychicus and Onesimus, we read they were "beloved" and "faithful." Next is "Aristarchus my fellowprisoner." Then Marcus, "if he come unto you, receive him." Then "Jesus which is called Justus . . . fellow workers unto the kingdom of God." Following these, mention is made of "Epaphras . . . a servant of Christ." Seventh, we find "Luke, the beloved physician;" and last

of all, "Demas," with no appellation, only his name is mentioned. Did Paul have no word of commendation for this man whom he mentions in Philemon v. 24 as one of his fellow labourers? Both letters were undoubtedly written at the same time. It must be assumed that Demas was in a good spiritual condition when he became yoked with Paul in the service of the Lord, for we know that the latter was very particular in his choice of fellow labourers. In Acts 15:37-40 we find that he would not take John Mark with him because of his behaviour on a previous occasion but chose Silas who proved to be a worthy companion in labour — an example for servants of the Lord to follow in our day.

From the lack of any word of commendation in Col. 4:14, might we gather that Paul discerned some deterioration or signs of backsliding in Demas? That such a condition is possible we all know too well. Decline in spirituality does not take place over night; it is a gradual process. It was perhaps some two years later that Paul mentions Demas in his Second Epistle to Timothy, the last letter he wrote, as far as we know. There we have Demas mentioned along with five others, and this time he heads the list. Paul the aged was soon to depart this life, and writing from a Roman prison to his devoted son in the faith Timothy, he says: "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." One can readily see that Paul is deeply moved as he pens these lines. The body of the letter is complete; his martyrdom is near. His last words consist of personal remarks, and salutations. There is no word here about sin on the part of Demas; nor of ceasing to preach; simply that he forsook the apostle, "having loved this present age." (R.V. margin). The former no doubt was the result of the latter.

We do not think that the "world" Demas loved was its pleasures, such as the theatre, the ball park, or the cocktail party of our day. That which Demas set his affection upon and was carried away by, was the tempo of the age, the thing from which he ought to have been delivered. One of the objects of the death of Christ is, "That He might deliver us from this present evil world" (age, R. V. Margin, Gal. 1:4).

If Demas did not depart from the place of service, it is evident that he **did** depart from the place of separation. His affection went out to the spirit of the age, and his feet soon followed. Paul's principles may have been too rigid for Demas, and he lacked the determination and courage to continue with the apostle; especially with the reproach attached to his imprisonment. We believe that love for an easier path, while not giving up Christian profession entirely, has been the downfall of many a true servant of Christ. So in the last mention of this man he is not found in the same category as Luke,

the beloved physician; Mark, who was profitable to Paul; Tychicus the faithful brother; or Priscilla and Aquila, Paul's friends who remained faithful to the end. All these are mentioned at the end of his last letter, along with Demas, and Alexander the coppersmith who did Paul "much evil." So Demas' short biography might be summed up in three words, devotion, decline, and desertion.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: In my Rotherham Translation I note that I Cor. 14:40 is rendered, "Let all things with comeliness and by arrangement be done." Could this be applied to the arrangement of speakers at Conference meetings?

Answer: This question has led to looking at a number of translations and we find Rotherham to be the only one who so translates it. Most versions give the sense to be "in an orderly fashion." The idea of the arrangement of speakers is neither in the verse nor in the context. The exhortations of this chapter refer to the gatherings together in church capacity not to Conference Meetings as we speak of them. In verse 27, referring to the exercise of spiritual gifts, we read, "and that by course" (R. V. "in turn"), meaning one at a time, or, one following the other. In verse 33 mention is made of "confusion", so in verse 40 the apostle writes, "Let all things be done decently and in order."

Question: Would you give us help regarding Revelation 20, verse 5? "This is the first resurrection." We understand that the church will be raised at the first resurrection but Rev. 20:5 refers to something that will take place some time after the rapture of the church.

Answer: The term "the first resurrection" includes much more than the church. It embraces every saint from Abel who has died or will die, right down through the ages, including the martyrs of Rev. 20:4. When these are raised the "first resurrection" will be in three stages: (1) "Christ, the firstfruits" (I Cor. 15:23). (2) "They that are Christ's at His coming" (I Cor. 15:23). (3) The apocalyptic martyrs (Rev. 20). This is seen in type in Aaron's rod that budded. (1) The bud. (2) The blossom. (3) The full fruit (Numb. 17:8).

Question: In Gen. 17:17 we read, "Then Abraham fell upon his face, and laughed." etc. In chapter 18, verse 12, we read, "Therefore Sarah laughed within herself" and in chapter 21, verse 6, "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me." Will you please explain the meaning of these three "laughs"?

Answer: The word "laugh" is from the same root in each of

these scriptures; the meaning of the word is learned from the context. Abraham's laugh was a laugh of joy; he was joyful at the prospect of having a son. In the previous verse we read God said "I will give thee a son." Along with this we might read John 8:56: "Your father Abraham rejoiced to see my day: and he saw it, and was glad." When "Sarah laughed within herself" it was different; hers was a laugh of unbelief. This is shown in verses 13-15 of the chapter, when she denied having laughed at all. In chapter 21:6 we have a very different laugh on Sarah's part "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me." The marginal reading is, "God hath prepared laughter for me." We would gather that Sarah accepted God's reproof when she "laughed within herself" in unbelief," God had said, "Wherefore did Sarah laugh?" At some time between that laugh, and the laugh recorded in chapter 21, Sarah believed God's promise; we are not told precisely when this took place, but we are told in Hebrews 11:11, "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age." So God prepared laughter for her, and many have laughed or rejoiced with her. This was the case with Elizabeth in Luke 1:58; "And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her."

Question: Is it scriptural to tell an unsaved person that Christ died for their sins?

Answer: Sins are the fruit of sinners. Peter declares that "Christ also hath once suffered (died R. V. Margin) for sins, the just for the unjust, that He might bring us to God" (I Peter 3:18). In I John 2:2 we read; "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The words "the sins of" are omitted in a number of translations. We learn from this that the death of Christ was such that God is now propitious to the whole world. In Hebrews chapter 10, verse 12, we read that Christ "offered one sacrifice for sins;" the word "for" here has the meaning of "on behalf of." From these and other portions of scripture we conclude that sin is put for sinners, and that Christ died for men as sinners. However, we must keep in mind that such portions as "Christ died for our sins" (I Cor. 15:3); "Who His own self bare our sins" (I Peter 2:24), etc. were addressed to persons who had already believed the gospel. We do not think it would be scriptural to say to any unsaved person, "Christ bore your sins on the cross;" or "Christ died in your stead;" there is no justification for such statements. Let us keep to the Word of God, and tell the unsaved, "Christ died for the ungodly" (Rom. 5:6); "Christ hath once suffered for sins, the just for the unjust." We who have exercised faith in Christ can say, "Who His own self bare our sins."

(continued from Inside Front Cover)

to see about a dozen unsaved attend the first night. Local brethren have been working this area for some time with the gospel and children's meetings.

PROSPECT, N.S. — L. K. McIlwaine and A. Hull have been having meetings in the Portable Hall here for over four months.

NFLD. and LABRADOR — Vern Markle and Gaius Goff are having meetings in Forteau, Labrador and are getting good crowds. Peter Mathews and Carl Payne are in meetings in Parson's Pond. Wallace Buckle and Bryan Funston plan meetings along the Quebec shore.

SAN DIEGO, CAL. — The Conference was the largest they have had here and was considered one of the best. An interesting feature was accounts of the work in Guatemala by Bro. Goatley and by Bert Joyce of Newfoundland and Labrador. On the 11th, Gospel meetings commenced by W. Gustafson and John Slabaugh, Sydney Maxwell went to Phoenix for ministry meetings, Alex Wilson to the Los Angeles assemblies. Oswald McLeod had profitable ministry in Phoenix then in Munrovia, Fresno, Chico and Culver City.

HATBORO, PA. — Our veteran brother C. Patrizio is feeling somewhat better and preached the Word at Hatboro where two also were baptized. He has not much strength but goes on as he is able.

MANCHESTER, CONN. — H. Dobson and Wm. Snyder commenced Gospel meetings here.

TYLERTOWN, MISS — L. Ballhagen visited saints in Kansas, then went to Omaha all day meeting in Cater Lake and to some assemblies in Iowa. The Tylertown conference was small but very good. Five who took part were B. Grainger, D. Petherick, L. Ballhagen, S. Hamilton and A. Gratton.

CONFERENCES

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, March 27, 28 and 29 with a prayer meeting in the Pape Avenue Hall at 7.30 on March 26th. Bible readings will be held as usual. Corr. A. Walker, 15 Deepglade Crescent, Willowdale, Ontario Phone 445-4306.

ALSO — The Annual Conference at the West Side will be held, D.V., in the Etobicoke Collegiate Institute, 86 Montgomery Road Islington (almost half way between Bloor St. and Dundas St., west of Royal York Road and east of Islington), on Friday, Saturday and Lord's Day, March 27, 28 and 29 with a prayer meeting Thursday, March 26 at 7.30 p.m. in the West Toronto Gospel Hall. The usual order of meetings will prevail as well as Bible Readings, each day and Sunday School on Sunday. Corr. Nelson Brooks, 9 Sunplains Cres., Etobicoke, Ontario, Phone 621-3784.

CULVER CITY, CALIF. — The Easter Conference of the Culver City Assembly will commence March 27th, D.V., with the prayer meeting at 7.45 p.m. in the Gospel Hall at 1138 Venice Blvd., Culver City and over the weekend. Corr. Harry Bingham, Culver City Gospel Hall, 1138 Venice Blvd., Culver City, Cal.

VANCOUVER, B.C. — The South Main, Deep Cove and West Richmond Gospel Halls purpose, D.V., to hold their annual conference at Easter, March 27, 28 and 29. Arrangements have been made to rent the John Oliver, Secondary School located on the corner of 41st and Fraser Avenue. The prayer meeting will be held in South Main Hall, 8.00 p.m. Thursday, March 26. Corr. W. A. Boyd, 6540 Sophia, Vancouver 15, B.C.

MANCHESTER, CONN. — The 53rd annual conference will be convened, D.V., this year on March 27, 28 and 29 in the Masonic Temple, East Centre Street, Manchester. A prayer meeting will be held in the Gospel Hall, 415 Centre Street, at 7.30 p.m. Thursday, March 26. The usual arrangements will prevail. Corr. Everett S. Glenney, 696 Forest Street, East Hartford, Conn. 06118.

WITH CHRIST

WINDSOR, ONT. — Our dear brother, Wm. Lever, aged 98 passed into the presence of the Lord at Markhaven Home in Markham, Ontario, December 1. Six months after the death of his wife, he left Windsor, Ontario, where he had resided for forty-eight years and entered Markhaven as the first guest, nine years ago. Here, he was a spiritual counsellor to others. Saved in Belfast, Ireland in 1894, he first came into assembly fellowship in Hong Kong in 1900 while serving in the British Army. In 1916, a testimony was begun in Windsor with three families. Mr. and Mrs. Lever had an open home for the Lord's people coming to or passing through Windsor. A son, two daughters, six grandchildren, 11 great-grandchildren and 6 great-great-grandchildren survive. Funeral services were conducted in Windsor, Ont. The gospel was faithfully proclaimed to many unsaved.

GUELPH, ONT. — Our sister, Miss Victoria May Stratton departed to be with Christ on the 6th of December in her eighty-ninth year. She was saved as a girl in her fifteenth year and was baptized and received into the assembly at Straffordville. Later she was with the assembly at Tillsonburg and latterly at Guelph. She was a steady godly woman with a good testimony. John Gray preached the gospel at the funeral service in Tillsonburg.

NEWMARKET, ONT. — Mrs. Merilla Buchanan, a sister beloved, went to be with the Lord, November 22nd in her 68th year. Saved many years ago, Mrs. Buchanan was in fellowship in the Charlton Assembly for about thirty-five years. For fifteen years she had a Sunday School in her home resulting in a number of children and adults being saved. In later years she was in Eglinton and Newmarket assemblies. The funeral was conducted by G. P. Taylor.

MONCTON, N.B. — Our dear brother Fred A. Ward passed into the presence of his Lord, November 12, 1969. Brother Ward had been with the Moncton Assembly since its earliest years and was saved under the preaching of our late brother, Isaac McMullen. He was a faithful brother and a succorer of many, one who in a practical way entered into the joys and sorrows of others. He and his wife had always an open home for the Lord's people, and many can testify to their warm hospitality. He leaves to mourn, his wife, one son and one daughter. The funeral was taken by George Hiedman assisted by Lawrence Adsett and Albert Ramsay. Prayer is requested for unsaved loved ones.

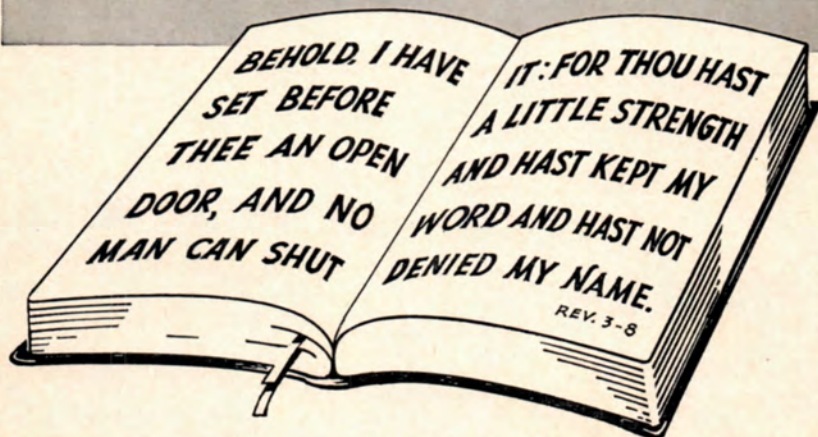
TACOMA, WASH. — Our dear sister, Mrs. Eldon Peterson, passed into the presence of the Lord on November 3rd, aged 67 years. She was born in Lakeport, Cal. in 1902 and saved as a young girl of 10 years. She had been in fellowship in the Tacoma assembly since 1937. She bore a good testimony and no one was in her presence long before she spoke a word for her Lord. Joseph Thompson spoke a faithful word at the funeral service.

GARNAVILLO, IA. — Our brother, Mr. Walter Schwabe, went home to be with the Lord on December 9th at the age of 81 years. He was saved in 1933 in meetings held by Bro. S. Mick at Muscoda, Wis. and was in the fellowship of the Blue River Assembly for a number of years. He later came to reside near Garnavillo, Iowa and was in the Assembly there until he was no longer able to come. S. Mick and L. H. Brandt shared the funeral services.

VANCOUVER, B.C. — Our aged brother in the Lord, Mr. James McCaig, departed to be with Christ on Nov. 20th in his 99th year. He was religiously brought up and awakened about his soul's need while attending meetings in a schoolhouse. Some years later in 1909 he was led to accept Christ as a result of attending Tent meetings held by J. Haliburton and W. P. Douglas. Our brother was in fellowship in the assembly at Galt; then from 1909 to 1920 in the Old Cedar Cottage Assembly there; then a number of years at Carbon, Alberta and for the past twenty years in Cedar Cottage and Victoria Drive Assemblies. Our brother's whole life could be summed up in two words, "faithfulness," and "steadfastness". Hector Alves spoke at the funeral services.

Schilling

TRUTH AND TIDINGS



CONTENTS

PAUL THE PATTERN	A. W. Joyce	41
HIS FEET UPON THE MOUNT OF OLIVES	Harold Paisley	43
BRAZIL (Missionary)	John McCann	46
THE DELIGHTFUL PERSON, Part 3	G. W. Seale	48
POWER	H. T. Spencer	51
LETTERS OF MERVYN PAUL, Part 2		53
MEN OF NOTE, ONESIMUS	Hector Alves	55
PRACTICAL HINTS TO BELIEVERS		57
QUESTIONS AND ANSWERS		59

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TIDINGS

CHANGE OF ADDRESS — Long Beach, Cal., the temporary address is 2640 Santa Fe Avenue, Long Beach. Lord's Day, 10.30; 3.00 p.m. and 7.00 p.m. Tuesday 8.00 p.m. The assembly hopes to build at 3516 Linden Avenue as the Lord supplies the need. Corr. Frank Muir, 3706 Vermont Street, Long Beach, 90814, Cal. Phone GE9-3728.

CHANGE IN ORDER OF MEETING — Ogilvie Avenue Gospel Hall, 821 Ogilvie Avenue, Montreal, Que. Sunday, Breaking of Bread 10.00 a.m., Sunday School 11.30 a.m., Gospel Meeting 7.00 p.m.; Tuesday, Prayer and Bible Study 8.00 p.m.

VANCOUVER, B.C. — Bren. Douglas Howard and Bert Joyce were preaching the gospel in the West Richmond Hall with good numbers of unsaved attending and a little blessing after four weeks. Ben. Goatley of Guatemala, en route to New Zealand with his wife and family, spent over five weeks in the Pacific North West. The first week was with the Washington assemblies, the second in the Fraser Valley and two weeks in Vancouver ministering the Word and giving reports of the Lord's work in Guatemala.

WESTBANK, B.C. — David Jones of Chile and John Firth of Venezuela began a series of gospel meetings here in late January and were looking to the Lord for blessing on His Word.

PORT ALBERNI, B.C. — Mr. T. Hay gave the assembly here a week of much appreciated ministry.

CALGARY, ALTA. — At present Bro. Harold Paisley is having two weeks of meetings on "Prophetic Events" from the Book of the Revelation. A continued interest is manifested and outsiders are coming in to hear. In the will of the Lord, arrangements are being made for Gospel Tent Meetings in the latter part of July and the month of August. Visitors from other parts of the continent are encouraged to attend when on vacation in Alberta.

LABRADOR — V. Markle and G. Goff have finished four weeks gospel meetings in Forteau where the Lord blessed in the salvation of a few souls including a man of 79.

MASON CITY, IA. — Paul Elliott and Eric McCullough are having meetings in this small assembly of about thirty Christians. In spite of severe sub zero weather reaching thirty below, God has blessed in the salvation of a few souls so far.

DETROIT, MICH. — J. Gray had appreciated ministry meetings in Schoolcraft Hall. Previously he had visited Newberry, Merlin, Oil Springs and Clinton seeking to encourage small assemblies.

McKEESPORT, PA. — Wm. Ferguson had ministry meetings here on
(continued on Inside Back Cover)

PAUL THE PATTERN

—A. W. Joyce

The scripture has left to us wonderful examples in the biographies recorded in the Bible, for our encouragement, learning and warning; not only the perfect Example in the person and life of our Lord Jesus Christ, but also in the recorded lives of His people. No doubt all would agree that the most wonderful pattern of the New Testament after that of our Lord would be the apostle Paul.

First, Paul's conversion was a pattern one, as he tells us in I Tim. 1:16. "For this cause I obtained mercy that in me first, Jesus Christ might shew forth all longsuffering, for a **pattern** to them which should hereafter believe on Him to life everlasting." Might we pause here to ask all who read these lines. "Have you had a definite experience as Paul had, when you received the Lord Jesus Christ as Saviour, and has it changed your life as it did his?"

Not only was Paul's conversion a **pattern** but in his after life he was a **Pattern Servant**, so that he was able to say to his children in the faith, "Be ye followers of me." Many servants of Christ, elders in assemblies and Christian parents have been good examples **for a time** and then alas, have swerved from the paths of righteousness, going astray themselves and leading others with them. This was true of Peter in Gal. 2:11-14, resulting in other Jews following his wrong example and even Barnabas was carried away, at least for a time.

Paul's course and example was a **steady and consistent one**. The record of Acts 20 is one that could be profitably studied again and again. In verse 18, he said to those who had been in close association with him for three years (V. 31), "Ye know, from the **first day** that I came into Asia, after what manner I have been with you at all seasons." (or all the time). From the **first day** of Paul's visit to Ephesus he was a good example and a consistent leader. In verse 4 we have his supreme desire which was dearer to him than life itself. "That I might **finish my course with joy**."

How is it with us? At our **first days** of the Christian life and race we may have begun well. How is it with us **now**? And is it our greatest desire that we might **finish our course with joy**?

Paul was a **faithful** man as well as a consistent man. In the Proverbs the question is asked, "A faithful man who can find?" Faithful men have always been scarce, yet it is possible by obedience to the Word of God and by being led by the Spirit of God, for Christians to become faithful men and women of God.

Paul was **faithful** in his testimony in the Gospel, privately and

publicly, as he testified "Both to the Jews and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ." We are living in a day of easy professions with so much unreality. Surely reported numbers would be much fewer but there would be much more reality if repentance were more emphasized in the preaching and evidenced in the converts. Repentance always precedes the remission of sins. It is a world wide necessity for, "God now commandeth all men everywhere to repent" (Acts 17:30).

Not only was Paul faithful in his proclamation of the Gospel but he was also just as faithful in declaring God's truth to the believers "I shrank not from declaring unto you the whole counsel of God" (Acts 20:27 R.V.). That counsel included Believers' baptism, separation from the world and the unequal yoke (2 Cor. 6), the Priesthood of all believers, the Lordship of Christ, the supremacy of the Spirit, the evil of clerisy, etc.

Some seem to have the idea that for one to be steadfast to the truth of God, he must of necessity be a hard man, but this is not so. The apostle Paul was a very tender man. In verse 19 we learn three things about this eminent servant of the Lord; humility, tenderness and trials. "Serving the Lord with all humility of mind, and with many tears and temptations (trials, R.V.) which befell me by the lying in wait of the Jews." We have this tenderness emphasized again in verse 31, showing that solemn warnings against coming evils are quite compatible with tenderness of heart. "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."

His foresight of impending dangers to the assembly of God is followed by his final commendation "And now brethren, **I commend you to God, and to the Word of His grace.**" The Apostle had perfect confidence in the Word of God to guide His own through all the perils and storms of the future.

This commendation is accompanied by the expressed contentment of Paul with his lot, "I have coveted no man's silver or gold or apparel." This perfect contentment was also accompanied with unceasing labour on behalf of others, Vs. 34 - 35. He felt it was "more blessed to give than to receive."

What an example this pattern servant has left us to follow!

BOUND VOLUMES

Have you ordered your Bound Volume of Truth and Tidings for 1969? The price is \$4.00 post paid. For older volumes from 1963, the price is \$3.00 each.

HIS FEET UPON THE MOUNT OF OLIVES

—*Harold Paisley*

Olivet, or the Mount of Olives, is mentioned often in the Scriptures. In these closing days special attention should be given to the past and the more glorious events associated with this wonderful place in the purposes of the Lord.

1. A PLACE OF SORROW (2 Sam. 15:30)

One of the principles for understanding the truth of the Word of God is the "law of the first mention", so in the above quoted scripture the place is first **connected with weeping**. The time was a sad one for David. His kingdom had been usurped by Absalom his own son. As he and the faithful of his house fled we read these touching words: "David went up by the ascent of the mount of OLIVES and wept as he went up and had his head covered and he went barefoot, and all the people that was with him covered every man his head and they went up weeping as they went up." In the days of His flesh our Blessed Lord Jesus Christ crossed the same brook Kidron (John 18:1), and went out into the mount of Olives (Matt. 26:30). What tears He shed there and what sorrows as He anticipated the Cross with all its shame. If the garden sufferings were so severe, what must the awful reality have been? Earlier we read of Him that, "Every man went to his own house, Jesus went unto the Mount of Olives" (John 8:1). Well do we sing:

"The mountainside was oft His bed, but glorified He comes again."

In those hours of solitude His head was filled with the dew, His locks with the drops of the night while His tender heart o'erflowed with love. It was at Bethany on the side of Olivet that He wept with the two sisters at the grave of a Lazarus whom He raised from the dead. There also He beheld the city of Jerusalem and wept in prospect of the terrible destruction coming upon them for their rejection of their True Messiah. With these thoughts of Olivet, we behold HIS FEET at the Place of Sorrow.

2. A PLACE OF REJOICING (Luke 24:50).

The old hymn writer had caught the glimpse of Olivet when he wrote "Bethlehem, Calvary, Olivet, tell, Oh What a Saviour is mine". The place where He endured the sorrow was transformed into a place of joy and glory, for there from the slope of Olivet, He, the Once slain Lamb, ascended up on high "leading captivity captive" and entering into Heaven itself as a mighty Victor. What a sight for angelic beings to see the first man to ever enter Heaven, the glorious Forerunner of all His own and the Father's well beloved Son! The

sorrows of Olivet were exchanged for the **Joy** of the Throne, and the slopes of the mountainside for the scenes of unclouded bliss. The tears of earth are now forever past and, "Oh sweet thought His eye shall weep His heart shall break no more."

He led them out as far as Bethany and with His nail pierced hands uplifted in blessing, He ascended up into Heaven (Luke 24:50, 51). He who set aside the natural laws of generation at His conception, and set aside the laws of mortification at His burial (for His Holy Body could see no corruption), now set aside the laws of gravitation in **His Literal and Glorious Ascension**. Truly the Creator is before our gaze and yet revealed in Holy Humanity with His Absolute Deity unimpaired. The wondering eleven beheld the glory cloud receive Him from their gaze, as He passed onward to the Father's House. His thoughts of His disciples caused the heavenly messengers to draw near and renew the promise of His literal return. "This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven" (Acts 1:9, 11). Small wonder that this message filled their souls with joy for they returned to the city with great joy and were in the Temple praising and blessing God! Here we see **HIS FEET** upon the Mount of Olives as the **Place of Rejoicing**.

3. THE PLACE OF GLORY (Zech 14:4.)

The message of those two angelic messengers is of vital importance and of great value to the Lord's people. Here is announced without doubt the **Fact**, the **Manner**, and the **Literal Return** of the same Lord Jesus to this earth of ours. He who ascended from that blessed spot on Olivet will descend to the very same spot. He shall "stand in that day upon the Mount of Olives" and put down every rebellion, and purge out all things that offend and bring in His Everlasting Kingdom. He who was despised and rejected (Isa. 53:3), will be adored by all nations (Zech. 14:6). In the very scene where once He was **crowned with thorns**, He will wear the many diadems and the **crown of glory**. The One Who was robed in the **purple of mockery** will then wear the **purple of universal dominion** and to Him every knee shall bow. Once forsaken on the Tree outside the gate, He will adorn the Throne within and "of His Kingdom there shall be no end." "The man who was raised up on high, the anointed of God, and the sweet singer, shall rule in the fear of His God. And He shall be as the light of the morning when the sun ariseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain." Well can we sing:

"On what Joy to see Him Reigning
Worshipped, Glorified, Adored."

His manifestation will be public, His glories never fading, and His

dominion universal. The King of the Jews will establish Israel and fulfil every promise made to Abraham their father, and all on the basis of His outpoured blood upon Golgotha long ago.

Before His feet stand again on Olivet, He will stand in the Air. He is coming secretly, suddenly and surely as the Bridegroom before He comes as King. In that moment the Church of this age and all the saints of the past age will rise together 'Caught up' to meet the Lord in the Air (I Thess. 4:16, 17; and John 14:3). Thank God for all who are ready and have been born of the Spirit and redeemed by His Blood. In view of the nearness of the Coming it is of vital importance for all who are saved to be on the tiptoe of expectancy. This "Blessed Hope" will preserve us from worldliness, prayerlessness, lack of interest in the lost and will bring comfort and joy as we wait to see the "Morning Star appear in glory bright."

But what about those reading these lines who are not saved? Only those who are Christ's at His Coming will be taken up (I Cor. 15:23). Are you one of them? If not, then beware lest the day of grace should suddenly end and all hope of salvation be removed forever. The sad fact will be that millions will awaken up too late. The days are serious, few are being saved, the love of many has waxed cold, sin and crime is on the increase, and our Lord will soon be here. The hour is late but you are yet in time — you may enter yet. Look to Calvary and behold Him there by faith who was wounded and put to grief by God in order that you might be ready to be received into everlasting bliss with all your sins forever removed. The Blood of Christ is your only hope and Christ is the Only Saviour. Accept Him **now** by faith, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

May we behold His Feet Standing upon Olivet as the Man of Sorrows, the Risen Head the glorious Sovereign and, like those of old, may we hold Him in worship and adoration.

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BRAZIL — MISSIONARY

—John McCann

The Republic of the United States of Brazil occupies the eastern half of the South American Continent. It is approximately equal in size and in population to the total of the other NINE South American Republics. It is divided into 23 Provinces and extends through 38 degrees of Latitude, 8 of which are in the Northern Hemisphere. The official language is PORTUGUESE and in this respect it differs from all the other South American countries.

The population is now over 90 millions and is rapidly increasing. It is cosmopolitan. The Indians, the original inhabitants of the country are now greatly reduced in numbers and represent a very small proportion of the whole. Emmigrants from Europe especially Germans and Italians, have been coming into the country in large numbers during the last 100 years, also many Japanese. Descendants of the Africans, brought over by the slave gangs to work in the sugar and cotton plantations, are found in all Brazil, but there is no "color" bar and no racial distinctions.

Brazil is "on the move" and is rapidly developing her tremendous arable and mineral resources. Large sums of money are being spent annually by the Government at present in power, on education roads and health.

The people are nominally Roman Catholic although many other religious groups are to be found. False cults and extreme forms of Pentecostalism have spread over all the country, exploiting fully the religious liberty enjoyed in this land for the last 80 years. Spiritualism has become deeply rooted and by means of Hospitals and other Charitable Institutions attracts the poorer classes. The years of superstition, the domination of the Priests in the Religious, Political, Educational and Social spheres have long been effective barriers to the progress of the Gospel. But during the last number of years another hindrance to the work of God has appeared as a result of the activities of many, so called, "Evangelical groups." Their "Gospel" is not the Gospel of the Apostles and leaves men without any personal knowledge of Christ and without the power of God in their lives against sin and moral corruption that abounds here. The "truth of the Gospel" is largely unknown even though some Evangelical groups can count their members by the millions.

At the end of the last century, some brethren from England, holding "Exclusive" views, began work in and around the city of Rio de Janeiro. This work has developed and there are now almost 200 Assemblies in that area, extending down into the Province of Minas

Gerais. A number of these Assemblies have now abandoned some of the "Exclusive" teaching. In the year 1925, Missionaries from the "open" meetings in England came to the large city of Sao Paulo and work was started. A number of Assemblies are now to be found over a wide area in the large Provinces of Sao Paulo and Minas Gerais.

In the extreme South, in the Province of Rio Grande do Sul, work was commenced in 1950 and continues to develop slowly. The workers in this area are from Northern Ireland. Mr and Mrs. H. Wilson are in the large capital of Porto Alegre. Mr. and Mrs. S. Curran, at present on furlough, have been labouring in the town of Osorio. Mr. T. Matthews and ourselves make the interior town of Santa Cruz do Sul our center.

God has been pleased to bless the preaching of His Word, and fruit has appeared, in some cases, after many days. Hearts subdued by the grace of God and lives changed by the power of the Word, encourage us to go on for Him in a difficult day. Since the work started, five small Assemblies have been planted. With a population of over seven million and an area one quarter that of the Province of Ontario, the few workers have a large "parish". In addition to the regular meetings being carried on in a number of the towns, some by the Brazilians themselves, the work is being carried forward in quite a few country districts where a fairly good interest is seen. New places are opening and the need for more men raised up of God, both from Brazil and abroad, is becoming increasingly felt. Here is a vast country, one of the vastest in the World, that seems to have been overlooked, to a large extent, by the Assemblies. Large cities and towns are still without any Gospel testimony. Indeed large Provinces further North are for the most part, even yet, in the greatest spiritual darkness.

In Rio Grande do Sul we do not see at times, the progress that we would like to see, or rather that we ought to witness, and we have cause to mourn our weakness in His holy service. It seems to be a "day of small things" with us in these parts but "help from God"-enables us to go on against the stream of evil, the power of the Devil, dangers seen and unseen. It would be the desire of the Lord's servants who labour here to continue in "the things that we have learned" as to the truth of gathering to the Lord's Name, in separation from the seductions of Babylon. Radio work, as a means of spreading the Gospel, we have never felt happy about, so have never resorted to its use; (Acts 16, 6, 7. helped us in this; Radio preaching in Paul's service for God stands self - condemned by these words), neither Bible Camps nor Music, nor Choirs nor Solos. May it please the Lord to help us further in the doing of "His will and in the finishing of His WORK", for "the night cometh when no man can work".

Those who had learned to love Him
Although so very few,
Are trusted with the Message
And given the power too.
And even though the Angels
Would willingly have come,
He chose instead as Messengers,
A BAND OF HUMAN ONES.
Let us hear again the Message,
Oh! are our hearts prepared?
"Go YE into all the World,"
And PREACH till all have heard
Teaching His COMMANDMENTS
His wondrous LOVE make known
For in GLORY SOON HE'S COMING,
To gather HOME HIS OWN.

THE DELIGHTFUL PERSON

—G. W. Seale

PART 3

A more complete study of the life of our blessed Lord Jesus Christ reveals to us how honestly the delight of the Father in Him was deserved by Him in every facet of His life. The book of Proverbs cites at least three things in which God finds His delight. Each of these is exemplified by Christ. Thus, the Father's delight in Him was deserved by

1. The Perfect Balance of His Service.

Proverbs 11:1 says, "A false balance is abomination to the Lord: but a just weight is His delight." Not only was the Lord perfectly truthful and honest in everything about His life, but in His service He was perfectly balanced, and this delighted the Father.

A. He was balanced in His Works: (Matt. 22:21)

To every man his due was given. When He was challenged regarding the payment of taxes, He stated the principle, "Render therefore unto Caesar the things which are Caesar's and unto God the things that are God's" (Matt. 22:21). Never was one aspect of His life out of balance with the other. While He never used flattery, or excess honor to men in authority, yet He always recognized their right to respect where they earned it, or because of their position. No man was degraded by our blessed Lord, though He spoke most emphatically and clearly about the sins of that person and even those in authority were clearly informed by Him regarding their relationship to Him and pow-

er over Him, as when He told Pilate, "Thou couldest have no power at all against Me, except it were given from above" (Jn 19:11). In all His service He recognized the dignity of humanity, but He always placed His Father first in importance; His Father's will was above all (Lk. 2:49) and obedience to it was His delight (Ps. 40:8; Heb. 10:5-9).

B. He was balanced in His Words:

The Lord Jesus, in His very nature was full of grace and truth (Jn. 1:14,17) and these traits were blended in perfect balance as typified by the fine flour (Lev. 2:1) and by the intermingling of the blue, purple scarlet and fine twined linen in the veil (Ex. 26:31), which yielded a perfect pattern of beauty.

The words of the Lord Jesus displayed the characteristic of grace as the people who heard Him marvelled at the gracious words which proceeded out of His mouth (Lk. 4:22). How often the heart of a sinner or the soul that was downcast and sorrowing was cheered by the gracious words of our blessed Lord. Little wonder the bride of the Song of Solomon, in describing the lips of her beloved, was constrained to say, "his lips like lilies, dropping sweet - smelling myrrh" (5:13). Knox renders this beautifully: "drench lilies in the finest myrrh and you shall know the fragrance of His lips". The fragrance of His lips was demonstrated in the gracious words of

- invitation - "Come unto Me" (Matt. 11:28).
- salvation - "Today shalt thou be with Me in paradise" (Lk.23:43)
- manifestation - "Peace, be still" (Mk 4:39, cp. v. 41).
- consolation - "Let not your heart be troubled" (Jn. 14:1).
- recognition - "Mary" (Jn. 20:16).
- illumination - "Expounded unto them in all the scriptures the things concerning Himself" (Lk. 24:27).
- intercession - "Father, forgive" (Lk 23:34).
- desolation - "My God, My God, why?" (Matt. 27:46).
- resignation - "Father, into Thy hands" (Lk. 23:46).
- completion - "It is finished" (Jn. 19:30).
- resurrection - "Lazarus, come forth" (Jn. 11:43; 1 Thess. 4:16).
- invitation - "Rise, my love, my fair one and come away" (S.S. 2:10).

As we who have heard and obeyed His precious words of invitation in salvation (Matt. 11:28) anticipate His gracious words of invitation in glorification (S.S. 2:10), let us respond as did the bride, "Make haste, my Beloved" (S.S. 8:14; Rev. 22:20).

Not only were His words words of grace, but they were always words of truth (Matt. 22:16) and on occasion the truth stung the consciences of those who heard (Lk 4:28, 29; Jn. 5:18; 10:31), that had they been able to do so, they would have killed Him on the spot. Neverthe-

less, He never refrained from speaking His mighty words of truth whenever the occasion demanded it. It was well said, "Never man spake like this Man" (Jn. 7:46).

2. The Perfect Truth of His Sayings: (Prov. 12:22)

"Lying lips are abomination to the Lord: but they that deal truly are His delight", says the writer of Proverbs 12. The Lord Jesus Christ was the only Person of Whom it could be accurately stated: "Who did no sin, neither was guile found in His mouth" (1 Pet. 2:22). The fact of the truth of His lips is completely consistent with Who He was, for He was the Truth (Jn. 14:6). Truth and nothing short of the full truth were a vital part of His blessed Person. Therefore, He was

-called "Faithful and True" (Rev. 19:11).

-designated as being true (Rev. 3:7).

-the true - Light (Jn. 1:9).

-Bread (Jn. 6:32).

-Vine (Jn. 15:11).

-the Word of Truth (Jn. 17:17 with 1:1).

and in keeping with all this His ways and His judgments are acknowledged as being true (Rev. 15:3; 16:7).

In Him, therefore, was demonstrated pure, unadulterated, perfect truth with nothing to mar or violate it. Surely the Father was justified in His delight of such a Person, since He could be unalterably confident in Him and His proclamation and presentation of the Father to the men with Whom He lived — there was nothing to mar His perfections or to cast any doubt on what He said or claimed to be — Perfect Truth personified.

CONTINUE IN PRAYER

There is never a time when we may not hope in God. Whatever our necessities, however great our difficulties and though to all appearances help is impossible, yet our business is to hope in God. And it will be found that it is not in vain; in the Lord's own time, help will come.

It is not enough to begin to pray nor to pray aright; nor to continue for a time; we must patiently, believingly, continue in prayer until we obtain an answer. We have also to believe that God hears us and will answer. Most frequently we fail in not continuing in prayer until the blessing is obtained. "Seek the Lord . . . seek His face continually" (1 Chron. 16:11). — by Mr. George Muller

* * *

"Fear not, little flock" (Luke 12:32).

The true Church has never been a majority. Man can seldom be trusted with the gift of strength.

POWER

—H. T. Spencer

Will you, dear reader, complete this verse from memory. All power is given unto Me . . . (Matt. 28:18). I wonder how many of you said "in heaven and ON earth". I'm sure many of you did. I said this myself for many years, and so many whom I have asked have completed the verse in this way also, yet this is not what the Lord said. What He did say was, "All power is given unto Me IN heaven and IN earth."

What is in the earth? In Matt. 12:40 we are told, "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth;" and in Acts 2:31 "He seeing this before spake of the resurrection of Christ, that His soul was not left in hell." From these two Scriptures we learn that hell (hades or sheol — the unseen place) is in the heart of the earth — the place described to us in Luke 16. Here and in heaven, ALL power is given to the Lord Jesus Christ. ON earth, however, at present He does not have ALL power.

From Luke 4:5-7 we find that God has allowed Satan to have great power on the earth for we read there, "And the devil, taking Him up into an high mountain, shewed unto Him **all the kingdoms of the world** in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: **for that is delivered unto me**; and to whomsoever I will give it. If thou therefore wilt worship me, all shall be thine."

Again in 1 John 5:19 we read, "The whole world lieth in wickedness," and in Luke 22:53 the Lord, speaking to the chief priests and captains of the temple and the elders, said, "This is your hour, and the POWER OF DARKNESS."

In Eph. 1:20-21 we are told that at His resurrection God "set Him at his own right hand in the heavenly places, far above all principality and power, and might," and I'm sure Eph. 6:12 has come to the minds of many — "For we wrestle not against flesh and blood, but against principalities, against powers, **against the rulers of the darkness of this world.**"

It is well for us to be conscious of the power of Satan — the adversary who can walk about us "a roaring lion" or appear "as an angel of light" to suit his purposes. Perhaps the greatest revelation of his power is given to us in the book of Job, the book generally acknowledged to be the oldest book in the Bible. We do find, however, that his power, great though it is, is limited by God. He could destroy all Job's possessions but could not touch his person. Later he was allowed to

afflict his body with illness, but not to take his life, for God is ALL POWERFUL.

Nevertheless, we find that Satan is equal in power to a mighty archangel for in Jude 9 we read, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

In Dan. 10:13 we are given a glimpse into the administration of the kingdom of Satan. It is evidently divided into principalities, for in Dan. 10 we have a remarkable record of God's dealing with His servant. For three weeks (21 days) Daniel fasted and from verse 12 we learn he also prayed. On the 24th day he saw a man by the river Hidd-ekel whose description is almost the same as that of "The Son of Man" in Rev. 1. This mighty person says to Daniel, "Fear not Daniel: for from the first day that thou didst set thine heart to understand and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But THE PRINCE OF THE KINGDOM OF PERSIA withstood me one and twenty days: but lo, Michael, one of the chief princes came to help me and I remained there with the kings of Persia. Now I am come to make thee understand" (Dan 10:12-14).

In 1 Thess. 2:18 we find Paul writing "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us;" and finally in Heb. 2:14 we read, "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." He first wielded this power in Eden's garden when he caused Adam and Eve to disobey God, resulting in death.

Another exhibition of his power is found in the story of Lot who, though living in Sodom was a just man "vexed with the filthy conversation of the wicked" (2 Pet. 2:7). Through the godly intercession of his uncle Abraham angels dragged Lot, his wife and two unmarried daughters out of Sodom before it was burned, but Lot's wife was destroyed and the purity of Lot and his two daughters was brought to nought and two great enemies of Israel — Ammon and Moab — were produced.

These unhappy records show us that Satan has

(a) power to harm God's servants but not to destroy them. Power to hinder God's work but not to stop it, when there is godly life and dependent prayer.

(b) But they also show that carnality leaves one vulnerable to his attacks.

However, God is OMNIPOTENT (all powerful) and soon

Satan's power will be taken from him for a thousand years (Rev. 20:2) and finally he will be cast into the lake of fire and brimstone (Rev. 20:10) forever rendered without power.

Let us not underestimate his power today, however, but heed the exhortations of Eph. 6:10-18

I "Be strong in the Lord."

II "Put on the whole armour of God."

III "Praying always with all prayer and supplication in the spirit and watching thereunto with all perseverance and supplication for all saints." and meantime look forward earnestly to the day when all will be under the perfect rule of the King of Kings and Lord of Lords.

LETTERS OF MERVYN PAUL

(Part 2)

If you have not been used to thinking of the death of Christ in these terms, let me urge you to lose no time in getting them clearly before your own mind so that you will give your lads a clear message — not a jumbled up account (as it seems to a host of boys and girls) of:

The blood of Christ cleanseth from all sin if I believe in Jesus.

Christ died for our sins if I believe in Him.

The inevitable result of such teaching is to build into the children the idea that the main thing is to believe in Jesus. So they try hard to believe in Him, find they can't do it, then conclude that it is no use. They want to believe but they can't and God won't save them.

If you will do a lot of hard thinking about this situation you will see that teachers get their children's minds so full of "only believe" WHEN THEY ARE NOT READY FOR IT, that believing really seems to them to be their saviour. They work away at trying to believe just the same as others work away at trying to be good.

Set before your boys their sinnership, spoiled by sin; the holy character of God; then you may show them that "Christ died **on behalf of** (not, instead of) the ungodly". Say as much as you can about Christ's finished work and how acceptable it is to God instead of the guilty sinner and his doings. Emphasize that Christ paid the penalty for the sins of every man who, will trust Him - don't say for everybody!

1 Tim. 1:16 "Who gave Himself a ransom for all — for everybody". But here the word translated "for" means **on behalf of** - not instead of.

Matt. 20:28: And to give His life a ransom of many . . . not

for everybody this time, but for many; because the expression translated "for" in this case means "instead of".

Finally when you feel your lads have soaked in these truths (as a student you will appreciate how long it takes to soak in your lessons, to have them become part of your thinking — not merely remembered) you may tell the other side of the story - what happens to those who "neglect so great salvation"; also re the coming of the Lord.

Now as to lessons themselves. Since you are in college you will be a busy young man and just won't have the time to dig for lessons like those who do a day's work and then are free.

Re Approach: "Point of Contact" is important. Your boys are thinking of everything in the world except the coming lesson, thus you have scattered - thinking as your first problem. And to be effective you must draw all those scattered thoughts to one focus. The focus should be the main point you hope to bring out in your lesson. Here's where your Preparation comes in

You think of one of the Old Testament Bible stories. Read it. Say to yourself; "What's it all about? What object did the Holy Spirit have in recounting this story? What's the point in the story?" Read it, pray as you read it, meditate on it — and let the Spirit Himself set before you what that point is. Write it down on a paper. Let's say it's Cain and Abel. There are two stories here. Clearly the Spirit is setting before us a contrast: 2 Men, 2 attitudes, 2 sacrifices, 2 responses from God, Cain's rebellion full blown, 2 different destinies.

Very well then, there's your lesson; and a contrast is your point of contact. Hence, "Well fellows — how about memory verses?" This done you comment. "Did you notice the difference in the way Bill and Jack said them? Jack knew his perfectly, - Bill didn't know his at all, that's a contrast." Tell a few illustrations of contrasting things in boy's lives; one thin, another fat; one tall, another short; one poor, another well off; one has a bicycle, another has not, etc., etc. "Our lesson today is about a great contrast also - in fact our story is full of contrasts. Let's read about it together".

Your chat on contrasts was your method of contacting their thinking, of drawing it into a focus suitable to your lesson. Often if there is a special memory verse given it will contain the lesson thought. Or it may be that one fellow's memory text will serve as a point of discussion, and so serve to gather in the wandering thoughts and produce attention.

Now, I think I have answered your questions although possibly not as you had hoped to find them listed. If any of these details are not clear, or if there are any other difficulties, you may feel free to write me at any time — providing you are willing to wait for an answer.

Through Him Who loved us.

MEN OF NOTE, ONESIMUS*—Hector Alves***(12) ONESIMUS the trophy of divine grace.**

The Epistle of Paul to Philemon is the shortest of his inspired letters, numbering only twenty-five verses. It is really a personal letter, and while it does not contain the doctrines we find in so-called "church epistles," yet it is part of "all scripture," that "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). This short letter is unique among the New Testament Epistles, and gives us some insight into social life in the early church. In this personal letter from one brother in the Lord to another three persons are prominent, Paul the writer, "a prisoner of Jesus Christ" (verse 1); Philemon to whom the letter is addressed, apparently a Christian gentleman of excellent qualities (verse 5 etc.); and Onesimus the bond-servant of Philemon, whom we would call a slave.

It is evident that Onesimus had stolen from his master, perhaps money, and had run away. He finally got as far as Rome, a distance of about one thousand miles, by land and sea. Had he remained in Colosse, and subsequently confessed his sin to his master, that might have been the end of the story; but like Jonah, and the prodigal of Luke 15, God's eye was upon the fugitive, and in some way which we are not told, Providence brought him face to face with Paul the apostle in prison. When Paul refers to him as "My son Onesimus, whom I have begotten in my bonds," it is evident that he was led to accept Christ as his Saviour through the instrumentality of Paul. Onesimus was truly a trophy of divine grace.

Paul decides to send Onesimus back to his master, in the protective care of Tychicus (Col. 4:8, 9). A runaway slave could not be lawfully received and harboured. Philemon might wonder why Paul should be the one to send back the fugitive, and what sort of a character he found Onesimus to be. So he writes: "Which in time past was to thee unprofitable, but now profitable to thee and to me" (verse 11). Onesimus had been unprofitable in time past; but now he is profitable to Philemon, and to Paul also, because of the change the grace of God had wrought in his soul. Paul very skillfully performs the difficult task of reconciliation between the two. He tells of the transformed life of Onesimus, whose name means "profitable."

W. E. Vine in his "Expository Dictionary of New Testament Words" has this to say: "Onesimus, signifying 'profitable' (from *one-sis*, profit) a common name among slaves. Perhaps the prefix *eu* should have been brought by some rendering like 'very profitable', 'very serviceable,' suggesting that the runaway slave had done great disservice to Philemon, now after his conversion, in devotedly serving the apostle in his confinement, he had thereby already become par-

ticularly serviceable to Philemon himself, considering that the latter would have most willingly rendered service to Paul, had it been possible. Onesimus, who had belied his name, was now true to it on behalf of his erstwhile master, who also owed his conversion to the apostle."

Paul puts Philemon's interests first, but he also states his profit derived from Onesimus. Paul would not retain the runaway slave without his master's knowledge, so he writes: "Without thy mind would I do nothing" (v. 14). Moreover, Paul fully realized that Onesimus must return to his master, now that a work of grace had been wrought in his soul and he must needs in some way make restitution for his wrong doing. Paul states the offence as gently as he can saying, "He was parted from thee for a season, that thou shouldest have him forever; no longer as a bond-servant, but more than a bond-servant, a brother beloved, specially to me, but how much rather to thee" (Verses 15 and 16 R.V.). He states that Onesimus should be received back heartily, and in a new relationship, and further requests, "Receive him as myself."

In all this we perceive the marvelous change wrought in Onesimus. It is worthy of note that in Col. 4:9 the apostle gives the same commendation to Onesimus as he gives to Tychicus. Concerning Tychicus he writes: "Who is a beloved brother, and a faithful minister and fellow-servant in the Lord," and of Onesimus, "A faithful and beloved brother, who is one of you." This shows the warmth of the apostle's heart toward this once unprofitable slave now a profitable brother in the Lord. We would like to see men of this character among the new converts in our day; young men who become profitable in the things of God. Moreover, we find in Col. 4:9 that Onesimus is given a charge to assist Tychicus in making known to the Colossian saints "all things which are done here."

So the grace of God changed this man from a fugitive slave into a beloved brother, profitable to his master and to the apostle who led him to Christ. He would also be profitable to the church at Colosse. From a careful reading of both Col. 4:9, and the letter to Philemon we can see there was no doubt in Paul's mind regarding the reception Onesimus would receive from Philemon. Paul knew that Onesimus would not be able to make the monetary restitution due to his master, which he ought to have done as a Christian, so he assumed all responsibility for the loss sustained by Philemon. Martin Luther wrote; "What Christ has done for us with God the Father, that Paul did for Onesimus with Philemon." If history can be relied upon, we learn that Philemon immediately granted pardon and freedom to Onesimus, that he became prominent in the service of the Lord, and later suffered the death of a martyr. Truly he was a notable man who rose from obscurity, and became the subject of a remarkable letter, inspired, and given to us for our instruction in the things of God.

PRACTICAL HINTS TO BELIEVERS

Who gather in the Name of the Lord Jesus Christ, on the first day of the week, for the Breaking of Bread.

The coming together of saints on the first day of the week, around the Lord Jesus, to shew forth His death in the breaking of bread, is the believer's highest privilege, and the Church's brightest testimony to its absent Head and Lord.

1. No believer should neglect to respond to the Lord's request — "This do in remembrance of Me." or absent himself from the "Forget-me-not" feast, without good cause. No service, however important should be allowed to interfere with this. The Master Himself is greater than the work. "Gather My saints together unto Me" (Psa. 50. 5). "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10. 25).

2. It should be the aim of each believer to appear before the Lord in a good condition of soul, in communion with God with a heart full of praise, and a spirit bowed in adoring worship. "Whoso offereth praise, glorifieth Me" (Ps. 50:23). "None shall appear before Me empty" (Ex. 23:15).

3. In order to secure this, each believer should seek to have a season of heart - searching, self - judgment, confession and prayer, before going out to the meeting, and if possible, to have some time for reading of the Word and meditation, especially on the sufferings and death of Christ. Think of Him as you walk along the way. Do not discuss passing events, or occupy your thoughts with other people's appearance, or their failures, or shortcomings.

4. Endeavour to be in your place punctually at the hour of meeting, or a few minutes before it, so that you may have a little time for quiet thought and meditation before the worship begins. Do not spend the time uselessly turning over the leaves of your Bible and hymn book, or gazing about at those assembled, or at others coming in.

5. The special object for which the Lord assembles His people thus, is to "Remember Him" in the breaking of bread (Acts 20. 7). When this is kept pre - eminently before the mind, the breaking of the loaf is not generally delayed till the very close of the meeting, then hurried through. Teaching on general subjects, preceding the breaking of bread, often robs God of His worship, and the feast of its paramount importance.

6. If Scriptures are read, or words of ministry given before the breaking of bread, they should be concerning the Person and Work of Christ, leading the minds and hearts of those gathered to Him. Hymns and exhortations, bearing on wilderness life, conflict and service, often draw the mind away from the Cross.

7. Although there is no human president, or programme, the saints are not there to do what they like, or to fill up the time giving out hymns, reading Scriptures and praying. The Lord Jesus is there present "in the midst," and His authority is to be acknowledged and owned. The Spirit of God is with and in the gathered saints (John 14. 17), to lead forth their hearts in worship (Phil. 3. 3) and to guide all to profit (1 Cor. 12. 7). He may lead few or many to lead the worship, thanksgivings, praises, and prayers of the Assembly. All should be exercised waiting on God, meditating on Christ, during times of silence and whoever among the brethren is led by the Spirit to open his mouth should do so as before the Lord, otherwise the Spirit will be quenched and the whole Assembly will suffer. Some need to watch against a restless spirit, they are naturally too active; others against being in a sluggish and unexercised state, never opening their mouths.

8. The leading of the Holy Spirit will be discerned by the Spiritual; first, by the inward desire and conviction, that a certain hymn, or thanksgiving be presented to God as the expression of the Assembly's worship, followed by a fitting opportunity to express it; by the manifestation being to profit, the gathered saints all being able to join it from the heart. Feelings and restless flesh must not be allowed to dictate. What one may be personally enjoying between his own soul and God, is not always the right thing for the Assembly, or an expression of its united worship.

9. In order that all may hear, those leading in prayer and thanksgiving should speak loudly and distinctly. In the praise, suitable and known tunes should be sung, raised by some capable brother so that all may heartily join. Each believer should seek to make the hymns being sung the vehicle of his own heart's praise to God.

10. Remember that the fellowship of giving of your money is part of worship (Heb. 13. 16). This should be laid by in store on the first day of the week, as God hath prospered each (1 Cor. 16. 2). and given to God, for His poor (Rom. 15:26), and the spread of His Gospel (Phil. 4:15).

11. Your share of current expenses of the Assembly, rent of hall, etc., is not giving to the Lord, If you omit to give sufficient to cover these, you are in debt. When you are absent from the Assembly, your share in the expenses is due all the same, and should be put into the box when you return.

12. Visitors commended by other Assemblies, and believers received for the first time, should be introduced at the beginning; intimations and notices made at the close of the meeting. Matters relating to the Assembly should be spoken of after strangers have gone. Business matters relating to the Assembly should be arranged on a week night, not on the Lord's Day.

13. Brethren, taking the oversight (1 Tim. 3. 1; 1 Pet. 5). and guiding the flock (Heb. 13. 7), should be known, esteemed and obeyed (1 Thess. 5. 12; Heb. 12. 17), and those ministering the Word and preaching the Gospel prayed for (Col. 4. 3; Eph. 6. 19), and helped (1 Cor. 16. 15-16); (3 John 8). Cases of sickness, need or backsliding should be made known to those taking the oversight, so that they may be visited.

14. Strangers on a visit from other Assemblies should be kindly treated (3 John 5), and hospitality shewn them (Heb. 13. 2) younger ones taught and encouraged (Tit. 2. 4-6), and brotherly love shewn to all.

15. Remember that your presence in the Assembly is either a real help or a positive hindrance; that the fellowship of saints means that each one in the Assembly is a joint - sharer in all its privileges, responsibilities, joys and sorrows, and service, and that you have a definite place to fill, and a special work given you by the Lord to do for Him. To find out your place and to keep it, to know your work and to do it, is your best contribution to the Assembly's welfare, and for the mutual blessing of all the saints. —Selected

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Is there any particular significance in Enoch being designated "the seventh from Adam" in Jude verse 14? Could it not have served the purpose had it simply read, "And Enoch also prophesied of these saying, etc.?"

Answer: Yes, there is a significance in the words, "the seventh from Adam." Jude tells us that Enoch was the seventh generation from Adam in order to distinguish him from Enoch mentioned in the Book of Genesis, who was before him; Enoch, the son of Cain (Gen. 4:17). It is true that the number seven in Scripture bears a dispensational meaning and it also suggests the idea of completeness. However, we do not think that in this case it has any symbolic meaning, but simply mentioned to identify the Enoch who uttered this prophecy which is not mentioned in the book of Genesis. Enoch was the seventh from Adam according to the Jewish manner of reckoning, counting both the first and the last, namely; "Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch (See Genesis 5:4-20). The words "the seventh from Adam" would also emphasize the antiquity of the prophecy.

Question: In Exodus 3:1 we read that Jethro was Moses' father-in-law. In Numbers 10:29 we read, "Raguel the Midianite, Moses' fa-

ther-in-law" and in Judges 4:11 we read, "Hobab the father-in-law of Moses." I have heard preachers state that Jethro was Moses' brother-in-law; how could he be both his father-in-law and brother-in-law? Please answer this question for us in the magazine.

Answer: This is admittedly a difficult question but like other problems in the Word of God, it is cleared up when we know the meaning of words. One scholar tells us; "The Word which Moses penned was in every case the same. He wrote each time the same three characters, in the same order, and like the corresponding word in Arabic and Syriac, it means any relation by marriage. Raguel was Moses' Kothan, or Kathan, because Moses married his daughter. But to Jethro and to Hobab the same term equally applied because Moses had married their sister. In the same way Moses was the Kathan of Zipporah because he was her husband." In Judges 4:11 the Revised Version reads, "Hobab the brother-in-law of Moses." Another translation of this verse reads, "Hobab, Moses' kin by marriage." On the other hand, the Septuagint renders Numbers 10:29 "Raguel the Midianite, the brother-in-law of Moses," and Judges 4:11, "Hobab, Moses father-in-law." So, it is a matter of the translation of the Hebrew words Kothan and Kathan. Some commentators suggest that Jethro may have had more than one official name.

Question: Ought brethren who seldom or never open their mouths in the Worship Meeting on Lord's Day morning be encouraged to take part in the Gospel Meeting at night; or in the other activities; children's meetings, etc?

Answer: It seems to be made plain in the Word of God that worship precedes service. In 1 Peter 2:5-10 we find "holy priesthood" mentioned before "royal priesthood." We enter within the holiest, so to speak, to worship; then we go out to serve. One could scarcely "go out", if they had not previously "gone in." Priesthood is the privilege of all believers; none are excepted; the brother who "offers up spiritual sacrifices, acceptable to God by Jesus Christ;" (verse 5) is a brother who is qualified to "shew forth the praises of Him who hath called us out of darkness into His marvellous light." Our mind is that there are far too many silent priests when we come together as purged worshippers; and there would be more acceptable service if there were more public worship. Long pauses and silence when gathered together on Lord's Day morning bespeak low spiritual condition in the Assembly and often there is too much hymn book, and too little spontaneous utterance of thanksgiving. It is a lovely experience when as many as seven brethren rise to their feet, one after another when at the Lord's Table, and lead the people of God briefly in utterances of thanksgiving; "the fruit of our lips giving thanks to His Name" (Heb. 13:15). "With such sacrifices God is well-pleased" (Verse 16).

(continued from Inside Front Cover)

the "Vessels of the Tabernacle". W. Warke and R. Sugenor also paid short visits.

REP. DE HONDURAS — "The past year was a difficult one in many ways, but through it all we can see His good hand working out His purposes. The war between this country and the neighboring republic of El Salvador hindered our activities considerably. It also brought much hardship and suffering to many in both countries. A large number of the believers here were from Salvador and they had to leave, some after living here for thirty and forty years, and when they get there, they cannot find employment. Others who had Honduran wives have gone to Nicaragua and Costa Rica so they could take their families with them. We believe the Lord will use this trial to raise up testimonies to His name in that land. We are always encouraged in the printing work and receive many letters from many countries telling of help received through our monthly magazine. Our last printing was over 11,000. We send the magazine free to any who request it and the Lord has faithfully supplied for the need of this work for over twenty years." J. Scollon, Apartado 12, La Ceiba, Atlantida, Rep. de Honduras, C.A.

VENEZUELA — We purpose to make our home in a place called San Juan de Los Morrors. We have been living in a place called Palo Negro for almost a year now as we needed a better knowledge of the language and in San Juan we will be fairly much on our own. The little assembly there is very weak. The few brethren can read very little, so they need help. It is the capital of a large state called Guarico in which there are only two small struggling assemblies. We feel that San Juan would be a good centre from which to reach out to many places as yet without assembly testimony. We value prayer that the Lord will guide us in all these matters and above all that we might be preserved and used of Him for His glory." Samuel Ussher, Local Evangelico, Calle Bolivar #20, Palo Negro, Edo. Aragua, Venezuela.

DOMINICA — "On the last night of our gospel meetings in the only Hall in the Island, one woman professed to be saved for which we are really thankful. It is difficult to get the people to come into the Hall, but they are willing to listen in the open air. We hope to use a tent for meetings in the near future. The annual carnival takes place from Feb. 1-10 when all the people dress in their fancy costumes and spend days in dancing and merriment. The Christians have advised us to stay indoors as in former years violence has erupted." Peter Simms, Box 256, Roseau, Dominica, West Indies.

CONFERENCES

Please remember the Conferences to be held Easter Weekend, March 27, 28 and 29 mentioned in last month's issue in detail: Toronto, Ont., East and West Sides, Vancouver, B.C., Manchester, Conn. and Culver City, Calif.

MONCTON, N.B. — We plan to hold our East Conference, God willing, March 27, 28 and 29, opening with a prayer meeting on Thursday, March 26 at 7.30 p.m. Friday and Saturday, Prayer and ministry of the Word at 10.30 a.m. and 2.30 p.m., Preaching of the Gospel at 7.30 p.m. Lord's Day, Breaking of Bread at 9.30 a.m., Prayer and Ministry at 2.30 and Gospel at 7.30 p.m. Corr. Moncton Gospel Hall, 195 Mountain Road, Moncton, N. B.

McKEESPORT, PA. — The annual conference will be held, D.V., April 25th and 26th, with a prayer meeting on Friday, April 24th at 7.30 p.m. All meetings will be held in the Main Pavilion of Renziehausen Park. The Lord's servants walking in the Old Paths of the Word of God are welcome to minister. Please advise before hand of your coming. Corr. Wm. H. Moore, 2705 Hill Street, McKeesport, P.A. 15132.

MIMICO, ONT. — A weekend of Bible Readings will be convened again this year, D.V., April 3rd, 4th and 5th. Subjects are: The Assembly of God; Believer's Baptisms and Baptism of the Spirit; The Spiritual Gift; The Lord's Supper; Elders and Deacons. Corr. R. T. Hill, 30 Struthers Ave., Toronto 14, Ontario.

WITH CHRIST

VANCOUVER, B.C. — Our dear sister, Mrs. Nora Hewlett, went to be with the Lord on December 20th, 1969, aged 71 years. She was saved in early life in Toronto under the preaching of our departed brother Robert Telfer. Later on she came west and was in fellowship in North Vancouver, Westbank and for the last number of years in Victoria Drive Assembly. She was a happy consistent Christian and an ardent Sunday School teacher. She leaves her husband and one son. The funeral service was conducted by James Bell and Clifford Cox.

CALGARY ALTA. — Our dear brother David McCracken "went home" on January 30th, aged 83. He was born in Newcastle, N. Ireland and came to Calgary in 1911. He was saved early in life and has been associated with the Assembly here.

LINDSAY, ONT. — Our dear brother John Webster went home to be with Christ on January 25th in his 94th year. He was faithful to the little Assembly as long as health permitted. John Adams spoke a very solemn word to a large crowd of unsaved.

TORONTO, ONT. — Our dear sister, Mrs. Annie Barlow went to be with the Lord on January 22nd at Penetanguishene in her 89th year. She was saved over sixty years ago and has been in fellowship with the Lord's people in Oshawa, Ont. and Bracondale Assembly for over fifty years. In earlier years her home was open to many of the Lord's servants. Remember in prayer three daughters, all in assembly fellowship and a son yet unsaved.

SPRINGFIELD WEST, P.E.I. — On October 3, 1969 our dear sister, Mrs. Charles Smith departed to be with Christ in her 67th year. She was saved over forty years ago in Boston and gathered to the Lord's Name about twelve years ago when Brother Robert McIlwaine laboured here. Her husband, son and daughter survive; all of whom are saved. The large funeral in the hall was shared by G. A. Ramsay and Foster Hierlihy. One of the nurses remarked that it was rare to see a person so cheerful to the end.

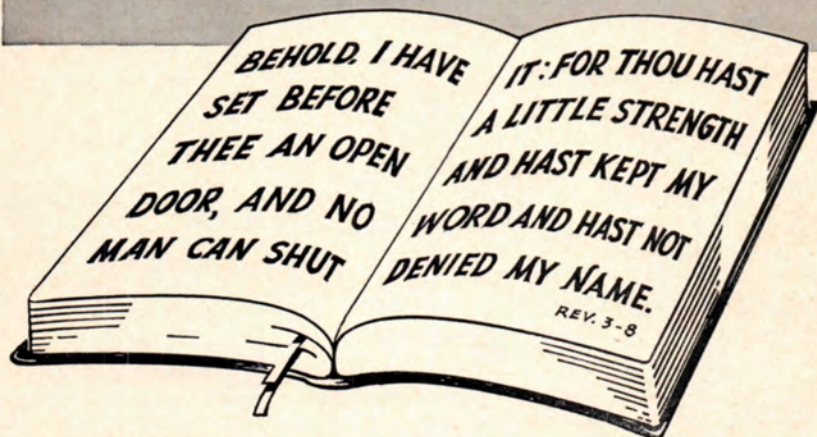
ARLINGTON, WASH. — Our beloved sister, Mrs. Victor (Della) Entsminger, aged 71, was called to be with the Lord on January 2nd. She was saved in 1931 at meetings held by H. Harris and A. Joyce and was soon after received into the Arlington Assembly where she remained till her home call. She was a patient sufferer and although confined to a wheel chair, seldom missed a remembrance meeting. The gospel was faithfully preached at the funeral by D. Howard and D. Jones.

HAMPTON, IA. — The assembly here will feel very keenly the loss of our beloved sister, Mrs. Mary Wehlenhaus. She was saved in 1908 during meetings held near Lyman, Ia. She passed into the Lord's presence on February 4th at the age of 87. She has lived in Hampton for the past forty years, where she and her last husband, Henry C. were in the assembly since its beginning. She lived a consistent, helpful and cheerful Christian life. P. Elliott and L. DeBuhr shared in two services held for her, one at Hampton, Ia., the other at Atlantic, Ia., with burial at Lyman.

BELFAST, N. IRELAND — Our dear sister, Mrs. Sally Walmsley was taken home to be with the Lord on Saturday, January 17th at Belfast, N.I. She was saved at fifteen years of age through meeting held in Bloomfield Gospel Hall, in April, 1944, by the late Mr. Wm. Bunting and Mr. E. Fairfield (Venezuela). Shortly afterwards she was received into fellowship in the Albertbridge Road Assembly. From the start she showed a keen interest in the children of the district and also in visiting the sick. She married in 1958 and with her husband Jim, went to Venezuela in 1960. In 1968 she had to return unexpectedly to Belfast for hospital treatment; and recovered sufficiently to return to Venezuela. A recurrence of her illness caused her to return to Belfast, and in spite of her desire to return eventually to Venezuela it pleased the Lord to take her home. A large representative company of believers from over the North of Ireland attended the funeral in Belfast.

Schilling

TRUTH AND TIDINGS



CONTENTS

PARADOX OF JOB 23	A. W. Joyce	62
ELECTION AND THE PREACHING OF THE GOSPEL	Harold Paisley	63
DISCIPLE WHOM JESUS LOVED	John J. Stubbs	66
DELIGHTFUL PERSON	G. W. Seale	68
WORK IN DANGER, MISSIONARY	W. Halliday	71
SONG OF SOLOMON	Frank May	74
MEN OF NOTE — NATHANAEL	Hector Alves	76
QUESTIONS AND ANSWERS		78

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TIDINGS

CHANGE OF ADDRESS — William J. Bingham, Box 135½, R. R. 1, Weymouth, Nova Scotia.

Omaha Gospel Hall, 5622 North 69th Street, Omaha, Nebraska. Order of Meetings: Breaking of Bread 9.45 a.m.; Sunday School 11.00 a.m. and Gospel Meeting 7.30 p.m. Wednesday 7.30 a.m. Prayer and Bible Study.

VANCOUVER, B.C. — Hector Alves hopes to commence ministry meetings in Carleton Gospel Hall using his "Seven Churches" Chart.

GRAND BEND, ONT. — J. Adams is in the second week of gospel meetings. Some unsaved from the locality have attended.

ST. THOMAS, ONT. — M. McLeod and L. McBain finished gospel meetings and were encouraged to see a few souls profess.

GRIMSBY, ONT. — The small assembly enjoyed visits from J. Smith and J. Gray.

KITCHENER, ONT. — G. P. Taylor is having well attended meetings using his chart "Church and Churches of God". The Assembly has a children's meeting each Monday night and the attendance has been very encouraging.

SARNIA, ONT. — Wm. Halliday of Africa and Timothy Kember are preaching the Gospel with a good interest, one has professed and others are concerned.

MONTREAL, P.Q. — D. J. Carmichael, P.O. Box 48, Baddeck, N.S., commended to the Lord's work by the Ogilvy Assembly, 821 Ogilvy Avenue, Montreal, Que., in 1958, has withdrawn from full time service in the Lord's work and has returned to secular employment.

MARITIMES — Frank Pearcey and A. Ramsay are in the third week of meetings in Charlottetown with good numbers of unsaved coming, and some interest. Noel Burden and A. Ramsay had five weeks of gospel meetings in Rosebank in December and January with some blessing in salvation. N. Burden and Donald McKenzie are having cottage meetings in a district where there are a number of Sunday school children. F. Holder and George Campbell purpose gospel meetings in Sydney early in March. B. Bingham and J.

(continued on page 80)

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HAVE YOU REMITTED FOR YOUR 1970 SUBSCRIPTION? If not, will you kindly do so **as soon as possible**. For individual copies or up to four copies to one address, the price is Three Dollars per copy; for five copies or more to one address, Two dollars and Fifty Cents for each copy. Kindly make all cheques, postal orders, etc. payable to Truth and Tidings, P.O. Box 389, Stouffville, Ontario, Canada. (Postal orders from the U.S.A. cannot be cashed in Canada, unless the amount is marked in both U.S.A. and Canadian funds. The increase in price has been necessitated by the drastic increase in mailing charges.

Please note: Editor's Apt. No. is not 1106 but 1113.

BOUND VOLUMES

Have you ordered your Bound Volume of Truth and Tidings for 1969? The price is \$4.00 post paid. For older volumes from 1963, the price is \$3.00 each.

"NOW I KNOW THAT THE LORD IS GREATER THAN ALL."

Oh What is Jehovah El Shaddai to Me?

Exodus 18-11

My Lord, God, and Saviour Emmanuel He:

My Prophet, Priest, Sacrifice, Altar and Lamb,

Judge, Advocate, Surety and Witness I am.

My Peace and my Life, my Truth and my Way,

My Leader, my Teacher, my Hope and my Stay;

Redeemer and Ransom, Atonement and Friend

He's Alpha, Omega, Beginning and End . . .

Yes, more is Jehovah El Shaddai Beside,

Avenger and Shepherd and Keeper and Guide:

My Horn of Salvation, my Captain in war,

My Day Spring my Sun and My Bright Morning Star . . .

My Wonderful Councillor, Wisdom and Light,

My Shadow - By - Day and my Beacon by Night:

Pearl, Ornament Diadem, Treasure untold,

My Strength and my Sun in Him I behold . . .

All this in Jehovah the Prophet and more

My Bread and my Water, my Dwelling, my Door:

My Branch and my Vine, my Lily and Rose

Rock, Hiding Place, Refuge, Shield, Covet, Repose . . .

My Sure Resurrection, my Glory above,

My King in His Beauty, my Bridegroom, my Love,

My All and in All in Christ Jesus I see,

For God hath made Him to be all things to me

Now say to Thy Soul, "What is He to Thee?"

(S. S. 5: 10, 16)

PARADOX OF JOB 23

—A. W. Joyce

What a paradox man is! If we were to search for a heading for Job 23, we could hardly get a better than the words in the New Testament of one who brought his son for healing to Christ: "Lord I believe; help Thou mine unbelief." Like this man and like Job in the above chapter, what unbelieving believers we so often are!

In Job 23 we have a man out of touch with God. Yet not only was Job a real child of God but he was the outstanding one of his day. Of him God said "There is none like him in the earth." He was described also as a perfect man, an upright man, a Godfearing man and one who was separated from evil.

In verse 2, however, we read of his "**bitter complaint**". He had suffered a succession of sudden and grievous disasters. His five hundred yoke of oxen and five hundred asses were swept from him by invading Sabaeans and, as a surviving servant was yet speaking, another lone survivor arrived to report that seven thousand sheep had been burned up by fire from heaven. While he was yet speaking another sole survivor came to add to the tale of woe that three thousand camels had been carried off by the Chaldeans after slaying the rest of his fellow-servants. Then came the final stroke, telling of the death of his seven sons and three daughters by a tornado, the servant adding, "I only am escaped alone to tell thee". Thus in one day Job's whole family had been swept from him and he had been reduced from princely wealth to abject poverty. Marvellous to relate, Job fell down to the ground and worshipped. . . . "the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. In all this Job sinned not, nor charged God foolishly."

Satan, by God's permissive will, was, and is, allowed access into heaven. He had slandered Job by the insinuation that Job only feared God because He had so bountifully blessed and preserved him. Now said Satan, "Touch all that he hath and he will curse Thee to Thy face." Because of Job's submission to the will of God, Satan was defeated and frustrated but he gathered his resources for another attack. "Put forth Thine hand now and touch his bone and his flesh, and he will curse Thee to Thy face." The Lord in His infinite wisdom permitted this also but with the added proviso, "But save his life".

Satan smote Job then "with sore boils from the sole of his foot unto his crown" (2:7). The faith of Job's wife meanwhile had cracked under the strain and she said to her husband, "Curse God and die". Yet, after all this, the divine record states, "In all this did not Job sin with his lips."

Now there arrived three professed "friends" to mourn with him

and to comfort him. Instead of doing this, they completely misunderstood Job's case, concluding that since all these things had happened to him, there **must** be serious covered sin in Job's life, that he **must** be a hypocrite leading a double life; and that God was punishing him for it.

The mystery of human suffering has baffled the minds of the wisest men of the world throughout the ages. They say, "If there is a righteous God in heaven, why does He allow the innocent to suffer?" In a general sense the Christian's answer might be that all the inequities and inequalities of time will be fully rectified in eternity.

In the specific case before us, however, let us give four definite reasons why the Lord allowed Job to suffer:

1. That God might be glorified — as He certainly was by Job's patient resignation to the will of God.
2. That Satan, the accuser, might be silenced — as he was.
3. That Job, in the crucible of trial and affliction might be refined as silver and gold is refined from the dross — and he was.
4. That all down through the generations, God's people might profit in times of trial by the "example of suffering affliction and of patience. . . Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:10-11).

Let us return to the paradox of Job 23.

v. 2 **His bitter complaint.** "Even to-day is my complaint bitter."

v. 3. **His consuming desire.** "Oh that I knew where I might find Him'."

v. 6. **His simple confidence.** "Will He plead against me with His great power? No; but He would put strength in me."

v. 8. **His unavailing search.** "Behold I go forward, but He is not there; and backward, but I cannot perceive Him: on the left hand where He doth work, but I cannot behold Him: He hideth Himself on the right hand, that I cannot see Him:"

v. 10. Surprisingly, we find now, **his unswerving faith.** "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

v. 12. **His treasured possession.** "I have esteemed the words of His mouth more than my necessary food."

v. 14. **His assurance that God will carry out His purposes.** "For He performeth the thing that is appointed for me."

But we must leave for another paper the consideration in some detail of this paradoxical but most helpful chapter in the book of Job.

ELECTION AND THE PREACHING OF THE GOSPEL

—Harold Paisley

It is not with a spirit of controversy that this article is written, but rather to help believers who seem to be confused concerning the wondrous subject of election and its relationship to the preaching of the glorious gospel. When any truth is held without consideration of other parts of the Word of God, a strange extremism will develop, and in the case of election, and free grace two extremes may be found. Some who are limited in their offer of a full and free salvation become tongue tied in their gospel preaching, while others ignore the clear truth that God is Sovereign in His choice.

Many hours of needless argument and often sad estrangements between brethren have been spent seeking to make "God's sovereignty and man's responsibility" blend. In turning to the unerring Word of God it is clearly seen that God teaches both sides of the truth. "We are bound to give thanks always to God for you brethren beloved of the Lord because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13) Surely this teaches God's side of salvation but also man's responsibility to believe the truth. The exercised believers cannot reconcile the two great things, but it is our place to believe God and rejoice in His ways even when it is beyond our understanding. God's truth is one complete whole and no part contradicts another but every truth has its own place in the perfect faith delivered to the saints. It is good to consider the wonderful truth of our divine election before the world began, and yet to also realize the serious fact of our responsibility to believe the message of the gospel when it was presented. Both sides are true and should be accepted and enjoyed while never reconcilable down here.

Election is not a gospel truth at all and has no place in God's message for sinful men. In earlier days it was commonly illustrated as a sign board outside the door of salvation with the grand words "WHOSOEVER WILL." Jesus said "IF ANY MAN enter in he shall be saved." (John 10:9) Once inside the open door the saved one looks above the door and reads "CHOSEN IN HIM BEFORE THE FOUNDATION OF THE WORLD" (Eph. 1:4). The question of election is never raised when an anxious seeking soul comes to the open door of salvation and no convicted needy one has ever been cast out. The message of the gospel of God's grace is unto all (Rom. 3:22) and to every creature (Mark 16:15), and when God invites all we may be sure He desires it and has provision to meet the need of every sinner who will avail himself of the blessed news. Let us not be restricted in our outlook when presenting the glorious gospel but throw out the life line of salvation

to every soul without exception. Those who limit salvation and strain Gods sovereignty have seldom been used of God in the engathering of the lost, and yet alas console themselves with the thought that "all the elect will be saved." Why are men finally damned? This is a wholesome question. The Lord Jesus said plainly "He that believeth not shall be damned" (Mark 16:16). No sinner will ever be in hell or the lake of fire saying I am here because I was not "elected." Ah no his remorse will be "I refused God's offer of salvation." The fact is that whosoever refuses salvation must bear the blame himself forever in outer darkness.

While all this is true and of solemn import yet ELECTION is a glorious truth, connected with the rank and high privilege of all saints (1 Peter 1:2) but was never intended to limit God's offer of salvation or hinder those who may be entering in.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah 43:2).

WHEN, not IF, for it is the common lot of all God's people. It seems, at some time and in some way, we must pass through the waters. But the other word is THROUGH, not INTO, for the waters and the fire are not a destiny, but a process; not a discipline to destroy us, but a process to refine us.

* * *

"If any man will come after Me, let him deny himself and take up his cross daily, and follow Me" (Luke 9:23).

We talk of "crosses", little and great. Every trial of our patience, every vexation of daily life, everything that crosses our inclination is a cross. We make crosses so common that we lose sight of that unique and sublimely solitary self-offering which our Lord meant to convey by the phrase. Let us notice that the word CROSS never in the Scripture occurs in the plural. There is but one cross: it is the cross of self-abnegation.

* * *

THE DIVINE INSPIRATION OF THE BIBLE BY W. E. Vine.

"This excellent book deserves a very wide circulation amongst the Lord's people in these days of questioning of the Scriptures." Two brethren, Alan and E. W. Ritchie are getting out a reprint which will be available at the beginning of this year. It will have 126 pages and will cost Two Dollars. This book can be had by writing Ritchies' Christian Book Service, P. O. Box 981, Brandon, Manitoba, Can.

THE DISCIPLE WHOM JESUS LOVED

—*John J. Stubbs*

Five times throughout the gospel of John, the apostle John styles himself as "the disciple whom Jesus loved" (See ch. 13:23, 19:26, 20:2, 21:7 and 21:20). John speaks not so much of himself as loving Jesus, but of the love of Jesus which had captivated his soul and drawn him to his beloved Master. By so describing himself in this manner we are not to think that John is suggesting that he was more loved than the rest of the apostolic band, or that others were not loved at all. John was evidently one who lived in the conscious enjoyment of the Lord's love. In referring to himself in this way he thus shows his great appreciation of the love of Christ. On three of the five occasions mentioned above we see him marked by an attitude which we would do well to emulate.

LEANING — The first time the apostle speaks of himself in his gospel is at ch. 13:23 and in this verse we have the first occurrence of John's self description. The passage from vv. 21-30 records the self-excommunication of Judas. This is the setting. The description of the scene in the upper room makes us realize how tense the atmosphere was. The action is not of words. Judas went out without a word. Only the Lord and John spoke. Here it will be noted John enjoyed the place of nearness and the beloved apostle is peculiarly known as he that leaned on the bosom of Christ. Here we see the difference between the character and place of Peter and John. For why is it that Peter beckons to John? Surely the answer is that John was enjoying communion with the Lord. Being in such a place John was able to receive communication from Him. It is still thus that we may learn the mind of Christ. This is most important. Let us remark that in the first place (in the incident of the feet washing) John was found at the feet of Christ. In the second incident John's head is on the bosom of Christ — cleansing from defilement and communion with Christ. We shall never know what communion means if our feet have not been washed. Cleansing from defilement is a pre-requisite for communion with Christ and communion with Christ is a necessary state to cultivate if we would be instructed in the mind of Christ. This is still the order for the realization of true blessing in the believer's life. It is the one who is the most appreciative of the Lord's love who has the desire to be oft in His presence.

STANDING — In Ch. 19:26 we have the second use of this self-designation "the disciple standing by, whom He loved". Here the scene has passed from the privacy of the upper room to the place of Golgotha. What courage and fidelity on John's part in being willing to associate himself openly with a suffering, rejected Christ. It is one thing to know and enjoy Christ as John did in the seclusion of the upper room,

but quite another to prove one's attachment to Christ in the world outside. John with the women are not standing afar off, or passing by as others, but standing by. All the forces of evil were concentrated at this scene. How delightful to the Lord Himself to see John the beloved, standing by. To John, who was conscious of His Lord's love a responsible honour was given. Thus he was entrusted with the Lord's mother (v. 26). Moreover he was a witness of much that took place that day and was aware of their certainty (v. 35). So today there is a great need for saints who will **stand by the cross**. The historical reference in John 19 has its important spiritual lessons to us. Oh for those who will uphold the truth of the Cross. Surely the child of God who is the most conscious of the Lord's love will be prepared to go outside the camp of the world's corrupt religions bearing His reproach (Heb. 13:12). Let us remember that whilst the **death** of Christ fits a man for heaven, the **Cross** of Christ separates a man from the world (Gal. 6:14).

FOLLOWING — In the fifth and last reference to John's self-description we have a further attitude. John is seen following the Lord (ch. 21:20). Restored Peter is seen with the apostle John. Peter either out of genuine interest or over concern enquired about the future place of John in divine service. "Lord and what shall this man do? (v. 21). The Lord's reply in verse 22 shows that what Peter needed was personal fidelity to Christ — "Follow thou Me". What the Lord had planned for John was not Peter's concern, but like John to follow the Lord Himself. How easy it is to be interested in the welfare of other saints to the expense of our own devotion. To be exercised about another's doings costs little, but to have sober exercises regarding one's self is a much more serious thing, sometimes involving sacrifice. Perhaps Peter had learned his lesson for in his first epistle he exhorts "Let none of you suffer . . . as a busy body in other men's matters" (ch. 4:15). If we, like John, have a deep appreciation of the love of Christ we shall count it a joy to follow and shall find blessing in so doing.

"The word of our God shall stand for ever" (Isaiah 40:8).

The word of God, beloved, does not ask for protection from man. It seeks for no apologies to be made for it, however well-intentioned. We have only to bless our God for the sureness, and comfort, and sufficiency of His own most perfect testimonies.

* * *

"Songs in the night" (Job 35:10).

The Christian sings, and sings in tribulation. Prison walls heard the praises of Paul and Silas, and Peter's epistles of suffering are the pages that tell of "joy unspeakable and full of glory."

DELIGHTFUL PERSON*—G. W. Seale***Part 4****3. The Perfect Prayers of His Submission: (Prov. 15:8)**

Again the Spirit of God reminds us, "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight." The perfections of our Lord Jesus Christ were displayed in His perfect prayers of submission. Consistent with His claim to do always the will of the Father, He demonstrated this in His submission to the Father, even when it meant so much for Him. There are at least three principle prayers recorded which indicate His subjection to the Father:

A. John 17: A Prayer of Supplication.

As the Lord completed His course, and was facing the shame and suffering of the cross, He demonstrated His concern, first of all for the glory of the Father, then, for the well-being of His followers. In the perfect example of prayer, there was exhibited nothing but subjection to the Father and even when His own will or glory was mentioned, the purpose was for the glory of the Father (vv. 1, 4, 5, 21, 23) and the preservation, reward and encouragement of the saints (v.v. 9, 11, 13, 15, 17, 19). Never was His Own will interposed on what was to be perfectly the best for all concerned; He was completely subject to the well-being of others, but never at the expense of truth, which, of course would have been contrary to that well-being.

B. Matthew 26:39-44: A Prayer of Subjection.

The greatest example of submission to the Father's will is found in His prayer of the garden when, as Calvary and all its unmingled horror, physically, mentally and spiritually, were clear to Him, and the torment of its contemplation wrung from His blessed body sweat, as it were great drops of blood falling down to the ground, His will regarding the removing of the cup was always subject to the will of the Father. In Him perfect manhood and perfect Deity blended intimately and completely and one cannot comprehend what that blending meant on that occasion. As a man, He would naturally shrink from such a terrible experience, but as God He could not. Therefore, in some inexplicable way, yet completely consistent with the two natures, each perfectly expressed in Him, and never tending to cause imperfections or disruptions in that perfect blend, nor detracting from the magnificence of either, there was a conflict which was completely resolved by the infinite submission to the will of the Father. After those tremendous moments of agony before His Father in Heaven, He was able to walk to meet His captors and with a word lay them to the ground as dead men — such was the undiminished strength of our Lord and Saviour.

C. Luke 23:46: A Prayer of Commendation.

At the close of the hours of darkness, after the desolate, desperate question, "My God, My God, why?", after the convulsions of earth and the awful darkness, after the rending of the great veil of the temple and the opening of the graves, another cry of strength is heard from the Sufferer of Golgotha, "Father, into Thy hands I commend My spirit." The work of redemption was completed, the sacrifice was offered, propitiation was accomplished and God was satisfied. Then, as He was about to become obedient to that which had no power over Him — death; to experience what He had never experienced before — the stage of death, He displayed the utmost confidence and submission to His Father in commending His spirit into the Hand that had laid heavy upon Him during the darkness — what submission! No wonder the Father was delighted in His Mighty Son!

HE IS THE DELIGHT OF HIS SAINTS

The Man Who suffered for the saints and now makes intercession for the saints is the Supreme Delight of the saints. Leighton strikes a chord of truth when he says, "The soul that is possessed with the love of Jesus Christ . . . the more it looks upon Christ, the more it loves; and the more it loves, the more it delights to look upon Him". He is the saint's Delight as

1. The Messenger: (Mal. 3:1)

As John the Baptist was the messenger preparing the way of the Lord Jesus (Matt. 11:10), so Christ is the Messenger of the Covenant — a covenant of grace.

The importance of the Messenger is seen by:

A. The Preparation for His coming:

Preparations were begun before the foundation of the world (I Pet. 1:20) and carried through from creation until He came into the world in the body prepared for Him (Heb. 10:5), to be preceded by John the Baptist with the message, "Prepare ye the way of the Lord" (Mk. 1:3). Surely history has never recorded such an elaborate and perfect-ly-planned preparation.

B. The Content of the Message:

There never was a message like this one, for according to Luke 4 it was one of:

- preaching the gospel to the poor (v. 18).
- healing the broken-hearted (v. 18).
- preaching deliverance to the captives (v. 18),
- recovering the sight of the blind (v. 18).

- setting at liberty the bruised (v. 18).
- preaching the acceptable year of the Lord (v. 19).

There was no other man who could have not only preached the message in its entirety, but perfectly performed the associated works.

God the Father could have sent no better-qualified Messenger, since according to John 17:8:

— He never deviated from the message as the Father desired it to be presented — “I have given unto them.”

— He knew the message intimately — “The words Thou gavest me”.

— He knew how to present the message perfectly — “They . . . have known surely”.

— He was a part of the message — “Thou didst send me”.

Thus the Messenger of the Covenant is delightful to the saints. Because of what He has done for them, they know the joy of a soul set free and of becoming a son of God (Jn. 1:12).

2. The Beloved: (S.S. 2:3)

The Bride delighted in the shadow of the Groom. The shadow indicates

A. The Presence of the Substance:

Our Lord's presence is promised in the words of Matthew 18:20: “For where two or three are gathered together in My Name, there am I in the midst of them.” How good to sit under the shadow of the Beloved and to be assured of His presence. It is the presence of the Saviour that makes not only the worship meeting, but every assembly meeting what it is — we are gathered to Him alone, and not to one another; hence the perfections that are His attract us and thrill us.

B. The Substantiality of the Substance.

Not only does the shadow indicate the presence of the Substance, but it indicates the substantiality of the Substance. While it is true that God is a spirit (Jn. 4:24), yet He is very real and it is true that we have a real Man in the glory, for the disciples saw Him ascend into Heaven (Acts 1:9, 10), and were given the promise that He should come again as they had seen Him go into Heaven (v. 11); Stephen saw Him there (Acts 7:56) and Paul assures us that as Mediator, He is a real Man (I Tim. 2:6). His substantiality is further proven by His power

- in creation (Heb. 1:2).
- in upholding that creation (Heb. 1:3).

3. The Outline of the Substance.

Shadows do not portray all the features of the substance, only the outline. So, in the scriptures, we have wonderful outlines of our precious Substance, for words can never completely describe Him (Jn. 21:25). These outlines undoubtedly provide for us all that God is pleased to reveal concerning the Son, but they fall far short of giving every detail concerning Him, for eternity, no doubt, will be occupied in discovering still greater might and majesty in His blessed person. In the meantime, let us learn more of Him from the shadows presented to us so that the Substance in that bright day will be more familiar and ever so much more appreciated by us.

A WORK IN DANGER, MISSIONARY

—*W. Halliday*

Towards the end of 1966 I, with the help of some African Christians, was fixing seats in one of the two Gospel Halls which I had built, when a car stopped and out came to African clergymen. They made their way to where we were working and immediately let us know their business.

One introduced himself as the secretary of the CHRISTIAN COUNCIL OF ZAMBIA, an ecumenical body to control mission work in Zambia and to represent the missions in applying to government for subsidies for school and medical work. The other was a minister in a sect which called itself 'The African Methodist Episcopal Church'. He wore a large crucifix around his neck.

I explained our Scriptural position and let him know that we would not join such an organization. He pointed out that the president of Zambia desired such an amalgamation and the UNITED CHURCH OF ZAMBIA had been formed so that there would be only one church in Zambia.

We had been faced with the same thing in 1947 and God gave help to withstand it, and I was sure that the same grace would be ours now although conditions in the country had changed. President Kaunda wrote in his book "Zambia Shall Be Free", page 146: "I seriously question sometimes whether God is really speaking to us in the voice of the organized churches as I see them in Northern Rhodesia today. There may be many good reasons why the Christian Gospel came to us in the form of the 'denominations' of the West, but I cannot see any good reasons for those same denominations continuing in these days. . . This denominational idiocy is a terrible condemnation of Christianity and is a confusion to my people and to myself." The

UNITED CHURCH OF ZAMBIA is the President's answer to what he wrote when their "struggle" was on for independence.

"There are scores of little assemblies all over the country." One has one's fears for many of them in the light of what the President has in mind and as instructed by his advisers on "church" matters. In the areas where we and others have laboured the assemblies gather simply in the name of our Lord Jesus Christ and have not been influenced by outside influence; but in the towns and elsewhere some have taken to themselves a name: "CHRISTIAN MISSIONS IN MANY LANDS CHURCHES." Few if any have instructed the believers on the wrong of this. In Scotland, and perhaps England too, one hears of "Evangelical Churches" and in U.S.A. and Canada there are "Chapels". So one realizes how impossible it would be for brethren who go to such places to instruct African believers on the wrong of taking the name C.M.M.L. CHURCHES. But it is terrible to think that brethren and sisters in Africa should be allowed to go on blindly into a "Pergamos" state which will lead to "Thyatira".

It has been my privilege to visit the Copperbelt and help assemblies and to warn them of the terrible danger of taking sectarian names. We pray that those who have not fallen into this error will be able to instruct their unlearned brethren. I feel that the Government will not interfere where no name is used, than that of the Lord Jesus Christ.

In Zambia there are evangelical missions who would not link with the ecumenical body and have formed what they call the "EVANGELICAL ALLIANCE". This council tries to do for the evangelicals what the Christain Council of Zambia does for its members. This body has attracted to itself brethren who feel they must have a voice with the government in matter of grants for their work. But their joining the EVANGELICAL ALLIANCE has linked assemblies with it too. One cannot but feel that the EVANGELICAL ALLIANCE has been formed to oppose the Christian Council of Zambia. If this is the case one can visualise serious problems in the future for the assemblies.

Outside both the Council and Alliance there is a "remnant" which has no desire to be linked in any way with the religious world whether it be evangelical or not. The plain teaching of gathering has been learned and it is looked upon as a great privilege to be gathered in the name of the Lord Jesus Christ. Do pray for those who have taken such a stand and who are determined not to compromise a Scriptural position. These assemblies need a lot of help and encouragement. Dark days are ahead for the separated believers, but our God can maintain His testimony until the Lord comes to take the waiting saints unto Himself.

In some areas there is TRIBALISM. Tribalistic feelings run high

throughout the world. Very few unsaved people are immune from it, but a child of God should not be a tribalist. Balovale has been plagued by tribal hatred over the years. In this area there are assemblies which have been formed from four and more tribes represented in the district. The majority of the assemblies have gotten over their fleshly feelings but in some large areas feelings run high. Tribalism is something which every African government fears. One reads today of the war in Biafra caused by tribalism. The same cause has brought the once prosperous Congo to ruin.

The assemblies need a lot of prayer if the work is to be delivered from that which can wreck it. One fears that there are many ungodly men in the assemblies who are prepared to use tribalism for their own advancement. If this cannot be brought under control one fears strong measures being used by the government, which could bring to a stop a work which has been going on for many years, a work through which many have been delivered from heathenism — “out of darkness into His marvelous light”.

There is still much to be done in Zambia. At the moment the great need is for young men who know their God and are willing to travel a lonely path preaching the gospel and teaching the believers to live in accordance with Scripture. There will be much opposition but one who walks with God can boldly say: “The Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:6).

* * *

Since writing the above I have heard indirectly that the Zambian government will “weed out” in 1970 those missionaries who are not contributing to the welfare of the country. This probably means those who are not engaged in government projects.

“Crucified with Christ” (Galatians 2:20).

“Buried with Him” (Colossians 2:12)

“Dead with Christ” (Colossians 2:20)

“Risen with Christ” (Colossians 3:1).

“Manifested with Him” (Colossians 3:4, R.V.)

* * *

“Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105).

We are ignorant and morally incapable of judging without the Word of God. Let the eye be fixed on Christ and our judgment be formed on things around by the Word.

SONG OF SOLOMON

—*Frank May*

Chapter 7

Verse 1. "How beautiful are thy feet with shoes, O Prince's daughter! the joints of thy thighs are like jewels." Here, we may say, we have His first address from the throne to Israel, His people whom He loves. He alone is fit to take the reins of government; the One who loves righteousness. It must be a reign of righteousness. As one has said, "In the first four verses we have national glory more than personal beauty," and this thought is indeed helpful in our study of the chapter. What a glorious time it will be for Israel, the twelve tribes. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" (Deut. 33:29). The words of Moses, the man of God, speak of that time when the nation shall dwell in peace.

"O prince's daughter," is a new title not given before. Connection with royalty is acknowledged. Israel's King is on His throne, the throne of His father David, and He shall reign over the house of Jacob forever and of His kingdom there shall be no end. The battle of Armageddon is past, the nations have been judged (Matt. 25), and every enemy shall be put under His feet before ever He will take the reigns of government at the beginning and not at the end of the millenium, as some think. Satan will be cast into the abyss and his fallen angels with him. "And the sons of strangers shall build up thy walls, and their kings shall minister unto Thee; for in my wrath I smote thee, but in my favor I have had mercy on thee" (Isa. 60:10). The long looked for day has come at last and God has set His Son on His holy hill of Zion.

V. 2. "Like an heap of wheat set about with lilies." There will be food in abundance in that day of Israel's glory. After such famines and pestilences during the seven years of Jacob's trouble. "Thou visitest the earth and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it" (Psa. 65:9).

"Thine neck is as a tower of ivory, thine eyes like the fishpools of Heshbon" (Song of Sol. 7:4). A tower of ivory would no doubt speak of national glory; the fishpools, national character. There will be both glory and character seen in the nation in that day. Bethrabbim, means the daughter of many, a gate of Heshbon, the "tower of Lebanon" - strength. All this and more will be seen in Israel when God brings them back to the land of their fathers.

V. 5. "Thine head upon thee is like Carmel, and the hair of thine head like purple; Carmel is the mountain of the garden; purple,

is the color of royalty." "The king is held in the galleries." "I will make thee an eternal excellency, a joy of many generations" (Isa. 60-15).

V. 6. "How fair and how pleasant art thou, O love, for delight!" Others may think well of her but He, her Messiah and King, delights in her. Let us apply this lovely portion to the Church, His heavenly bride. How much does He see of Himself in us? It is only as He sees His own likeness in us that He will say how fair we are, how near and dear to Him we are, redeemed by His blood. "O love, for delight!" In Eph. 5, we see His love, the love that many waters could not quench. "Christ loved the church and gave Himself for it." He sees in us what we cannot see in ourselves. We only see glory, goodness, love and mercy in the Man of Calvary, who is God over all blessed forever, Amen; and to Him be glory forever and ever, Amen.

V. 7. "This thy stature is like to a palm tree and thy breasts to clusters of grapes." The palm tree is graceful, lofty, and whenever it is visible the traveller expects to find water beside the graceful palm tree. Does our blessed Master see grace in us? If so, we owe it to Himself Who, when here on earth, was full of grace and truth. And it is only as we sit at His feet and listen to the gracious words proceeding from His mouth and drink in of His spirit that He will see us as the graceful palm tree. The weary traveller is filled with joy when he sees the erect palm tree in the desert. Will others be refreshed when they meet with us? Do rivers of living water flow from us who believe in Christ, the fountain of living waters?

O that we who have drunk of that life giving stream may have power to bring sinners to Christ. May God give to us that power, for power belongeth unto God.

"And thy breasts to clusters of grapes." Fruitfulness and also maturity is seen here. O that our Master and Lord might gather fruit from every branch, for a fruitful life is indeed to be greatly desired.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1st Corinthians 15:49).

It is a risen and glorified Christ whose image we shall bear, as we now bear the image of a fallen Adam.

* * *

"He expounded unto them in all the scriptures the things concerning Himself (Luke 24:27).

"Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O living Word."

MEN OF NOTE — NATHANAEL

—Hector Alves

(13) NATHANAEL, an Israelite indeed.

There are three things in the short narrative concerning Nathanael in John 1:45-51, which might be profitable for us to consider; namely, His Call, His Character, and His Confession.

HIS CALL. The first chapter of the Gospel According to John has been called "A Chapter of Findings." In it we read that "Andrew first findeth his own brother Simon." (v. 41). Then he said, "We have found the Messiah, which is, being interpreted, the Christ." Then in verse 43, "Jesus . . . findeth Philip." Then, "Philip findeth Nathanael;" and his message to him was, "We have found Him, of whom Moses in the law, and in the prophets, did write, Jesus of Nazareth, the son of Joseph." Then our Lord found Nathanael, under the shadow of his fig tree.

There are lessons to learn from these "findings" for all who would win souls for Christ. It is worthy of note that when Philip announced his finding to Nathanael he was not deterred by the rebuff he received, "Can any good thing come out of Nazareth?" He did not argue, but immediately replied, "Come and see." A very wise answer. If Philip had reproved Nathanael's unbelief he might have stumbled him there and then. By inviting him to come and prove the matter for himself he showed the confidence he had in his own assertion. So Nathanael owed his call to the frank invitation of Philip; "Come and see." A true soul winner has nothing to conceal. Nathanael accepted the invitation, and came.

HIS CHARACTER. "Behold an Israelite indeed, in whom is no guile." Such was our Lord's estimation of Nathanael, whose name means "Given of God." There is a depth of meaning in the word "indeed;" what did our Lord infer by using it? In His eyes this man was a true Israelite; he was in the same class as Simeon and Anna of Luke Chapter 2; "Waiting for the consolation of Israel." He was no doubt living up to the Old Testament light he had; a true Israelite in name and in character. Living a life of faith, and waiting for the promised Messiah; a Jew inwardly. And, "in whom is no guile. Wonderful words from the lips of the Son of God; the One who knows the heart. In this we see a resemblance to our Lord's conversation with the woman of Samaria, when her innermost character was brought to light by Him. "No guile;" there was nothing unreal about Nathanael; not sinless perfection, but sincerity. He had an honest and unprejudiced mind; our Lord was perfectly acquainted with all that this man thought, and said, and did.

HIS CONFESSION. The Lord said to Nathanael, "When thou wast under the fig tree, I saw thee." This is suggestive; the fig tree is figurative of Israel as a nation. Here in the privacy of his garden and under

the fig tree Nathanael may well have been meditating upon the present unrest in Judaea; perhaps praying and having communion with God. In Zech. 3:10, we read, "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree." Was Nathanael waiting for the day when the Messiah would come? He appears to have been ready for it. At any rate, the One Who sees in secret discerned something when he saw Nathanael under the fig tree that day; we are not told what He saw. There was a real stir among the Jews at this time; John the Baptist was announcing that the kingdom of heaven was at hand. He was calling upon the people to repent in view of this. The King was coming, and like a woodman, He would use the axe, and lay low the unfruitful trees. This would cause deep thought in the heart of a man who was "an Israelite indeed, in whom is no guile." So when he arose and walked toward the Lord, and heard His words, "Before that Philip called thee, when thou wast under the fig tree, I saw thee;" he exclaimed, "Rabbi, Thou art the Son of God; Thou art the King of Israel." How did Nathanael know this? No doubt from his knowledge of the Old Testament Scriptures. His was a different confession from that of Simeon when he said, "Mine eyes have seen Thy salvation." Philip had invited Nathanael to come and see "Jesus of Nazareth, the Son of Joseph;" but he saw more than that. The angel gabriel had announced, "He shall be called the Son of God." Nathanael would be quite familiar with the Second Psalm where God speaks of "My Son," and "My King." This confession pleased the Lord; He never refused the title, "King of Israel" during His earthly ministry; and so He replied, "Thou shalt see greater things than these."

There is another reference to Nathanael, and we cannot close without looking at it. "There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zeb-edee, and two other of His disciples." (John 21:2). We might ask why five of the seven are identified by name, as the narrative centers chiefly around Peter and John. It is significant that both Thomas and Nathanael are named; the doubter, and the guileless Israelite. We might expect to find the former here, but not the latter. Note, "There were TOGETHER;" apparently all of one mind. Why did they go fishing? Did they require some means of livelihood now that the Lord was no longer with them? Did they tire waiting for Him at the pre-arranged trysting place? In any case, they went fishing of their own accord, and that night they caught nothing. No doubt the Lord had a purpose in it all; but a man who was "an Israelite indeed" might well have been waiting for the One whom he had confessed as "the Son of God and the King of Israel;" rather than go fishing, which apparently was not his earthly calling. On the other hand, might not this have been the Lord's goodness to Nathanael in giving him another opportunity to see the Son of God, ere He ascended up into heaven?

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: In our Assembly prayer meeting it is the same half dozen who take part in prayer the year round, while a good many brethren sit silent through the meeting. What can you suggest to remedy this condition?

Answer: The Assembly Prayer Meeting ought to be one of the best attended, and one of the most enjoyable of the gatherings together of the saints. It might be called, the pulse of the Assembly. A slow and formal prayer meeting indicates a low spiritual condition in the Assembly. Brethren who lead in prayer should keep in mind that they are not heard for their much speaking, and should see that they leave time for others who may have an exercise to rise to their feet. Long prayers and much repetition monopolize the time; while short prayers and definite requests put more life into the prayer meeting. Often it is lack of teaching concerning the purpose of the prayer meeting that is the root cause of the condition mentioned. It is not the place for praying about our individual need or confessing personal shortcomings; the closet is the place for that. Let it be known that it is the time and opportunity to pray for the manifold need of the church, mingled with words of thanksgiving to God. We believe it is very helpful to the prayer meeting when a mature brother rises to his feet at the beginning of the meeting and mentions special cases, the names of persons, places, and circumstances for which prayer is requested; leaving room for the Spirit of God to burden the heart and open the lips. Sometimes young believers have been discouraged by their prayers being criticised, and as a result they cease opening their mouths altogether. One good way to encourage young brethren in praying is to give a hearty "Amen" when they seek to make their requests known to God publicly. Examples of good leadership will go far in improving the spiritual tone of the Assembly prayer meeting. Instruction and guidance may be given either publicly or privately, in a manner which would encourage rather than quench the spirit of prayer.

Question: Is it a scriptural thing for the brother who does the announcing at a Conference to publicly mention that "Only brethren who are in full time service for the Lord will minister the Word during the Conference"? Please answer this question for the benefit of others.

Answer: Conferences of Christians gathered to the Name of the Lord Jesus Christ are convened primarily for the ministry of the Word to the people of God. (Certain sessions may be set apart for a special purpose; a visiting missionary to tell of the work in his field of labour; and for the preaching of the gospel, etc.) At such gatherings the Lordship of Christ and the guidance of the Holy Spirit should be owned

and honoured. It is expected that the Word of God will be ministered through whomsoever of His servants God may see fit to use. The recognition of divine principles is of the greatest importance at Conference Meetings. We freely acknowledge that the so-called "open platform" has given opportunity for unqualified brethren to occupy time, giving ministry that is neither profitable nor edifying. On the other hand, any human arrangement may not rectify wrong practice. The appointing of certain speakers, and the barring of some will not ensure God-given ministry. Conferences convened for prayer, praise, and ministry of the Word of God ought to be convened on the principle laid down in I Cor. 14:26-33; no arrangement of speakers but all under the guidance of the Holy Spirit, and in subjection one to another, verse 32. Should unprofitable or obtrusive ministry be given, or time wasted, then godly rule ought to be brought into exercise in order to restrain those who would occupy time in a manner not to edification. It must be conceded that there are occasionally those who would take advantage of the "open platform" and abuse the privilege, but failure in practice does not set aside God's principles. On the other hand, brethren who convene a Conference are responsible for all that takes place during the Conference, both on and off the platform. If they have good reason to believe, perhaps from past experience, that certain brethren present are likely to get on the platform, whom they do not feel have scriptural qualifications to minister the Word to edification at Conference Meetings, it is quite within their power as overseers and guides, to take such aside privately, and in a meek and godly spirit express their mind on the matter. This should be done by two or three brethren together. "For God is not the author (a God, R.V.) of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). "Let all things be done decently and in order" (verse 40).

"A householder, who bringeth forth out of His treasure things new and old" (Matthews 13:52).

"Exhaustless in thy new; and new thine old,
Most blessed Word;
Such wealth of folded treasure to unfold,
O blessed Word,
Demands eternity! helps me to see
How endless life may endless learning be."

* * *

"The Lord of peace Himself give you peace always by all means" (II Thessalonians 3:16).

To be kept in a measure of peace in these days is no small mercy, for there is so much to cause disquiet and unrest in the circumstances around us.

(continued from Inside Front Cover)

McCracken have seen signs of God working at Pugwash Junction where some are concerned and one has professed.

SAN DIEGO, CAL. — The brethren at Front St. wish to report that W. Gustafson and John M. Slabaugh have finished nine weeks of Gospel meetings. These were well attended and the saints were cheered by a number professing faith in Christ, including four adults.

IOWA — P. Elliott and E. McCullough saw a few souls profess at Mason City recently. They are now getting good interest at Ontario, Wisconsin. S. Mick and J. Clarquist are in Grand View. H. Paisley is in his third week in Waterloo using a chart on the Revelation. A number have professed and others are concerned. S. Hamilton and D. Pethrick hope to have meetings in Lynxville.

WISC. — L. Brandt and H. Wahls are in their second week at Beetown.

DETROIT, MICH. — W. Warke, R. Surgenor and O. McLeod have recently spent a few nights with the saints in the Stark Road Assembly, giving ministry which was much appreciated.

HICKORY, N. CAR. — O. L. MacLeod and James Smith are preaching the Gospel and have seen a little blessing though the attendance has been hindered by a lot of sickness.

BELFAST, N. IRELAND — "Earnest prayer is desired for a Gospel effort, God willing, in the Ulster Hall seating 1,600, in the centre of the City, during the month of May. Pray that many in this troubled city will attend and be awakened to eternal realities and that God will be glorified in conversions."

VENEZUELA — J. Milne, 6a Avenida No. 117, San Felipe, Edo. Yaracuy, Venezuela, S. America writes, "It is our happy privilege to take the Gospel to quite a number of places during 1969 where we saw souls saved, baptized, and gathered to the Lord's worthy Name. One of our chief joys was the planting of a new assembly in a place called Obonte, where we entered for the first time seven years ago. Since that time we have been encouraged to see the work go forward, with souls to Christ from time to time. God helped us to build a hall to take the place of the Portable we use for pioneer work. It was open, free of debt, on April 26th, with a meeting for believers, when good words were spoken by three of our fellow labourers. We are glad to report spiritual growth amongst the brethren who number 33 in all."

CONFERENCES

DESERONTO, ONT. — The Deseronto-Picton Conference will be held, D.V., May 16, 17 and 18, in the Legion Hall. The prayer meeting will be on Saturday, May 16th at 3.30 p.m. "We welcome servants of the Lord walking in the 'old paths', to minister the Word."

MIDLAND, ONT. — The Midland and Waubashene Assemblies have arranged to have their Annual Conference, D.V., May 17th and 18th. Meetings to be held in the Midland High School, Hugel Ave. West, preceded by a prayer meeting in the Midland Gospel Hall, May 16th at 7.30 (note change). Servants of the Lord practising and teaching the right ways of the Lord are welcome. Corr. J. M. Crawford, 311 Midland Ave., Midland.

NEWMARKET, ONT. — The 9th annual conference will be held, D.V., on Lord's Day, May 3rd in the Newmarket Gospel Hall, 736 Davis Drive, Newmarket. Breaking of Bread at 9.45, Sunday School and Bible Reading at 11.30 a.m., Ministry at 2.30 p.m. and Gospel meeting at 7.00 p.m. Lunch and supper will be served.

EDEN GROVE, ONT. — The annual conference will be held, D.V., Lord's Day, May 24th. Breaking of Bread 10.30 a.m. with the usual order of meetings following. Prayer meeting, May 23rd, at 7.30 p.m. Servants of the Lord walking in the Old Paths, teaching and practising the same, welcome to minister. Corr. S. R. Purdy, Cargill, Ont.

STOUT, IA. — The Conference dates are May 23 and 24, with a prayer meeting on May 22nd, at 7.45 p.m. Corr. Richard Stickfort, Stout, Ia.

WATERLOO, IA. — In the will of the Lord, we plan our annual conference April 25th and 26th preceded by a prayer meeting on Friday, April 24th. Corr. C. Smith, 216 Hammond Avenue, Waterloo, Ia.

McKEESPORT, PA. — The annual conference will be held, D.V., April 25th and 26th with prayer meeting Friday, April 24th at 7.30 p.m. (Mentioned in detail last month.) Corr. Wm. H. Moore, 2705 Hill Street, McKeesport, Pa. 15132.

FROSTBURG, MD. — The annual conference will be held, D.V., May 16th and 17th with a prayer meeting at 7.30 p.m. on May 15th. First meeting on Saturday, at 2.00 p.m. All meetings will be held in the Gospel Hall. Corr. Wm. C. Knieriem, 80 Walnut Street, Frostburg, Md.

LONG BRANCH, N.J. — Our Bible Conference will be held, D.V., April 19th in the Gospel Hall, 653 Art St. off Grand Ave., Long Branch, N.J., at 9.30 a.m., 11 a.m. and 2.30 p.m. Corr. Joseph Cagliostro, 6 North Linden Ave. West, Long Branch, N.J. Tel. 201-222-8800.

We have had to hold for a later issue a number of notices because of lack of space.

WITH CHRIST

VANCOUVER, B.C. — Our highly esteemed sister in the Lord, Mrs. Alice M. Mercer, passed into the presence of the Lord on Feb. 11th, in her 81st year. She was born in Aberdeenshire, Scotland and saved there at the age of 12. She was in fellowship in the Central Hall Assembly, Toronto, from 1907 to 1919; at Langley, B.C. till 1928 and until her home-call, in the Cedar Cottage and Victoria Drive Assemblies here. Mrs. Mercer was a real "mother in Israel;" and one who belonged to "the old school;" never deviating from "the right ways of the Lord." Our sister was outstanding in her hospitality and also took a keen interest in the work of the Lord at home and abroad. Hector Alves, and John Frith (her son-in-law) ministered the Word to saint and sinner at the very largely attended funeral.

WESTBANK, B.C. — Our aged brother, Mr. Grieve Elliot, departed to be with Christ on December 2, 1969 in his 95th year. He was born in Alvinston, Ontario in 1875 and saved about 1900 and came into the fellowship of the assembly here in 1923. He was correspondent for the assembly for twenty years, and continued on in the ways of the Lord to the end. He is survived by his wife, Beatrice. John Frith of Venezuela conducted the funeral service.

SAULT STE. MARIE, ONT. — Our esteemed brother Arnold Upper departed to be with Christ after a brief but trying illness. He was a man of sterling qualities, as a Christian and devoted to the assembly. He will be much missed by the assembly here. He leaves his faithful wife and daughter in fellowship. A son died some years ago. The funeral was large and was taken by brother James Clark. A good number of unsaved heard the gospel.

SAULT STE. MARIE, ONT. — Our dear brother, George West, age 56, passed suddenly into the presence of the Lord, February 8th, in hospital. Saved at 12 years of age, he was a conscientious worker with a heart for souls. He had given himself to personal work and tract distribution. He leaves his widow, two sons and three daughters. He will be missed in the assembly here. James Clark spoke faithfully to a large number at the funeral.

COLLINGWOOD, ONT. — Our dear sister, Mrs. Verna Morrison went home to be with Christ, Feb. 29th in her 64th year. She was in happy fellowship in the Mimico Assembly for a number of years and lately in Collingwood. She bore a good testimony and was loved by all who knew her. She leaves an unsaved husband, two sons and a number of grandchildren.

GRAND BEND, ONT. — Our dear brother Fred Howe went home to be with the Lord on Feb. 7th and was buried in Exeter, Ont. He was saved about 15 years ago and has been in fellowship since in the Grand Bend Assembly. J. Adams preached the Word and L. Turnbull spoke at the grave.

LANCE AU LOUP, LABRADOR — Our brother Wm. Earle passed away peacefully into the presence of the Lord on January 17th, aged 81. He was saved in 1954 and in assembly fellowship. He opened his house for the gospel when the work commenced here until a Gospel Hall was built. His wife, four sons and five daughters and a large number of grandchildren remain. A large crowd of saved and unsaved attended the funeral which was taken by G. Goff and V. Markle.

DETROIT, MICH. — Our dear sister, Mrs. Regina Hallibrin, went home to be with Christ on January 8, 1970. She was saved many years ago and a long time in the fellowship of the Assembly at West Chicago Blvd., and Stark Road. She was of a quiet disposition and faithfully attended the meetings whenever she could. Brother Samuel Barr spoke at the funeral service.

DETROIT, MICH. — Our dear brother, James T. McGarrie, aged 61, went home to be with Christ on Feb. 26, from the hospital in Detroit, as a result of a brain tumor. He came to Detroit from Scotland in the mid 1920's and was saved not long after his coming. He was received into the Assembly, first in the West Chicago Hall, Detroit and was latterly in fellowship in Sarnia, Ont. He will be missed in the home and the Assembly. He is survived by his wife, two daughters, two brothers, two sisters and five grand-children. F. W. Schwartz spoke at the Funeral Home and Alex Stewart at the cemetery.

McKEESPORT, PA. — Our dear brother, Edward Thomas, age 85 years, departed to be with the Lord on Dec. 27, 1969 from the Longport Home, where he had recently gone. He was born again in 1910 and received into the Homestead, Pa. Assembly, and for the last several years was in the McKeesport Assembly. He was a Godly overseer in this assembly. A large number of unsaved relatives attended the funeral. Brother Harold Clarke spoke a faithful word at the funeral.

LONACONING, MD. — Our beloved sister in the Lord, Mrs. Agnes McCormick went home to be with the Lord on February 11th, aged 85 years. She was saved 50 years ago through meetings held by the late John Conway. Two daughters and one son survive. Harold Clark preached the Word faithfully to the unsaved at the large funeral.

MANSFIELD, OHIO — Our faithful and beloved brother, Wm. Burson went home to be with Christ on Feb. 18, in his 69th year. He was saved during special meetings in 1931 and gathered out in 1932 in Mansfield. Remember the sorrowing in prayer, some of whom are not saved. D. O. Calderhead preached a good Gospel message at the funeral and at the graveside.

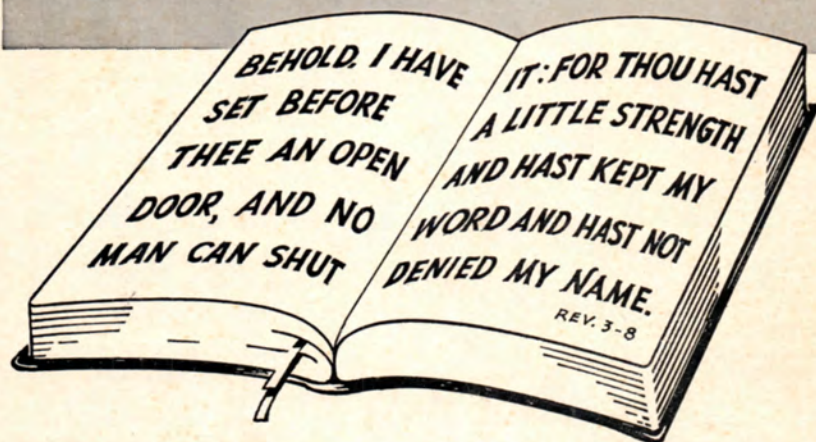
AFRICA — We have received a wire that our veteran missionary brother Mr. MacPhie who has served the Lord so long and faithfully in Africa, has gone to be with Christ. We hope to receive more details which we can publish later.

REGARDING LATE DELIVERY OF MAGAZINES

We have been informed that parcels of magazines going through Montreal, Quebec and to the Old Country have been held up by the Postal strike in Montreal. We regret very much the delay but, of course, are unable to do anything to hasten delivery.

Schilling

TRUTH AND TIDINGS



CONTENTS

OBITUARY — MR. J. McPHIE	E.R.	81
PARADOX OF JOB 23 (2)	A. W. Joyce	83
DESTROY THIS TEMPLE	S. J. Saword	85
LIVING WHOLLY FOR CHRIST	A.M.	87
SONG OF SOLOMON	Frank May	88
CUBA, (MISSIONARY)	D. L. Adams	91
DELIGHTFUL PERSON (Part 5)	G. W. Seale	93
MEN OF NOTE, PHILIP	Hector Alves	95
QUESTIONS AND ANSWERS		97
TRUTH AND TIDINGS GOSPEL TRUST		99

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TIDINGS

CHANGE OF ADDRESS — Alexander Stewart, 14061 Shadywood Drive, Apt. 130, Plymouth, Mich. 48170.

VANCOUVER, B.C. — Edward Billingham and Gerrit Bergsma began a week of children's meetings on March 30th in the Fleetwood Gospel Hall and were planning on carrying on with the gospel for the adults in a special series. The Easter Conference was well attended with most profitable ministry and blessing in salvation. Mr. Albert Leckie (Scotland) had a week with the saints of the South Main Assembly, and was planning a few nights with the West Richmond and Deep Cove saints also. Our brother's ministry is of a very high order and his visit to the West Coast has been very much appreciated. Arnold Adams was to have a week with the Christians at Arlington, Washington, then a week at Port Alberni, B.C. and a final week at Abbotsford before returning East. Hector Alves and J. Smith commence gospel meetings, D.V., on April 19th.

CALGARY, ALBERTA — Our brother S. Maxwell had two weeks Bible Readings here recently on "N. T. Church Principles" and "Aspects on the Lord's Coming". Good interest was manifested, and the saints were edified.

CALGARY, ALTA. — A custom-reading service is available for blind, or hard-of-seeing Christians in which any scripturally-sound articles or books will be read and tape-recorded on request, provided any necessary permission under copyright regulations can be obtained. The listener must have access to his own tape recorder, but the tapes will be sent free of charge (either reels or cassettes, as specified), provided they are returned for re-recording. Should it be desired to retain any tape it can be purchased for the cost of the tape alone. Interested saints may contact Garry W. Seale, 3111 Conrad Cres., N. W., Calgary 48, Alberta, for a sample tape.

PORTAGE LA PRAIRIE, MAN. — S. Maxwell and N. Crawford are expected to commence gospel meetings here.

KENORA, ONT. — Bert Joyce and Robt. Booth hope to begin in the gospel on April 12.

OTTAWA, ONT. — The saints in the assembly here have been encouraged of late to see strangers coming in, interested in spiritual matters. They announce a change in the order of their meetings at River Road Gospel Hall, 1087 River Road, Ottawa 7. Breaking of Bread 10.00 a.m.; Sunday School 11.45 a.m.; Gospel 7.30 p.m.; Tuesday Prayer and Bible Reading 8.00 p.m.

MABERLY, ONT. — Murray McLeod is now in his second week of special meetings here (70 miles west of Ottawa) using a chart "From Creation to Recreation". Attendance has been increasing and he is looking to the Lord for further blessing in salvation, and the upbuilding of those saved from

(continued on page 100)

OBITUARY — MR. J. McPHIE

E. R.

It is my sad duty, as one who joined the work at Cazombo over twenty years ago, to pay tribute to Mr. MacPhie following his Home-call on the 4th of March — at the age of eighty-seven, after 56 years of faithful service in Angola.

James MacPhie was saved as a young man of 22 through an invitation to a meeting by the late David Walker, and became interested in the work in Angola through hearing one of the early pioneers of Central Africa, F. S. Arnot. He sailed for Angola in 1914, following commendation by the Assembly at Bellshill, Motherwell. The hardships and privations of those early pioneering years taught him to depend on the Lord in a very remarkable way. He walked thousands of miles, often with his boots slung over his shoulder, taking the Gospel to hundreds who would not otherwise have heard it.

During his first furlough in 1920 he married Miss Janet Anderson of Roman Road Hall, Motherwell. Together, they served the Lord faithfully for 44 years at Cazombo, until some six years ago, she, and now her husband, their bodies worn out in the Lord's service, have been laid to rest in the bush cemetery amongst the Africans they loved and served.

At the age of 83, Mr. MacPhie left Cazombo — in tears — to face an operation for cataract on both eyes, but he was determined to return. Typical of his unquenchable spirit was his reply, when at one stage a British Government official suggested he should leave Angola, "I am doing a great work and I cannot come down". A few years ago when seriously ill, his prayer was "Lord I cannot go yet, there is so much to do"! More recently it was like a new lease of life to him, when Mr. and Mrs. Beggs and then Mr. and Mrs. Wiseman were granted visas and returned to Angola. Until his final brief illness, he himself was ever ready to preach. It was enough to hear the engine of the Land Rover preparing to go out to one of the villages, and he was ready. When none of the Africans were willing to go, his reaction would be, "Well, can I not preach?" and so he would. In personal contacts no matter with whom, be it the Governor, or high ranking military personnel, or the Africans, he never missed an opportunity to witness for Christ.

A man convinced of his duty to "the powers that be", he respected, and was respected by the Portuguese. On his 50th Anniversary in the country, one of the Portuguese ladies made him a cake in the shape of the figures 50 and a large crowd, including many of the local Portuguese celebrated the occasion with him. Before coming on his

last furlough, the Military Commandant gave a dinner in his honour wished him a happy time and assured him that the Military would look after Miss Warke and me and treat us as sisters, which indeed they did.

The stability and strength of the Cazombo Assembly is its own tribute to his devoted ministry. He was ever willing and patient as counsellor and advisor to the Africans, and so very able to go back into the history of their every trouble and problem.

Truly he was a man widely honoured and respected amongst Portuguese and Africans, a father in the Assembly, and above all devoted labourer for his Master. His passing is a tremendous loss, at Cazombo, indeed to Angola. This should urge us to pray the Lord of the Harvest, to thrust out to a field where labourers are so thinly spread.

To the foregoing we add a word from a fellow - labourer who also paid tribute to our brother, Mr. James MacPhie.

"The local Portuguese have been very sympathetic and helpful during his illness and his death. The men of the Roads Dept., made a lovely coffin for him and refused any payment for it. Many of them came for the funeral, also two R.C. priests and three nuns! I was able to give them all the Gospel in Portuguese on Phil. 1:21-26, how the Christian, like Paul, saved by grace and not by works, could anticipate death without fear. It was an opportunity to present the Gospel to many who might otherwise never have heard it." A. E. Horton.

How clear and simple is the greater part of the Word of God! We should beware of allowing its obscurities, when they occur, or our perplexities over particular problems, to distract from simple obedience to clear commands.

* * *

"He is not here: for He is risen, as He said" (Matthew 28:6). There are three things that seem to me chiefly to give character to the Christian's path on earth, and to form him in it: — the Lord Jesus is not here; the Holy Spirit is here; and lastly, the Lord Jesus is coming again.

(John Alfred Trench)

* * *

We can only have "life through death." God is the God of holiness, and He must judge sin. In saving the sinner He condemns his sin. The cross is the full and perfect expression of this.

(Andrew Miller)

PARADOX OF JOB 23

—A. W. Joyce

Part 2

Let us notice now some of the contradictory statements mentioned in our last issue.

Verse 2. "Even today is my complaint bitter" which the revised renders more strongly, "even today is my complaint rebellious." Is this the same man who, in the day of his calamity, worshipped God saying, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21)? The latter statement breathes complete resignation to the will of the Lord, the former is rebellious. What had caused the change of language and attitude? It would seem that Job's real faith had wavered under the continuous strain. Also the treatment of his professed friends toward him had changed from comfort to criticism and caustic comment.

It is evident that Job's "friends" knew nothing of the spirit of Galatians 6:1-2 "Ye which are spiritual, restore such an one in the spirit of meekness; **Considering thyself**, lest thou also be tempted. Bear ye one another's burdens," etc. Their hard statements to Job caused Job to harden himself not only against them but also against God. What a lesson for all of us who attempt to restore a brother or sister to the "right ways of the Lord" from which they may have strayed.

Have we not all of us, at some time, got so out of touch with the Lord that we have lost the sense of His presence altogether, and feel like Job, "Oh that I knew where I might find Him!" Or, like the bride in the Song of Solomon 5:6 — "I opened to my beloved; but my Beloved had withdrawn Himself, and was gone: . . . I sought Him but I could not find Him, I called Him, but He gave me no answer".

Are we content to remain in this condition of isolation from Him? Or do we seek His face continually until we find Him and fellowship is restored?" Rutherford wrote:

"But flowers **need night's** cool sadness
The moonlight and the dew
So Christ from one who loved it
His shining oft withdrew,
And then for cause of absence
My troubled soul I scanned
But glory shadeless shineth
In Immanuel's land."

However, Job felt, if I could only find Him, He would truly be my Friend as he said in verse 6, "Will He plead against me with His great

power? No; but He would put strength in me." Like the disturbed needle of a compass, it swings back to its true place. How wonderfully even, in that dim distant past, does Job apprehend the new testament truth of the Lord as the Advocate and Intercessor of His people as he also cries in Job 19:25 "I know that my Redeemer (Vindicator, R.V.M.) liveth," and God **did** vindicate His suffering servant in chapter 42.

But again in verse 8 & 9, the compass hand trembles; but why cannot I find him? Why does He hide himself from me?

Now the storm of doubt seems to lift, the needle of the compass returns, as Job says: "But He knoweth the way that I take: when He **hath tried me I shall come forth as gold**" (verse 10). The trial will pass, the clouds **will** lift, the storm **will** abate! Some one has said, "**Pray** and **Stay** are two blessed monosyllables."

"Have faith in God, the sun will shine
Though dark thy way may be today,
His heart has planned, your way and mine,
Have faith in God, have faith alway."

In verse 12 we learn the secret of Job's constancy through all the days of prosperity and adversity; his love for the Word of God and his obedience to it. "I have not gone back from the commandment of **His lips**: I have esteemed (or treasured up) the **Words of His mouth** more than my necessary food." If, as many students of the Word believe, Job lived contemporary with Abraham, or shortly after, there would not be any written scriptures as Moses was the first inspired writer, and Job would only have the **spoken** Word of God. This might be suggested also by the foregoing quotation: "His lips, the words of His mouth." With such limited revelation, does Job not put us all to shame who have the completed revelation of God's Word in the Old Testament and the New. How does **our obedience** to the Word of the Lord and our estimation of it compare? Do we so obey it? Do we treasure the Word of God and put it before our necessary food?

Finally, in verse 14, we have Job's assurance that God will certainly carry out all His purpose for us. "He performeth the thing that is **appointed for me**." Do we rest in perfect assurance that God has a plan for every one of our lives? Paul believed that; when he wrote: "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

"He must increase, but I must decrease" (John 3:30).

Blessed when we can, each of us, be thus willingly nothing, that He alone may fill all things. (J. G. Bellett)

DESTROY THE TEMPLE

—*S. J. Saword*

John 2:19-21; Matthew 26:61; 27:20 & 40

The words of our Lord Jesus and those of the Jews suggest a comparison and contrast between Herod's temple in Jerusalem and the body of our Lord. The temple was a magnificent edifice which took 46 years to build and Christ referred to it as "My Father's house", but which had become "a den of thieves." We wonder sometimes why the Lord would associate His Father's name with such a place, but might it not have been for the sake of that little group of faithful ones, a remnant within a remnant that had survived the times of Malachi, such as Zachariah the priest and his wife Elizabeth, Simeon the man of God, and Anna the Prophetess; Mary and Joseph? The temple was owned of God, until the rejection of His Son; when judgment was passed upon it. "Behold your house is left unto you desolate." The Jews had a fanatical pride in their temple and considered it indestructible, but the Lord foretold that there would not be left one stone upon another that would not be thrown down. This was literally fulfilled when the Roman conqueror Titus reduced the city and temple to ruins in A.D. 70.

On the other hand, how strikingly different was the bodily temple that the Father prepared for His Son! (Heb. 10:5) There was no outward display of material magnificence, as prophesied by Isaiah, "There is no beauty that we should desire Him". In incarnation He veiled His glory in a body of flesh and humiliation. The Maker of the universe and the coming Prince of the kings of the earth, whilst here below walked incognito before men, that is, He displayed no outward insignia of His inherent majesty and grandeur. However, one of his humble and intimate companions could testify of Him: "We beheld His glory, glory as of the only begotten of the Father, full of grace and truth." To Peter also was revealed the glorious secret of the personality of that One who had called him to His feet: "Thou art the Christ, the son of the living God," Matt. 16:16. Even the dying thief, contemplating Him, with His visage so marred more than any man, and His form more than the sons of men, grasped the tremendous fact that He was no less than the mighty One who was coming to reign.

Although He could identify himself so wonderfully with the creatures of His hand, so that He became known as "the Friend of publicans and sinners", yet that holy Temple was never defiled not stained by the contaminations around Him. His human nature was impeccable and His holy body was immaculate from the manger to the cross. He could touch the loathsome leper but remained immune from contamination.

He was the object of the malice and envy of Satan from infancy;

who stirred up the wrath of Herod to slay all the children in Bethlehem and surrounding country, from two years old and under. But the angel warned Joseph that "Herod will seek the young child to **destroy Him**", hence the fleeing to Egypt. Later, in the temptations, the devil took Him and set Him on a pinnacle of the temple, saying: "Cast Thyself down", no doubt with the hope of seeing that body destroyed. Finally Matthew records the determination of the chief priests to persuade Pilate to "**destroy Jesus**". Later those same enemies besought Pilate that the legs of both thieves and the Lord Jesus might be broken. But that bodily temple, though outwardly marred, could never be destroyed. Neither Satan, nor priests nor soldiers could brake a bone, for God had ordained that "a bone of Him shall not be broken." His body was an indestructible temple. The brutal soldier could pierce His heart after death but in three days that heart of love was throbbing strong and warm again. That body did not see corruption; it was incorruptible.

"The memory of the Just is blessed, but the name of the wicked shall rot" (Prov. 10:7). Judas Iscariot out of covetousness could sell the Lord; Caiaphas out of envy could deliver Him up to the civil powers; Pilate for expediency could pervert justice, but those miserable instruments of Satan have passed into eternity with a stigma attaching to them; "The name of the wicked shall rot." But the righteous One whom the confederacy of evil attempted to destroy, "raised up" that human temple on the third day. That temple was the abode of the triune God, for "in Him dwelleth all the fulness of the godhead bodily." His death and resurrection has laid the eternal foundation for another glorious building of God, which is now well on the way to completion; it is the church which is His body, and one day He will present it to Himself, "a glorious church, not having spot or wrinkle, or any such thing" (Ephes. 5:27). This is the temple of which the Lord could say, "Upon this Rock I will build my church; and the gates of hell shall not prevail against it."

Every great doctrine of Scripture has its solemn and practical side. In 1 Corinthians 3:16-17, the Apostle reminds the Corinthian assembly that they are the Temple of God, separated from the world and sin, and consecrated to God, enjoying the indwelling of the Holy Spirit. Anyone guilty of the violation of the order and testimony of God's assembly incurs the stern judgment of God. Again in chapter 6 of the same epistle the apostle reminds the Corinthians that as individuals their body is the temple of the Holy Spirit, and "ye are not your own, for ye are bought with a price." He then admonishes them to "flee fornication". The departure from moral codes in the world today is appalling, and it is only as the believer abides in Christ, that he will be preserved from the corruption which is in the world through lust and finisish his course with joy.

LIVING WHOLLY FOR CHRIST

—A. M.

Whilst attending the Northfield Conference in 1916 I heard an evangelist who was widely known on both sides of the Atlantic tell the following incident.

A Philadelphia millionaire, his wife and their daughter Alice, thorough worldings, did their best to banish from their minds all thoughts of God and Eternity. One Sunday a friend phoned Miss Alice asking if she would accompany her to a meeting that evening. She replied in the affirmative and went to an evangelistic service. She confessed afterwards that if she had known the character of the meeting she would not have gone. For the first time in her life the young lady heard the Gospel of the grace of God told out in simplicity, freshness and power and left the building rejoicing in Christ as her Saviour and Lord.

On reaching her home, she sought her mother and from a full heart told her what things God had done for her soul, adding "I intend to live wholly for Him who has saved me." The father who overheard her confession, angrily exclaimed "What is that you said?" She replied "The Lord Jesus has saved me, and I intend to live wholly for Him." The millionaire ejaculated "I don't want Him or any of His followers in my house" adding, that if she meant to be a disciple of Christ she would have to leave her home, and gave her until 8:45 the following morning to decide.

Alice was greatly grieved and surprised by her father's words and retired to her room with a very sad heart. She told the Lord what had transpired and earnestly besought His help and guidance. Next morning she went downstairs to breakfast. She tried to partake of the food, but her heart was too full and too sore, and begging to be excused was about to leave the room when her father reminded her of the time of the appointed interview. Alice returned to her room, gathered a few things together, packed them in her valise, and gave them to a maid. Then beseeching the Lord to give her courage to do His Will irrespective of the consequences, she was enabled to sing part of the hymn beginning:

Jesus, I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my All shall be.
Perish every fond ambition,
All I've sought or hoped, or known;
Yet how rich is my condition
God and Heaven are still my own.

The father and mother listened, and as they did so, God blessed the words of the hymn to both, causing them to think seriously regarding the course they had been pursuing. When Alice, at the time appointed, entered the room, she found her father on his knees with his face buried in his hands. Weeping. "I want the Saviour too," he said to his daughter, and not long afterwards the millionaire and his wife were in the "same bundle of life," and rejoicing in Christ as their Saviour and Lord.

What power there is in a life wholly yielded to the Lord Jesus Christ. Are we wholly consecrated to Him to whom we owe our all or are we only partially consecrated?

A.M.

(Sent by C. Patrizio)

SONG OF SOLOMON

—*Frank May*

Chapter 8

Verse 1: "O that thou wert as my brother that sucked the breast of my mother. When I should find thee without I would kiss thee, yea I should not be despised." We believe this to be the language of the remnant. We must not try to shut Israel and the millenium out of this song. We see Jehovah's wife in these inspired pages as we do the Lamb's wife. We will be nothing the richer by robbing them, and if we give to them truths which belong to us we will be the loser, and they will be nothing richer. Relationship is involved here, and our Lord was a Jew of the tribe of Judah whose goings forth have been from of old from the days of eternity. "And I have put My word in Thy mouth and have covered thee in the shadow of mine hand that I may plant the Heavens and lay the foundations of the earth and say unto Zion thou art my people."

Verse 2: "I would lead thee and bring thee into my mother's house, I would cause thee to drink of spiced wine." The love of the remnant for their Messiah is very touching indeed. "We love Him because He first loved us." They have come through the dark night of sorrow, they have seen His judgments in the earth.

Verse 3: "I charge you O daughters of Jerusalem that ye stir not up nor awake my love until He please." His coming as Son of man and as the Messiah of Israel is near. He will come with His saints and all His mighty angels, the appearing of the glory. Every eye shall see him even they that pierced Him, and all kindreds of the earth will wail because of Him." And His feet shall stand in that day upon the mount

of Olives which is before Jerusalem on the east," and the "Lord shall be King over all the earth. In that day shall there be one Lord and His name one."

Verse 5: "Who is this that cometh up from the wilderness leaning upon her beloved. I raised thee up and under the apple tree." Israel's Messiah is seen coming now, by the remnant. What a wonder for them to see a Gentile bride by His side. Hos. 14:5,6. "I will be as the dew unto Israel. He shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread and His beauty shall be as the olive tree and His smell as Lebanon."

Verse 6: "Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death, jealousy is cruel as the grave, the coals thereof are coals of fire which hath a most vehement flame."

Verse 7: "Many waters cannot quench love neither can the floods drown it. If a man would give all the substance of his house for love it would utterly be contemned." Isaiah 53 is a commentary on this. He, our blessed Lord, who was despised and rejected of men, a man of sorrows and acquainted with grief, Who hid not His face from shame and spitting, was indeed a lamb led to the slaughter. Love which many waters could not quench nor the floods drown brought Him to Calvary. It was love that sought Gethsemane. "Greater love hath no man than this, that a man lay down his life for his friends", but it is written, "Christ died for the ungodly." Christ died for sinners. The apostle said, "The son of God who loved me and gave Himself for me." To all eternity shall we not praise our God for the love that gave Jesus our Lord to die?

Verse 9: "If she be a wall we will build upon her a palace of silver, and if she be a door we will enclose her with boards of cedar." Most probably the ten tribes are meant here; Judah's love for Israel — no more parting, no more divisions, no more Sunderings. Jehovah, their healer, has healed the breach. To Him be the glory, great things He hath done. "If she be a wall we will build upon her a palace of silver." Silver speaks of redemption, and when Gods love melts Judah their heart will go out in love to their sister, the ten tribes. All envy will be wiped away. Then indeed they will dwell together in unity. God will be glorified, Israel blessed, the Church, the Bride, the Lamb's wife shall look down upon the scene with gladness.

Verse 10: "I am a wall and my breasts like towers; then was I in His eyes as one that found favour." This would be the voice of all Israel. "I am a wall" — the twelve tribes. There will be no more ten tribes and the two tribes. They will be united and how strong that wall will be. They will indeed find favour again, under His wings will they rejoice as never before. Saved out of Jacob's trouble, blessed by Jehovah.

Verse 11: "Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; everyone for the fruit thereof was to bring a thousand pieces of silver." Solomon lets out his vineyard to keepers. All the earth is meant here.

Verse 12: "My vineyard which is mine is before me." Our Lord claims the vineyard, the earth, to be His. He must be owned as Lord, yet many will yield only feigned obedience. The earth is the Lord's and the fulness thereof, the world and they that dwell therein. He claims it all, every inch of it, for the kingdom is the Lord's and He is the governor among the nations. All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Thee. Psalm 22:27, 28.

Verse 12: "The bridegroom speaks. "Thou that dwellest in the gardens, the companions hearken to Thy voice. Cause me to hear it." The bride, the Lamb's wife, will be in the aerial heavens, Jehovah's wife, Israel, will be on the earth. She will dwell in the gardens; fruit luxuriant will load the board. The companions will hear her voice but He says, "Cause me to hear it." He loves to hear our voices because our lips are like a thread of scarlet. In a coming day, He will love to hear Israel's voice.

Verse 14: "Make haste my beloved and be thou like to a roe or to a young hart upon the mountains of spices." When He comes to reign over His people Israel, and after the earth has undergone a change, the throne, thistle, and nettle will be removed, and the waters shall flow down from the threshold of the house of God forming a river which will flow east and west from the city. It will be the mountain of spices for His people. Israel will be the queen in gold of Ophir. "So shall the King greatly desire thy beauty for He is thy Lord and worship thou Him." Psalm 45.

"God is in the midst of her. She shall not be moved. God shall help her and that right early."

"Till He come, oh let the words
Linger on the trembling cords."

His coming for us is near. Are our hearts longing to be with Him forevermore? His servants shall serve Him throughout a cloudless eternity. Unto Him be glory both now and forever. Amen.

Christ is the MEDIATOR of the new covenant, as well as the BLOOD of it.

(J. G. Bellett)

CUBA, (MISSIONARY)

—D. L. Adams

Cuba is an Assembly missionary "short story". Within the limited compass and capabilities of twenty-three years, the work began, was developed — and left! Nevertheless, during those brief years, assembly testimonies began, lights have been left burning and pillars standing, that continue in that ill-fated isle to this day.

It seems unusually coincidental that the natural circumstances which resulted in the commencement of this work, should have been those produced by a political revolution in that which was the "fatherland" of Cuba's early settlers, viz. Spain (for it was due to the Franco revolution that our brother Smith left his work there) while those that brought about the unexpected and rather dramatic close of the missionaries' part in it, were the consequences of another such revolution, within its own borders! Such is the strange weaving of the tapestry of history, as far as Cuba and the assembly work there is concerned, by the hand of Him Who has "determined the times before appointed".

Commenced in a small and unpretentious way in the city of Havana in the year 1938 by our departed and esteemed brother Tom Smith, the work ultimately spread from the most westerly area of the western province of Pinar del Rio to the far, south-eastern section of the eastern province of Oriente. Thus from the tobacco plains of the west, through the central, lush, fruitlands and sugarcane fields, to the coffee-growing mountains of the east, the Good Seed was abundantly sown. At one time over 155,000 'Gospels' were freely distributed from house to house in an extensive coverage of the island. By various kinds of meetings, (viz. cottage, tent, open-air, portable Halls and established "Salas Evangélicas") was the work conducted in varying degrees of development. Some of these places of testimony remain and a few of the assemblies thus formed are still in active operation as "Lampstands". Very recent word has been received, which underscores this fact, from some of our believers, presently in Spain, "on their way out", assuring us, "The assembly continues to operate as it was when you left us and calls for constant and fervent prayer".

While this is so with some of the assemblies, it is not so with others, for some have been destroyed by the enemy, one way or another. But while the collective lamp has gone, in these areas, we are confident that the light continues to burn in the hearts of many who are true to their Lord.

For approximately 11 of the later years of the missionaries' residence there, a printing press was in continual operation and ran for some time after they left, though the machinery has long since

been confiscated, by the government, and the building converted into a private dwelling. Its word, however, "went out into all the world" as not only Cuba, but all other Spanish - speaking countries of the World, received monthly shipments of tracts and other material from it. This too remains as "bread cast upon the waters" which, in keeping with the promise, we look to see gathered up "after many days".

While over 8 years have now passed since the last of the missionaries left Cuba, nevertheless much work has been done by the native brethren there, within the limitations and restrictions imposed upon them. They have worked in the Gospel as well as in the continuance of assembly testimony, and we even heard of a new assembly being planted as the result of a number being saved and baptized, during that time, though regret to say that later word brought the news of the dissolution of this group as well as that of others that had been established earlier.

The tragic condition of things at the present time is strongly evidenced by the fact that the saints of our assemblies, who are neither of a political nor professional category, are seeking to leave their homeland, with all that this involves re families, food, language, customs, etc. and are now found in places as far apart as Spain and California, or from Chicago to Miami! These all continue in assembly fellowship, in the centres where they are now located. Interesting chapters have been written by them and their godly lives and influence have been warmly attested to by our brethren, in such places as Mexico and Spain where they have stopped in the course of their wandering to a "foreign strand".

The saints will be interested to know that no relief can now be sent to our fellow-believers, in Cuba, from Canada or the States, as was done for some time, after the departure of the missionaries. Prayer is earnestly requested for them, that the assemblies still standing, some weakened by the loss of those who have left and others from other causes, may be kept firm and true, to the ways and Word they were taught. Some of the brethren in Cuba, either by reason of their age or on account of them having asked permission to leave the country are obligated to contribute "free labour" to the government and have also lost their employment, so that they are found in trying circumstances and sorely tested but the watchful eye and the saving hand of the Good Shepherd abides with them still.

What may yet develop for the country politically, or for the work of the Lord, particularly, we cannot foresee, but can confidently leave all things in the hands of Him, Who worketh all things after the counsel of His own will, and "giveth not account of any of His matters". In the meantime we can help our fellow-believers who are in the country and wish to leave it, by sending their plane fares to them (which must

be sent in "hard currency" for them to be able to get out) as well as assist them in their "in transit" needs, along the way.

In closing we might say that all the brethren, formerly engaged in "the work" in Cuba, are actively occupied in the same work, elsewhere, for the "field is one" though the times do change. He changes not.

DELIGHTFUL PERSON

—G. W. Seale

Part 5

HIS DELIGHT WAS WITH THE SONS OF MEN

It is not difficult to understand why the Lord Jesus Christ should be the delight of His Father, nor why He should be the delight of the saints, but a fact surpassing all understanding is why His delight should be with the sons of men (Prov. 8:31). "That man should be made like God is much; that God should be made man, much more". For Him to display His delight with the sons of men meant:

1. Sorrow (Isa. 53:3).

He was characterized as the "Man of Sorrows". Though His heart was cheered by the manifest communion and presence of His Father (Jn. 11:41, 42), yet as He saw the results of sin in disease, indifference and sheer hatred, He sorrowed (Mk. 3:5; 6:34; 9:19; Jn. 11:33, 38). In the garden, He confided in His chosen three, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). Nevertheless, for Him sorrow reached its peak at Golgotha when He sorrowed as no man ever had. Though written prophetically concerning Jerusalem primarily, the words "Behold and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger" (Lam. 1:12), could be true to their fullest extent of no other than the Lamb of God as He bore away the sin of the world.

2. Suffering (Heb. 12:2).

For the Saviour, the cross meant — suffering — an infinity of suffering — shame — the most degrading and shameful death, especially in consideration of the fact that on the cross, exposed to the gaze and reviling of sinners was none other than the Mighty Creator of the universe. Jonathan Edwards wrote, "None ever stooped so low as Christ, if we consider either the infinite height that He stooped from, or the great depth to which He stooped" — it was a stoop of infinite proportions and other than that it could not be, for He was infinite and everything He did of necessity must be infinite. One has well written,

Bound upon th' accursed tree,
 Faint and bleeding, who is He?
 By the eyes so pale and dim,
 Streaming blood and writhing limb.
 By the flesh with scourges torn,
 By the crown of twisted thorn,
 By the side so deeply pierced,
 By the baffling burning thirst,
 By the drooping death-dwe'd brow,
 Son of Man, 'tis Thou! 'tis Thou!

Bound upon the accursed tree,
 Dread and awful, who is He?
 By the sun at noon-day pale,
 Shiv'ring rocks and rending veil.
 By the earth trembling at His doom,
 By the saints who burst their tomb,
 By Eden promised ere He died
 To the felon at His side,
 Lord, our suppliant knees we bow,
 Son of God, 'tis Thou! 'tis Thou!

But He endured the cross, He despised (thought little, or nothing of) the shame, because of the joy of the results. Therefore, we consider

1. The Satisfaction (Isa. 53:11).

As He surveys the results of the travail of His soul, as the anthems of praise reverberate through the heavens, as not only the redeemed, but everything in heaven, on the earth and under the earth (Phil. 2:10) and every principality and power and every name that is named (Eph. 1:21) give honor to His blessed and most worthy Person and Name, "He shall be satisfied". If the travail was so great, how great will be the satisfaction of the delight of His heart as through eternity He is exalted to the highest place in Heaven. Dear saint, we are called to enjoy it all with Him — matchless grace! Let us eagerly look forward to that great day and in anticipation of it, give Him our best here and learn more of Him.

2. The Singing (Rev. 5:9-14; 15:3,4).

One can hardly imagine the sweetness of the harmony to be vaulted from the lips of that immense choir of ten thousand times ten thousand and thousands of thousands (Rev. 5:11). Consider — the unison of it — perfect voices: "the image of the heavenly (1 Cor. 15:49).

— the unity of it — perfect theme: "the Lamb" (Rev. 5:8).

— the universality of it — perfect accord in the universe: "every creature" (Rev. 5:13).

Singing is a form of praise in which we are privileged to engage on earth. How great will be the day when, with perfected bodies we are able to augment the mighty billows of praise and worship ascending to the Lamb on the throne — to the Lamb Who is the Delight of the Father, the Delight of the Saints and Who, wonder of wonders, expressed His delights with the sons of Men. Surely on that day, amidst the singing of the redeemed, His heart will be inestimably, eternally and infinitely delighted — and well it should be!

MEN OF NOTE, PHILIP

—*Hector Alves*

(14) PHILIP, one of the seven

Philip of Acts chapters 6, 8, and 21 we doubt not is one and the same man. We see him as a deacon, an evangelist, and a parent.

PHILIP THE DEACON. Acts 6:1-3. While the seven men mentioned in this chapter are not expressly called deacons, that is what they were. A deacon (diakonos) in the New Testament is a man who has a certain ministry to perform, and who carries it out.

Here in Acts chapter 6 we find that a critical situation had developed among the believing Jews of the dispersion and the Jews of the Homeland. Some complained that their widows were being neglected in the daily distribution to the poor. The apostles dealt with the problem in an honourable manner. It was incumbent upon them to devote their whole time to the Word of God and prayer; so they instructed the brethren to look around for seven men who had certain qualifications, to look after this business. Philip was one of the seven chosen; the qualifications being found in him.

(1) A man of honest report. This may have required some searching; the slightest sign of suspicion would have disqualified Philip. The report of a dishonest transaction in business would have been sufficient to reject him. The Revised Version reads, "of good report;" these men would be highly esteemed in the church, known for their unblemished character.

(2) A man full of the Holy Ghost. This would suggest spirituality; a man whose will was controlled by the Holy Spirit, the opposite to a carnal man. To be governed by fleshly motive, or to serve for self attraction, or in an "official" capacity would not do in this business of the Lord. These men must be guided by the Holy Spirit.

(3) A man full of wisdom. These men were required to have wisdom; ability to discern between right and wrong. This would in-

clude experience and a good understanding of the mind of God relative to the distribution of the saints' bounty.

PHILIP THE EVANGELIST. Acts 8:5-40. We read that after the martyrdom of Stephen those "that were scattered abroad went every where preaching the word" (verse 4). Philip was one of those, and he went to Samaria. It is plain to see that Philip the deacon had the gift of an evangelist. "And he gave some (to be R. V.) evangelist" (Eph. 4:11). There is little doubt that the Philip spoken of in Acts chapter 8 is the Philip the deacon and not Philip one of the twelve apostles, as some writers suggest. Luke the HISTORIAN gives a good deal of space to the service of Philip as an evangelist. First, his success; in Samaria great crowds heard him preach Christ unto them, and "the people with one accord gave heed unto those things which Philip spake." Second, his mistake. Philip was not to blame for the devil sowing a tare among the wheat, in the case of Simon the sorcerer. This man did appear to be a true convert, but Philip may have failed in not fully testing him before baptizing him. Success is often accomplished by complacency, and blindness is the result; a good work is often marred by failure to discern between the real and the unreal. However, one empty professor among so many genuine cases of conversion is something far superior to many gospel efforts in our day. Third, we find Philip tested. We all like to preach to large crowds; some seldom go to places where an audience may consist of only a handful. It is better to do God's will than to choose large centers for service. The Lord sent Philip to Samaria and He also sent him to Gaza's desert. The work of the evangelist is to go from place to place, not to stay permanently in one locality. Paul said, "Having no more place in these parts." etc. So Philip is sent from the fruitful field in Samaria to preach to one man in the desert. This was a real test and he might wonder why the Lord so directed. The result of the cottage meeting, or the preaching in the country schoolhouse will be fully revealed in the day of Christ. The evangelist who goes into the out-of-the-way places at the call of the Master will have his reward then. Moreover, not infrequently the little work far off from the beaten path has proved to be the small beginning of greater things, and has resulted in the formation of flourishing assemblies, while a great work at the beginning sometimes fizzles out. After his successful labours in Samaria, and his service to the Ethiopian eunuch "Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea," where his home was.

PHILIP AT HOME, Acts 21:8, 9. Paul and his company came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven, and abode with him. And the same man had four daughters, virgins, which did prophesy." This is about all we know about Philip's home and his family. Here we see Philip as a host,

and a parent. As a host we find him entertaining a number of weary travellers who were in Paul's company. Philip the evangelist had the honour of giving hospitality to the greatest evangelist of his day, Saul of Tarsus. It is very evident that these preachers found a warm welcome in Philip's home. This would be about twenty - six years after his return from Samaria and Gaza; we have no record of his activities during those years. Special mention is made of Philip's family; "four daughters who did prophesy." This would suggest to us that Philip brought up his children in the nurture and admonition of the Lord. His was an orderly and a godly home. These four daughters possessed the gift of prophecy, and they made use of their gift. It is quite certain that they did not prophesy in a public way; it would be in their father's house. They were being used of God in their proper sphere. God has used many gifted and godly sisters in this way, by their letters, by their beautiful and scriptural hymns, and in a way that Priscilla did in her home, along with her husband Aquila.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Regarding Mark 8:34-38. Is the first part of this for the believer and the latter part for the unbeliever?

Answer: In the account given in the parallel passage in Matt. 16:24 there is no mention made of calling "the people unto Him." Matthew writes; "Then said Jesus unto His disciples" etc. Perhaps the crowd of people was near enough so our Lord "called the people" to let them get the benefit of what He had to say to His disciples. The message was definitely for believers; unbelievers do not have a cross to take up, nor self to deny. These things are not in the gospel, but as we read in verse 35, they are for His sake and the Gospel's. The message our Lord had for the multitudes was to believe on Him as the Son of God. Verse 36 might be better translated; "For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" (Revised and other Versions). The same Greek word is translated both life and soul in the Authorized Version. The things spoken of here the Lord would require of all who follow Him. While the whole message here seems to have been directed to the disciples yet there is ample material in verses 36 and 37 from which to give a Gospel message today.

Question: Some of us young brethren would like advice concerning good books to buy when building up our libraries.

Answer: First; The Oxford Two Version Bible; if possible, but it is now out of print and a good Concordance, preferably Young's.

The Six Volumes on the Pentateuch by C. H. M., Commentaries on any New Testament Book by W. E. Vine, Wm. Kelly and Wm. Lincoln, all are safe and reliable. Another book that a student of the Scriptures ought to have is Vine's "Dictionary of New Testament Words"; also most helpful is "Bible Problems and Answers" by Hoste and Rodgers. In the Old Testament, "Typical Teachings in Exodus" by E. Dennett; "Isaiah" by F. C. Jennings; and on Daniel "The Coming Prince," by Sir Robert Anderson. H. A. Ironsides' writings on various Books of the Bible are also commendable.

Question: Will the temple that is spoken of in 2 Thess. 2:4 be built before the rapture of the church? "So that he as God sitteth in the temple of God, shewing himself that he is God."

Answer: We do not think so. If this temple is to be built on the site of former temples, the work could not begin as long as the "Mosque of Omar," or "Dome of the Rock" as it is called, is in existence. Nor can it be built until the Jews have the full control of Jerusalem which they do not actually have, because the "Dome of the Rock" still stands. "The times of the Gentiles" have not yet been fulfilled; so we need look for no prophetic events till after the church is taken to heaven.

Question: Will you please explain to us the words of 1 Peter 4:6? "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh" etc.

Answer: The context must be read in order to get the meaning of verse 6. The world thinks it strange that the people of God, those who are saved, do not go in for the pleasures which they enjoy. It is for this very reason that the Gospel is preached. It was preached to those who "were dead" at the time of the apostle's writing; they believed the Gospel and lived accordingly. They had been judged by human tribunals because of their confession of Christ. Now they "live according to God in spirit."

Question: What is the promise that is mentioned in 2 Peter 3:4? "The promise of His coming."

Answer: No doubt this refers to the coming of the Lord in glory which is frequently mentioned by the prophets. Peter reminds his readers, in verse 2, of "the words which were spoken before by the holy prophets." It is not the rapture of the church here; Peter seldom refers to that; but to the "day of the Lord," when He shall return to the earth in glory and take vengeance upon His enemies. This is further referred to in this chapter.

TRUTH AND TIDINGS GOSPEL TRUST

RECEIPTS AND DISBURSEMENTS

From 1 January 1969 to
31 December 1969

RECEIPTS

Balance 1 January 1969.....	\$ 520.43
Gifts for Lord's Servants, etc.	38,259.49
Gifts for Expenses and U.S. Exchange	2,299.28

TOTAL RECEIPTS	\$41,079.20
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DISBURSEMENTS

Remitted to	
Lord's Servants	\$29,931.75
W. H. Harris Memorial Fund	2,820.00
Homes for Aged and School	2,150.00
Gospel Halls	1,220.00
Postage, Printing	
and Sundry Expenses	271.26
Bank Charges and U.S. Exchange	1,290.87

TOTAL DISBURSEMENTS	37,683.88
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Cash in Bank 31 December 1969	\$ 3,395. 32
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We have examined the Books of Truth and Tidings Gospel Trust for the year ended 31st December 1969 and find that the above Receipts and Disbursements Statement is in agreement therewith.

BUCHAN AND CROSS

Per *James B. Buchan*

Public Accountants

March 30th 1970.

(The substantial increase of Receipts in 1969 over past years was largely the result of a legacy left for the Lord's work in foreign fields. —A.W.J.)

In T & T Gospel Trust we are only acting as a channel of communication between steward and servant for the transfer of gifts to the Lord's work and workers in connection with the assemblies, the Trustees desire that gifts should be earmarked, the distribution of monies being thus determined by the exercise of the Lord's people themselves. This is deemed to be in accordance with scriptural practice, and there is no exchange of information with other funds.

* * *

Please send all communications to:

TRUTH AND TIDINGS GOSPEL TRUST
BOX 412, UNIONVILLE, ONTARIO, CANADA

(continued from Inside Front Cover)

district. They have reconditioned an old school house they are using as a meeting place.

OWEN SOUND, ONT. — There will be no conference here as is usually held at this time of year.

MARITIMES — F. Holder and George Campbell were seeing a good interest in Sydney. A. Ramsay and F. Pearcey had good numbers in Charlottetown.

B. Bingham and J. McCracken finished eleven weeks of gospel meetings at Pugwash Junction. The interest was excellent with many concerned about their soul's salvation. A few professed to be saved and it is hoped that many more will yet be saved. J. Blackwood had ministry meetings in Halifax, Debert, New Glasgow and Sydney Mines.

SEATTLE, WASH. — Harold Paisley commenced meetings in the West Woodland assembly on April 5th, using a chart on the book of Daniel.

OMAHA, NEB. — L. Ballhagen is in the fourth week of gospel meetings in the newly occupied Hall. The Christians are encouraged with the attendance and two professing to be saved.

ONTARIO, WISC. — E. McCullough and P. Elliott still continue in the gospel where a few have professed to be saved.

HICKORY, N.C. — O. McLeod and J. Smith closed their meetings after five weeks. One soul professed, to bring joy to the saints and reward the efforts of his servants.

PONTIAC, MICH. — The Ferndale Assembly, exercised about this area near Detroit, rented a building for five weeks of gospel meetings. N. Crawford and W. Metcalf preached the gospel and visited the area and were thankful to see some blessing in salvation.

TAMPA, FLA. — E. Wickert continues to labour among the Spanish speaking people with three gospel meetings a week. Ten or twelve unsaved have been coming out regularly. Some are concerned.

S. AFRICA — Tommy Thompson, 7 Sarfield Road, Claremount, Cape, Rep. of S. Africa, formerly of Anchorage, Alaska, where he left recently with the hearty fellowship of the Assembly, writes, "We have just finished special meetings in a small coloured area where a number professed. I am now using the 'Egypt to Canaan' Chart in another 'coloured' area. The Lord enabled me to purchase a tent 44' x 20' and we do covet prayers for souls to be saved in it."

BELFAST, N.I. — "Earnest prayer is desired for a Gospel effort, God willing, in the Ulster Hall seating 1,600, in the centre of the City, during the month of May. Pray that many in this troubled city will attend and be awakened to eternal realities and that God will be glorified in conversions."

CONFERENCES

WAUBAUSHENE, ONT. — In the will of the Lord the 25th anniversary of the opening of Elim Homes, Waubausheene, Ont., will be held Wednesday, July 1st, 1970.

PORTAGE LA PRAIRIE, MAN. — The conference this year will be held, D.V. June 12th, 13th and 14th with a prayer meeting Thursday, June 11th at 7:30 p.m. Corr. S. Rey, Box 725, Portage la Prairie, Man.

WINNIPEG, MAN. — The West End conference will be held if the Lord will on June 4th for prayer at 7:30 p.m., June 5th ministry at 7:00 p.m., June 6th, Prayer, Praise and Ministry at 10:30, 2:30 and 7:00. June 7th, Breaking of Bread 10:30, Prayer and Ministry at 2:30 and Gospel at 7:00. Corr. S. M. Vanstone, 251 Beverley Street, Winnipeg 10, Man. Phone 783-1931.

Remember Deseronto, Midland and Eden Grove Conferences mentioned in detail last month. Deseronto and Midland Conferences to be held May 17 and 18 and Eden Grove Conference to be held May 24th.

SARNIA, ONT. — The annual Conference will be held, D.V., May 30 and 31 at Central Collegiate, 281 N. East Street, with prayer meeting at 7.45 p.m. on May 29th at the Gospel Hall corner of College and Davis Street. The Lord's servants walking in the old paths of the Word of God are welcome to minister, Corr. Robert W. Kember, 1742 London Road, Sarnia Ontario.

VICTORIA ROAD, ONT. — The 83rd annual conference will be held, D.V., in the Long Point Gospel Hall, June 20 and 21, commencing with a prayer meeting on June 19. Those walking in the "old paths" welcome in ministry. Corr. Arthur J. Stone, R. R. 2, Kirkfield, Ontario.

CRAPAUD, P.E.I. — Our annual conference will be held in the will of the Lord, May 17th and 18th. There will be a prayer meeting Friday, May 15 at 8.00 and a meeting on Saturday afternoon at 2.30. No circulars will be sent. Corr. D. G. Ramsay, North River, P.E.I.

TORRINGTON, CONN. — Our annual conference, D.V., commences with a prayer meeting, May 8th, at 8.00 p.m. in the Gospel Hall, 410 Migeon Avenue, on May 9 and 10, usual order of meeting in the Elks Hall, 70 Litchfield Street. Corr. Victor Illuminati, 72 Revere Street, Torrington, Conn.

BYFIELD, MASS. — The annual conference will be held, D.V., May 30 and 31 with a prayer meeting May 29th at 7.30 p.m. The Lord's servants walking in the old paths are welcome. Corr. Wm. Ward, Byfield, Mass.

GARNAVILLO, IA. — The annual conference will be held, D.V., on June 6 and 7 with a prayer meeting on June 5th. Corr. Robert Brandt, Garnavillo, Ia.

FOREST GROVE, ORE. — The annual conference will be held this year, D.V., commencing with prayer meeting, Thursday evening May 28th at 7.30 p.m. continuing over May 29, 30 and 31st. The Lord's servants walking in the old paths of the Word of God, are welcome. Corr. Harry H. Goff, 2433 Goff Place, Forest Grove Oregon, 97116.

WITH CHRIST

VANCOUVER, B.C. — Our beloved brother, George P. Campbell of the South Main Assembly departed to be with the Lord, Friday evening, April 3rd. Our brother was well known amongst the believers throughout Canada and the United States. The hospitality and liberality which he and his wife shared so unstintingly with others will be remembered with joy. He was an ardent and devoted follower of the Lord and a faithful brother in the assembly. He was a shepherd at heart and he possessed an untiring zeal for souls and the gospel. He was saved at the age of 20 through the preaching of Herb Harris and James Rae. His illness extended over a number of years, being absent from the Assembly for about two years. He was 61 years of age. Bre. H. Paisley and T. E. Wilson spoke to a very large audience and G. Swales at the graveside. His passing leaves a great gap and he is much missed. He was a "Prince" amongst men. Pray for his wife and two daughters and aged mother. An older unsaved brother and his wife were present at the funeral.

To the above, the Editor can only add his tribute and "Amen". Of Mr. and Mrs. Campbell, we write, they "have been succourers of many and of myself also."

VANCOUVER, B.C. — H. Basil Boyd in his 58th year passed quietly into the presence of His Lord on March 25th, after a number of years of infirmity, patiently borne. From the very outset of his Christian life, Basil made steady progress in the things of God, and for 35 years was active in every aspect of assembly life as evangelist, teacher, S.S. supt., overseer and shepherd, while he and his wife sought to extend true Christian hospitality to all of the Lord's people. The bulk of his years were spent in the Cedar Cottage assembly, later known as Victoria Drive, but of recent years was in fellowship in the West Richmond assembly. The very large number attending the funeral service was a tribute to the esteem in which Basil was held. The service was shared by Sidney Maxwell and Matt Murphy in the funeral parlours and Edward Billingham and Gerritt Bergsma at the grave.

PORTAGE LA PRAIRIE, MAN. — Our sister, Mrs. T. Knox passed into the presence of her Lord, February 19th in her 97th year. Saved at tent

meetings held by Robt. McCracken and Herb Harris at Pine Creek in 1931, she was one of the originals in the Assembly there. She lived a quiet and consistent life. The funeral was held in the Pine Creek Hall. S. Rey gave a faithful Word to a goodly number present.

LAKESHORE, ONT. — Our dear brother Archie M. Fuller was taken home to be with the Lord on March 11th in his 79th year after a lengthy illness. He was saved as a young man of 22. He is survived by his wife, three sons and three daughters. Lorne McBain received help of the Lord in bringing the Word to a large gathering at the funeral.

TORONTO, ONT. — Our brother, Augustus C. Harris (Gus) brother of the late Herb Harris, Evangelist, went home to be with the Lord on April 4th aged 81 years, after being ill for some time. He was saved 57 years ago at meetings in Orillia by the late brethren D. Oliver and B. Bradford. He was in fellowship in Orillia, Highfield Road and latterly in Eglinton Ave., Toronto. He was a quiet and retiring brother but in a personal way witnessed for Christ. A. W. Joyce preached the Word at the funeral parlours and Frank Pearcey at the grave.

GRAND BEND, ONT. — Our dear brother William Fred Howe of Centralia departed to be with Christ in his 70th year. Saved 15 years ago while visiting in Toronto, he was baptized and received into this assembly the following year. He faithfully attended meetings, which is the distance of sixteen miles from his home. Even in later years when his health was failing he tried to be in his place. He is survived by his widow and three sons. John Adams preached the gospel at the funeral faithfully to the many unsaved.

STOUT, IA. — Our brother Fred Stearns, age 57 went to be with the Lord on February 8th due to a heart attack. He was awakened to his need of a Saviour through the late Oliver Smith's preaching and professed to be saved in March 1941. Robert Orr preached the gospel faithfully at the funeral service.

LAKEWOOD, OHIO — Our dear sister Mrs. Robert Graham "went home" to be with the Lord on Jan. 18th, aged 84. She was 70 years in Christ, formerly of Bellshill, Scotland, a lover of the Word and the Lord's people. She was in fellowship in West Side, Cleveland, Assembly.

LONG BRANCH, N.J. — Our dear sister Mary Pitruzzelli went home to be with the Lord on January 8th. She was saved about 40 years ago through the preaching of our late brother, Rosania. In the early years of the assembly at Long Branch her home was used for the Lord. Bro. Leatham and Bro. Babushi preached the Word at the funeral service.

EAST HARTFORD, CONN. — The Assembly here was saddened by the passing of Thomas J. Woods after a short illness. He was not in Assembly fellowship but had been saved a number of years ago under the ministry of our brethren Watson and Telfer. He was a family man, beloved of his family (three sons) two of whom are in the Assembly. Their home has always been open to the Lord's servants and His people. The funeral was exceptionally large and was taken by our brother L. E. McBain who faithfully ministered the Word of God.

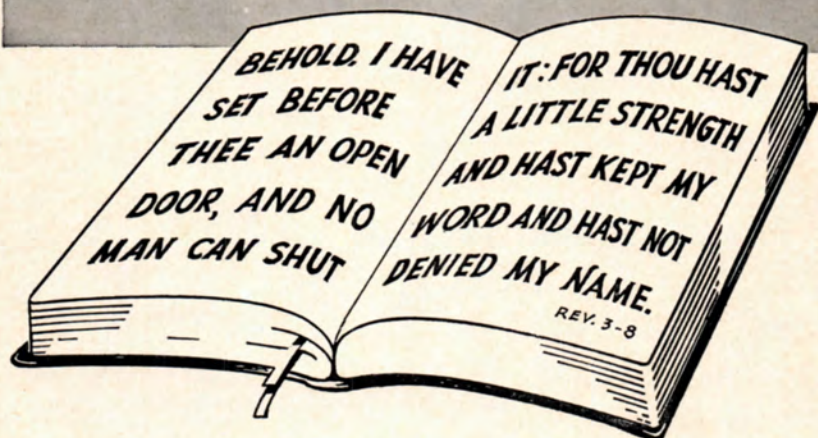
CLEVELAND, OHIO — Our sister Mrs. Dorothy Hassink went home quietly on March 11th, after 18 years of suffering with patience. She was saved 44 years ago after meetings by the late James Marshall. She has been in the Akron, and Monticello assemblies here since her conversion. L. E. McBain and N. Crawford spoke at the funeral service.

ASHEVILLE, N.C. — Mrs. Sally Spence, aged 79, went home to be with Christ on Feb. 15th after a lingering illness. Saved in 1928 when Bren. Nugent and Foster preached the gospel around Canton, she gathered with the saints there for a time and then later in the Asheville, and recently in Hickory. One son survives, in assembly fellowship. The funeral was taken by O. L. MacLeod.

SHERMAN, MICH. — Mrs. Nelson Spencer went to be with Christ on Feb. 16th at the age of 76. She was the first one saved in the sixteen weeks of meetings that ended in the assembly being planted in Sherman, Mich., sixteen years ago; and she was also the first one to go to be with Christ. She was a mother indeed to all in the Assembly, and will be greatly missed. She leaves a large circle of unsaved relatives for whom we pray. The funeral was very large. Fred W. Mehl preached the Word at the funeral service.

Schelling

TRUTH AND TIDINGS



CONTENTS

THREE DAYS	A. W. Joyce	101
PRAYERS OF ELIJAH	Harold S. Paisley	104
SANCTIFICATION	Albert Leckie	107
PLAIN ADVICE FOR YOUNG PREACHERS	J. Ritchie	109
PREACHING IN CHILE	Wm. McBride	112
SOME CAUSES OF SPIRITUAL DECLINE	Hector Alves	114
SAVED BY GRACE ALONE	T. D. W. Muir	116
QUESTIONS AND ANSWERS		118

JUNE, 1970

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TIDINGS

CHANGE OF ADDRESS — The new West Hill Gospel Hall, 159 Morning-side Ave., West Hill, Ontario, is now completed. Meetings are: Lord's Day 9.30 a.m., Breaking of Bread; 11.45 a.m., Sunday School and Bible Class; 7.00 p.m., Gospel. Wed., 8.00 p.m., Prayer and Bible Study. The Correspondent is now Mr. Robert Crosier, 501 Park Crescent, Fairport Beach, Pickering, Ont.

VANCOUVER, B.C. — Hector Alves and Jim Smith of Welland, Ont., are preaching the gospel in the Victoria Drive Gospel Hall. Now in their third week they have seen some profess faith in the Lord Jesus Christ. Edward Billingham and Gerrit Bergsma held three weeks gospel meetings in the Fleetwood Hall where blessing was also shown in the salvation of souls.

TERRACE, B.C. — The little assembly here held a one-day's meeting on Saturday, April 25th when T. Hay, J. Abernathy and James Larsen ministered the Word.

CARDALE, MAN. — J. Ronald and J. Webb have started gospel meetings here where Bro. Webb saw some blessing last year. J. Norris and J. Gray had two weeks ministry recently at Glen Ewen and David Jones of Chile also had a few nights here.

CALGARY, ALTA. — David Speer, commended some time ago to the full time work of the Lord by the West Hillhurst Assembly has seen the Lord's hand in personal work around Calgary.

CLINTON, ONT. — David Kember has seen further blessing in the Monkton area. Five were baptized in the Clinton Hall and a day's meetings were well attended, Albert Ramsay and Albert Joyce preaching the Word.

MILTON, ONT. — The assembly has been encouraged recently by four sisters being added to the gathering, giving us joy. Fred Krauss is home at present having just returned from a series of gospel meetings in Omaha, Neb. with Brother Ballhagen where some souls were saved.

WAUBAUSHENE, ONT. — Our esteemed brother, Mr. F. G. Watson has sustained a stroke and has been taken from Elim Homes to the hospital. Remember him and the family in prayer.

TORONTO, ONT. — Wm. Halliday has had ministry meetings in various halls before returning to Ireland for further gospel work before going back to Zambia. Gospel meetings are being held in the new West Hill Hall by Bre. Arnold and John Adams.

PETERBOROUGH, ONT. — Brethren K. Moore and S. Patton are preaching the gospel here, a number have professed and saints encouraged.

CHARLOTTETOWN, P.E.I. — A fruitful series of meetings has just been concluded: brother Frank Pearcey and Albert Ramsay were together the first

(continued on page 119)

THREE DAYS

—A. W. Joyce

The writer was impressed recently by the emphasis in the Scripture placed upon **Three Days**, first in connection with the Life of the Lord on earth, and then the **Three Days** in connection with the believer.

In Luke 13 - 32, in reply to the Pharisees warning that Herod would fain kill Him He replied: "Go ye and tell that fox, Behold I cast out demons and I do cures **today** and **tomorrow** and the **third day** I shall be perfected." Then, as to the **place** of His death, He added, "I must walk today and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Here we have three days more of service for man and three days journey to the place of sacrifice.

The three days journey brought the Saviour to Calvary. "I **must** walk" suggests the **compulsion** of that journey, but, like the word to Nicodemus, "The Son of man **must** be lifted up" — it was the compulsion of love. The hymn writer put it: "'Twas love that sought Gethsemaene or Judas ne'er had found Thee, 'Twas love that held Thee to the cross, or irons ne'er had bound Thee."

His was a voluntary sacrifice — three days journey to Jerusalem that He might there provide **Salvation** for us, through the infinite sacrifice and suffering of the Cross. First Corinthians 15 tells us, "Christ died for our sins according to the scriptures and that He was buried and that He rose again the **third day** according to the scriptures." His precious body lay in Joseph's new tomb for three days while His spirit and soul were in Paradise, Luke 23: 43 or Hades (R.V.) Acts 2:31. "Hades the region of departed spirits of the lost (but including the blessed dead in periods preceding the ascension of Christ)." W. E. Vine.

At the beginning of our Lord's public ministry He told the Jews, after cleansing the Temple in Jerusalem. "Destroy this Temple and in three days I will raise it up . . . But He spake of the temple of His body" (John 2, 19 and 21). After His death the Pharisees said to Pilate, "Sir, we remember that that deceiver said, while He was yet alive, "After **three days** I will rise again. Command therefore that the sepulchre be made sure until the **third day**." Pilate's reply was, "Ye have a watch: go your way, make it as sure as ye can." (Matt. 27, 63-65). The very efforts of His enemies but made more clearly manifest the triumph of His **Resurrection** on the third day.

The three days of Christ's journey to Calvary provided Salvation by His death. The three days that brought Resurrection assures us of **Justification** before God and daily **Preservation** through His risen life

Heb. 7:25. How should all this now affect us practically in our daily lives?

We have a wonderful Old Testament picture in the Salvation of Israel by blood and by power from the land of Egypt. God sent Moses as a deliverer and leader to rescue Israel from the bondage of Pharaoh and Egypt with God's message, "Let my people go." and again, "Let us go **Three days' journey into the wilderness**" (R.V.) Ex. 5:1-3 Here we have God's desire for His people Israel — **A complete separation** from Egypt — a type of the World. That three days' journey took Israel through and over the waters of the Red Sea where as a nation, "They were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2).

Egypt is a type of the world, as its ruler Pharaoh is a type of the devil. Pharaoh did his utmost to keep Israel from God's path of separation and from being a people separated unto God. From the beginning He revealed Himself as the **God of Separation**, (Gen. 1:4). The devil has ever been the god of mixtures.

At first Pharaoh defied God altogether and refused to let Israel go.

Plague after plague made the haughty monarch begin to yield under the pressure of God's mighty hand, and he tried to compromise. In Ex. 8:25 he said, "Go ye, sacrifice to your God **in the land**" as if to say, "Why can't you worship with us here?" This would be **no separation whatever** and Moses reply was, "We will go three days journey into the wilderness and sacrifice to the Lord our God, as He shall command us." How increasingly popular this sort of religion is becoming at the present time. Become a Christian and then worship together in the "ecumenical church". Mix with the world's politics and vote with us. Mix with the world's sports and play with us. Mix with the world's business and "Do in Rome as Rome does." Mix with the social world and make friendships with the world even to matrimony.

Is this God's path today for His people? Let the New Testament answer with its clarion call, 2 Cor. 6:14-18 "Be ye not unequally yoked together with unbelievers" and winding up with, "Wherefore come out from among them, and **be ye separate**, said the Lord, and touch not the unclean thing, and I will receive you" etc.

Pharaoh's second compromise was "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; **only ye shall not go very far away**" (Ex. 8:28). How reasonable this sounds to the **world borderer!** Don't go to extremes, "don't go very far away". But God's command was "Three days journey into the wilderness" where, baptized unto Moses, the Red Sea would effectively roll between, just as the antitype would bring us all the way of the death, burial and resurrection of Christ. We publicly proclaimed in our baptism unto

Christ that we had died to the old life, the old habits, the old associations and arose to walk in "newness of life". Israel, following Moses, their new leader, outside of Egypt completely, were no longer in bondage to Pharaoh. They were now free to serve the Lord and to hear and obey His commandments. At Sinai the Lord said, "Let them make me a sanctuary that I may dwell among them" (Ex. 25:8). They now were not only a **saved** people, a **separated** people but now a **worshipping** people.

Before leaving the picture of Israel we might just mention two more compromises which Pharaoh offered. "Leave your children behind" (Ex. 10:8) and the fourth compromise, "Let your flocks and your herds be stayed." Moses, the man of God would not compromise an inch saying, "**There shall not an hoof be left behind.**"

If Satan cannot keep God's people in the world, he will try to retain their children, their manner of conducting their business, their possessions — anything to make a bridge whereby the children of God may be drawn back again into the world. What inroads the love of the world is making among us today! How solemnly John, the Apostle of love wrote **LOVE NOT THE WORLD**, neither the things that are in the world . . . all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father but is of the world" (I John 2:15 - 16).

Whenever we are tempted to enter into any form of worldly entanglement, let us remember Moses' noble stand against the overtures of Pharaoh and let his words ring in our souls, "We will go three days journey into the wilderness."

(To be continued)

BE OF GOOD CHEER

Be of good cheer thou weary, tempest tossed follower of the Lamb. Beyond time's fitful sea there is an everlasting calm. Beyond this vale of tears there is a clime where tears shall never come, and from which sorrow and sighing shall flee away.

Then we shall be like Him, for we shall see Him as He is. O my soul keep that day before thee. Remember the dignity of thy calling — the glory of thy destiny — the untold rapture that awaits thee, when we shall see Him as He is. May the thoughts of that country to which we are travelling make us forgetful of the weariness of the journey. The fair, cloudless morning soon shall dawn and then the sunshine of the Saviour's presence will shine through the eternal ages! Keep then our thoughts centred on things above. If our minds are centred on things below, we cannot expect to enjoy the peace that comes from above.

PRAYERS OF ELIJAH

—*Harold S. Paisley*

In James 5, verses 17 and 18, we read "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not upon the earth by the space of three years and six months. And he prayed again and the Heaven gave rain and the earth brought forth her fruit."

This remarkable instance of prevailing prayer is both interesting and instructive to the Lord's people. Of this prayer we have no other record. We are not accustomed to regard Elijah as pre-eminently a man of prayer, and yet if we consider carefully his life, it will justify the exalted place given to him by James, and will show that it was by faith that he subdued kingdoms and out of weakness was made strong. Elijah was a man of deep humility and above all a man of prayer.

Let us therefore outline some of his recorded prayers, making a distinction between those which God answered and those which were left unanswered.

1. Prayer that it might not rain, (James 5, 17 and 18).

"He prayed earnestly that it might not rain". This prayer was uttered previously to his introduction to Israel which is given in I Kings 17, when he suddenly appears and thereafter occupied the attention of Israel for many years. We can easily see the reason for such unusual request. He beheld with sorrow the chosen nation going after strange gods and ascribing glory to idols. With the solemn Word of God in Duet. 11 verses 13 to 16 exercising his holy soul, he had prayed for the judgment of no dew or rain in order to effect the restoration of the backslidden people. This explains the strange and sudden introduction we have of him, "Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord liveth, before whom I stand, there shall be no dew nor rain these years but according to my word." God had heard the prayer of His servant and now as a fearless messenger of God, he spake as one sent from heaven proclaiming God's wrath against an apostate nation. Having given his testimony, the solitude of Cherith, is God's next school for His servant — this was a hard one for such an active spirit, but it was needful and profitable.

2. Prayer that the dead might be raised (1 Kings 17, 21).

It seemed hard to sit day by day by the brook and see it diminishing, and yet by the decreasing stream he would also see his prayers being answered. It was hard for the servant but patience was having its perfect work as the next recorded prayer discloses.

Cherith was exchanged for the house of the widow of Zarepath. After many days, death came to the small household and the widow's son died. Nothing could be more unjust than the accusation of this widow, who, in the anger of her grief, ascribes her trouble to the presence of Elijah. "What have I to do with thee, O thou man of God? Art thou come to call my sin to remembrance and to slay my son?" How sweet the self control and Christ-like bearing of the prophet under these trying circumstances. He carried the boy to his own room and in that place he prayed what must have been one of the most remarkable prayers ever uttered by human lips. He there asked Jehovah to do what had never been done before — to perform an unheard of miracle, to raise the lad from the dead. Up to this time the world had never seen such a thing happen. Abraham accounted that God was able to raise Isaac from the dead, but it was reserved for Elijah to witness the gates of death unlocked and the first to be raised again. His wondrous prayer was answered. "O Lord my God I pray Thee, let this child's soul come into him again." And the Lord heard the voice of Elijah and the soul of the child came into him again and he revived.

3. Prayer that fire might consume the sacrifice (1 Kings 18:37).

Passing over the events which lead up to the gathering on mount Carmel, let us meditate upon his prayer on that memorable day. On that mount Elijah was confronted with the whole power of the king, the court and the false religion of the times. No more striking scene is recorded during his life. The barren earth for three and a half years unblest by rain is dry and dusty, the priests around the altar are crying and wounding themselves in their wild incantations to Baal, and the people are halting between two opinions and waiting to see which side would gain the victory. Alongside the grand old prophet is standing alone, erect, and strong in the faith that His God will answer in due time. The time of the evening sacrifice approached and still Baal the god of fire has failed to answer. The altar of Jehovah was built, the sacrifice laid on it and the water poured over, when the prophet prays. This prayer was quiet and confident in marked contrast to the mad ravings of the heathen priests. God heard and answered and the offering, altar and water were all consumed.

There are those today who are apt to mistake energy for faith and to measure power either in prayer or preaching by the strength of the lungs. What a rebuke to all such is the quiet dignity of Elijah here. And now the victory was declared the false priests were put to death at Kishon and "not one escaped".

4. Prayer that it might rain (1 Kings 18, 45).

We read "Ahab went up to eat and drink, but Elijah went up to the top of mount Carmel, and cast himself down upon the earth

and put his face between his knees". Here we have the deep humility of the servant seen in his posture in this prayer. He who stood erect before the enemies of God, bows down in the presence of God to plead for refreshing showers. His faith at last beheld the little cloud out of the sea like a man's hand, the sure token of his answered prayer. He arose and ran to Ahab with the good news, hoping that the King had repented and turned again to the true worship of Jehovah.

5. Prayer that he might die (1 Kings 19:4).

I would fain stop here but we must consider his unanswered prayer. It seems impossible that one so faithful and brave should flee from the threat of a woman, and after such victories as God had given him. Elijah fled a day's journey into the wilderness and sat under a juniper tree and uttered a prayer which God never answered, "O Lord take away my life, for I am no better than my fathers". God never answered that prayer. Elijah was taken to Heaven without death.

But, though his prayer was unanswered, his wants were known and God prepared him heavenly food with the tender invitation "Arise and eat, because the journey is too great for thee". God had not sent him on this journey yet in grace he supplied the need. Sweet picture of our God dealing in grace with his erring and wayward child.

Having considered some of the prayers of Elijah, who was a man of like passions as we are, we have to ask ourselves, How is it we prevail so little in prayer? Let the Word answer "Ye have not because ye ask not. Ye ask and receive not because ye ask amiss that ye might consume it upon your pleasures" (James 4 verses 2 and 3, Newberry).

May God stir us all up to pray more earnestly and to ask for that which is in the heart of God to give. The crying need of the assemblies is for men and women that have power with God in the secret of the throne of grace that we might have power with men in the place of public testimony.

"The blasphemy of them which say they are Jews, and are not" (Rev. 2:9).

The Judaizing of the Church means the veil replaced before God, souls at a distance, in uncertainty and darkness; the Church and the world confounded, the children of God deprived of their place and privileges, the world made Christian in form, the Church more and more degraded to its level.

(F. W. Grant)

SANCTIFICATION

—*Albert Leckie*

The word Sanctification means separation or being set apart. The doctrine of sanctification is presented in a four fold way in God's Word.

There is firstly a Sanctification that is **Absolute and complete** and is true of every believer who has trusted in Christ for salvation. This sanctification is not progressive and is as true of the believer as his Justification (1 Cor. 6:11); it is therefore unrelated to any moral or practical change in his life. The believer is sanctified by faith in Christ (Acts 26:18), Christ is made unto him sanctification (1 Cor. 1:30). Without this there could be no vital relationship with a Holy God. This aspect of the truth is linked in the first instance with the will of God and is procured for man in the death of the Holy Spirit (1 Peter 1:2).

There is also another aspect of Sanctification in the Word which might be termed **Relative Sanctification**. This is brought about without any act of the will or the faith of a child of God and is not vital in its character. The ground around the bush that burned with fire was said by God to be "Holy Ground" (Ex. 3:1, 6), and the Mount of Transfiguration is called "The Holy Mount" (2 Peter 1:18). The gift when placed upon the altar became sanctified (Matt. 23:19). Our food is sanctified by the Word of God and prayer (1 Tim. 4:4, 5). The unbelieving partner is sanctified by the believing partner and the children of believing parents are holy (1 Cor. 7:14). All this relates to sanctification by association. The ground or the mount were not changed materially but were called holy because the Lord was there. The gift of Matt. 23:19 was sanctified by reason of its association with the altar and the holy vessel. Food is sanctified by the Word of God and the prayers of the saints.

Thus it is with the unbelieving partner and the children of believers. They are relatively sanctified without any vital work of grace in their heart. An appreciation of this will help in understanding Heb. 10:29 where the apostate is under consideration.

There is also in God's Word another most important aspect of this solemn truth which we might term Ecclesiastical Sanctification. Few things are more displeasing to the Lord than the propagation of error under the Name of Christ. Where this is being done the child of God who desires to be a vessel unto honour must purge himself out from all those vessels to dishonour (2 Tim. 2:21). The honour of the Lord and one's own usefulness to Him demands this at all times and more so today when unity at all cost is the cry of Christendom.

The Word of God also presents and demands Practical Sanctification. The experience of the New Birth must create within a deep desire for purity of life and holiness of conduct. The Apostle states this clearly. "As He who has called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15). Think of the Son of God in John 17 verses 17 and 19. He said, "Sanctify them through thy truth thy Word is truth" and also "For their sakes I sanctify myself that they also might be sanctified in truth" (see R.V.) Thus we have 1. Sanctification by the Word and 2. Sanctification by the Son.

As one's life is regulated by the Word of Truth one becomes set apart unto God. This sounds a simple doctrine but it is hard to work out in practice. A holy life comes not by knowing or preaching but by allowing the Truth to judge, direct, wound, cleanse and heal every thought, motive and deed. In Hebrews 4:12 there are three things the Word of God is and three things it **does** viz:

It is Living, Powerful and Sharp.

It Pierces, Divides and Discerns.

By it the whole man is laid bare, soul, spirit and body (joints and marrow). This experience comes not by reading for material to preach, or analysing it purely for theological purposes, but by permitting it to search and judge. One must approach the Truth with an obedient will, "Lord what wilt Thou have me to do?"

The Son of God sanctified Himself in Heaven that His people might be truly sanctified on Earth. He has set Himself apart in Heaven for us that we might find in Him an object to fill and thrill the mind and heart and when this is so we become truly sanctified. Many fail in this matter of practical separation because it is considered in a wrong way. The order of Sanctification is Spirit, Soul and then the Body (1 Thess. 5:23).

Remember that Sin entered by way of the body, (good for food") Soul, ("pleasant to the eyes") and spirit ("desired to make one wise"). A lesson difficult to learn is that practical Sanctification commences with the inner life and reaches out then to the workings of the body. Men and women may close themselves away from the world behind large walls but this will never bring about holiness of the body. Walls may shut in the body but they cannot shut out thoughts "For from within, out of the heart of man proceed evil thoughts, adulteries, fornications, murders, etc." all these defile the man and note they arise from **within** (Mark 7:, 21, 23). What then must the exercise of the child of God be? "If thine eye be single thy whole body will be full of light" (Matt. 6:22). He must have a single eye for what is pure and not evil.

“Turn your eyes upon Jesus
Look full on His wonderful Face
And the things of earth will grow strangely dim
In the light of His Glory and Grace.”

The Apostle presents the correct order in Col. 3 verses 1 and 2. “Set your mind on things above” and then in correct sequence “Mortify therefore your members which are upon the earth.”

Brethren, what an object we have in Heaven for our hearts and minds. A man in Heaven sitting in a place where no angels ever sat, “But to which of the angels said He at any time *sit* on my right hand.” He occupies a position that belongs alone to Deity, sharing with the Father all the Glory of Deity and yet still bearing in His blessed Body the marks of Calvary that tell each one of His own “I am His and He is mine”

“The heart is satisfied, can ask no more.
All thought of self is now forever o’er,
Christ its unmingled object fills the heart
In blest adoring love — its endless part.

PLAIN ADVICE FOR YOUNG PREACHERS

—*J. Ritchie*

Equally applicable to older ones

A marked feature of the days of Gospel grace in which we live is, the large and ever-increasing number of earnest young preachers and soul-winners who are being raised up and sent forth to make known the glad tidings of salvation to sinners, in home and distant lands. The Lord increase their number and keep them right with Himself, so that they may be used by Him in the blessed and honourable work of gathering in the lost.

No happier, no nobler work exists on earth in which the energies of youth and the best and brightest years of life may be occupied for God, than in going forth with the Gospel message, Heaven’s last and costliest gift to men, seeking to win them to the Saviour, to turn them from darkness to light, and from the power of satan unto God.

It is with the earnest desire to help along dear young fellow-labourers and soul-winners in this heavenly and holy service, and to encourage and cheer them in it that we offer the following friendly words, not by command or with authority, but gathered from the Word and from daily experience and observation throughout a fairly wide field,

extending along a course of many years of Gospel service and continuous contact with others thus engaged.

First of all, we assume that all who go forth in the service of the Lord, making known His Gospel to others, have believed that Gospel themselves and been **definitely and divinely converted**: that they give unmistakable evidence that they are born of God, separated from the world, and so living and walking as to commend the message they declare. An unconverted Gospeller, or a worldly-minded, flippant-living, soul-winner would be an anomaly indeed!

As a rule, true service for the Lord begins in a simple and unpretentious manner at home. "Go home to thy friends and tell them how great things the Lord hath done for thee" (Mark 5-19) — was the word to the newly - saved Gadarene, and this is the way of the Lord always. If you have not testified to those in your own home, your workshop, your street your village, you need not expect to be led further afield. You must "qualify" in the lower class, the less public sphere, and "prove" yourself where you are best known, before the Lord will entrust you with higher places; or fellow-believers have confidence in your ability to fill them.

"The School of God" is the best and safest place for the young disciple, learning at the feet of Jesus, becoming acquainted with the Word of God, gathering the material, and gaining the experience he will require in days of public service. All God's honoured servants have had their period of secret training along with Himself before going forth to serve: Moses in Horeb, David in the sheepfolds of Bethlehem, John in the deserts of Judea, and the great Soul-gatherer Himself, Jesus the Son of God, in the solitudes of Nazareth. Yours may be the quiet home, the busy mart, the crowded city, the irksome post of duty, in which your pride is humbled, your energies cribbed, your nature subdued, and your faith and patience tried - needed discipline for all who are to be set in places of temptation, responsibility and danger in the service of God. **A right condition of soul** is of the first importance in all who go forth with the Gospel, whatever their sphere may be, or whether their congregation consists of hundreds of intelligent well-to-do hearers, or of half a dozen of the lapsed masses down an alley. The preacher must be right with God before he can have power with men. The vessel must be clean and empty - clean from sin and empty of self - in order to be filled with the power of God.

The fisherman's eye is first turned to the sky, before he sets his hand to his boat or nets. See always that all is **clear above**, no cloud between your soul and God, nothing to hinder the spirit of God from operating in and through you, before going forth to preach. It is well to always see God's face before you see the people;

to have a season along with God in heart-searching, self-judgment, prayer and intercession before going in service. And if the service is long continued, this should be repeated again and again. No tool can constantly be used and still retain its edge. It must be taken again and again to the grindstone else it will have to be laid aside as out of condition. Be much with God about your service: get your orders direct from Him. Make it your aim to please Him first, and take little notice of either the flatteries or the frowns of men.

In regard to the Message you deliver, **seek to get it from God.** All God's Word is your armoury, the Gospel is the same for one and all, yet the right word for that place, that people and that time, must be given you by the Spirit of God if it is to be effectual. The whole Word of God is your Text Book: the Gospel set forth in type, history, parable, doctrine, text and grouping, is all within your reach, and should be searched, studied, meditated on daily, not to be preached to others, but to feed, renew, edify, instruct and refresh your own soul that you may be furnished with all that you may require in the hour you are called upon to bear witness to or proclaim the Gospel.

You need to take in fresh supplies daily, if you are to give out fresh streams to others. **The outflow can never exceed the inflow.** Only as you make the Word of God your daily companion, and gather the Manna fresh from its pages for your own soul's edification and strength, will you be able to bring out from your treasure "things new and old" (Matt. 13:52) for the blessing of others. Whatever books you read, whatever teaching you hear, whatever "helps" you use, or "subjects" you have suggested to you, let them guide you **to** the Word of God, never **from** it.

(to be continued)

"I will build My Church" (Matthew 16:18).

It is the church of Christ and not a human institution, so that the building of the church is always under the sovereign control of the Lord Jesus Himself.

* * *

"God spake all these words" (Exodus 20:1).

The Scripture is among books what the man Christ Jesus is among men: as Jesus is God and man in one Person, so is scripture a divine Word and a human word; and hence it is that only through the interpretation of the Spirit in the Scripture can we understand the true meaning of the word. In God's light we see light. Scripture is its own interpreter.

(Adolph Saphir)

PREACHING IN CHILE

—*Wm. McBride*

TENT MEETINGS

From the beginning, tent meetings have formed an important part of our gospel effort in Chile, and it was this type of work which led us to the city of Talca in the month of January, 1946, nine months after our arrival in the country. A brother from the assembly in Santiago accompanied us, desirous of using his fifteen days' holidays spreading the gospel in the place where he himself had been led to the Lord nearly eleven years previously. He and I had been drawn together from the first when, upon relating our conversions one to the other, we discovered that we were spiritual twins, both having been born again in the same month of the same year.

The first series of tent meetings turned out to be more than an opportunity for sinners in Talca. It was the occasion when brother Eliecer Parada became so impressed with the call of the Lord that, without human promptings or encouragement, he launched out in undoubting confidence on the Lord. This was a great step of faith for a man with seven dependants, in a country where only three assemblies existed, two of them composed of about half a dozen believers each.

Very seldom has a year passed that we have not preached together, holding one or two series under canvas in different cities of the central valley or in more isolated places in the coastal mountains. Results have never been great, but a few at a time, the Holy Spirit has brought men and women from darkness to light.

OPEN AIR PREACHING

Along with tent meetings, we have combined extensive open air preaching, and for this a public address system, used in conjunction with our carryall, has been useful. Two or three hours a day have often been spent presenting short gospel messages throughout the streets of a town, working systematically from north to south, then from east to west, seeking to sow the good seed in as thorough a way as possible. In a similar way country areas have been covered, as we have stopped wherever two or three houses were close enough together to be reached, or where workers in the fields could hear the good news.

COLPORTEUR WORK

Of more recent date, and confining ourselves more to the area round about Talca, colportage has been carried on with the enthusiastic co-operation of a number of local brethren who like nothing better than to spend their Saturday afternoons in this way. While two of us work at the car preaching the gospel and attending to those who

come to look over our supplies of Bibles, New Testaments, and other smaller portions of the Holy Scriptures, others, carrying as much as they can, go from door to door. Although sales are not high, it gives us all much satisfaction to see the Word of God entering homes where it was unknown before. Wherever we go we soon meet folk who feel somewhat acquainted with us as they are regular listeners to the weekly radio broadcast from the city of Talca.

RADIO BROADCASTING

We began to use the radio as a temporary measure to see if it would increase attendance at a series of gospel meetings toward the end of 1951, but it soon became evident that many were listening throughout the city, so we continued. Some years later, a second station was added in the port of Valparaiso where, for approximately eight years, that thickly populated area was reached with the gospel in this way. A year ago, however, due to the station in Valparaiso changing managers, the program there had to be dropped and thus far no suitable arrangement has been able to be made on another radio station.

THE BOOKROOM

The bookroom in Talca was the outcome of serious exercise regarding the need for making the Holy Scriptures available in this district, the nearest office of the Bible Society and the nearest Christian bookroom being in Santiago, 160 miles away. Next to our home, and only a block from the main street, the bookroom is centrally located. People from the town, from country areas, from regions up near the Andes mountains or from the coast, continually drop in, and at times excellent opportunities arise for conversations over the Scriptures. Many have heard of the store through the radio program and come to buy Bibles, Testaments, books, tracts or attractive texts for their homes. A young sister in this assembly is employed to attend the public six days a week, and while sales are never high, it is another door which the Lord has opened for His Word to find its way to those who need it.

ANSWERED PRAYER

Since brother Hanna's initial article on Chile appeared in Truth and Tidings, some months ago, the Lord of the harvest has answered prayer and raised up another worker. He is our brother John Shaw, originally of Argentina but who has lived in Chile for quite a number of years. During the absence of the Jones family, brother Shaw and his wife are living in their home and working in and around San Felipe. We know you will rejoice with us in this increase in the workers in this land, and take this opportunity to commend to your prayerful interest our brother whose exercise and activities in the work of the Lord are well known and much appreciated by us all.

SOME CAUSES OF SPIRITUAL DECLINE

—Hector Alves

The question has been asked, "What is the cause of the very apparent spiritual decline amongst us today?" This is a question of paramount importance, so we will answer it at length. Looking back over fifty years among the people of God it is very apparent that there has been an alarming degree of spiritual decline, and defection from "the right ways of the Lord." Before stating some reasons for this condition, we will make a few observations.

Practically, an Assembly of God's people is just what each one in it contributes to its welfare and spiritual tone. Someone has well asked, "If every one in our church was just like me, what kind of a church would our church be?" That is a good question to put to ourselves. Moreover, the example of leadership plays an important part in the tone and character of an Assembly. If the elders and overseers are not an example of spirituality, then what can be expected of the rank and file? Above all, the chief reason for spiritual decline is found in the words of our Lord in Matt. 24:12; "And because iniquity shall abound, the love of many shall wax cold." This was the thing that the Lord condemned in the church at Ephesus; "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). The following are some of the reasons for spiritual decline.

A LACK OF DEFINITENESS IN CONVERSIONS. In the church which is the body of Christ there is no spurious material, all members are real and genuine. It is the Lord Himself Who builds into the church universal. Every member which forms His body here on earth is truly born again. In the church locally it is different, many who have never been truly converted have been received into the local church. So real and so genuine was the work in the souls of the people in apostolic days that we read in Acts 5:13; "And of the rest durst no man join himself to them: but the people magnified them." A mixed company bespeaks a low spiritual condition.

LACK OF SPIRITUAL ZEAL. The meaning of "zeal" is earnestness or fervour in advancing a cause. Zeal is a thing that is highly commended in the Scriptures. In Gal. 4:18 we read, "It is good to be zealously affected always in a good thing." Phinehas was zealous for the Lord's sake" (Numb. 25:11). Epaphras had a great zeal for the saints at Colosse, Laodicea, and Hierapolis, the district in which he lived. (Col. 4:13). Paul's zeal was in the furtherance of the gospel in regions beyond. With king Saul it was different, in his zeal he went contrary to the mind of God (2 Sam. 21:2). Jehu said, "Come . . . see my zeal for the Lord;" but in reality it proved to be zeal for Jehu.

LACK OF INSTRUCTION IN MINISTRY. There is a great lack of teaching today, especially along the lines of church doctrines. The young are growing up amongst us, and while we thank God for them, yet it is evident that many cannot give a scriptural reason for why they are where they are. Nor can they tell what a New Testament Church really is. The result of this is that not a few see no difference between the principles which govern a true church of God, and a sectarian group, with little or no scriptural government. There is a great need for continual ministry relative to "the churches of God."

LACK OF EXHORTATION. Teaching is one thing, exhortation is another. The teacher is an expositor of the Word who gives the true interpretation of the Holy Scriptures. The exhorter is one who stirs up the conscience; he may have mainly in view the idea of encouragement, and also the things which require correction. The ordinary use of the word "exhort" today is given in the Oxford Dictionary: to "admonish earnestly." We believe that there is a great lack of such ministry today. The reason is found in 2 Timothy 4:3. "We here quote a little known, but good translation; 'The time will surely come, when men will grow tired of sound doctrine, always itching to hear something fresh; and so they will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth.'" The writer of the Hebrew Epistle called upon the saints to exhort one another daily; the word used there has both the meaning of "admonishing" and "urging," to pursue a certain course.

LACK OF SHEPHERD CARE. In Jer. 13:20 the question is asked; "Where is the flock that was given thee, thy beautiful flock?" Every assembly requires shepherds because there are in it both lambs equivalent to the word "shepherd" and we learn from Eph. Chapter 4 that this is one of the gifts bestowed by the risen Head of the church. Few seem to have shepherd hearts today; few can say as Paul to the saints in Galatia: "My little children, of whom I travail in birth again until Christ be formed in you." Some brethren are more concerned about administration than with shepherding the lambs of the flock. They are ready to pass the bread and the wine, count the money, distribute the saints' bounty, etc. yet neglect the very necessary and important work of visiting the sick, the widow, and the straying sheep. An equal balance delights God's heart. We hear that shepherd work is on the light side of the scale. Timothy had a natural care for the saints.

LACK OF HOSPITALITY. Hospitality is dying out amongst God's people. How different now to that of thirty and forty years ago. The time was when many young couples aspired to entertain the servants of the Lord, today very few have such an exercise. The exhortation, "Use hospitality one to another without grudging," (1 Peter 4:9) was

given to Christians. One of the exhortations in the very practical chapter, Romans 13, is: "Given to hospitality." This also is one of the indispensable qualifications of elders in the assembly, "Given to hospitality" (1 Tim. 3:2). "A lover of hospitality" (Titus 1:8). By hospitality we become fellow helpers to the truth (3 John 8).

LACK OF HOME TRAINING. The Christian's home might be called "The cradle of the assembly." Examples of failure in this respect are seen in Eli whose sons "made themselves vile, and he restrained them not," and David neglected discipling Absalom. Parents require wisdom in carrying out godly order in the home. Where the Word of God is read with the family, both saved and unsaved, each reading in turn; then all getting down upon their knees while the head of the house speaks to God. From this there is sure to be spiritual reaping.

SAVED BY GRACE ALONE

—*T. D. W. Muir*

Being in a store one day on business, I took the opportunity of speaking to a woman about her soul. Giving her a tract, I asked her if she was saved.

"No, sir," she replied, "I cannot say I am. I think that would be a very hard question for anyone to say 'yes' to."

"Well," I said, "if you have not received Christ and been born again, it would, no doubt, be a hard question to answer in the affirmative, and even if you did say 'yes' to it, it would not be true. But I have been able to say 'yes' to it for a number of years, and it is not because I am naturally better than other people, or live better than other people, but simply because I took my place as a guilty sinner before God, and as such believed on the Lord Jesus Christ as my Saviour, and His word declares I have ever-lasting life, and I believe Him."

"Well, sir," she remarked, "I have been a member of a church for sixteen years, and ever since I joined

I Have Paid a Good Sum

as my share for the support of the minister, and other expenses of the church. I try my best to do what is right with all, and I am hoping in the mercy of God," for He is merciful."

"True," I answered, "God is merciful, but it is impossible for Him to lie, and He says, 'Except a man be born again, he cannot see the kingdom of God.' John 3:3 Have you been born again?"

"No, sir; I do not think I have."

"Then you could not 'see the kingdom of God' if you die as you are. Hell would be your portion."

"Now, sir!" she exclaimed in a somewhat excited manner, "if

that is true, what is the use of belonging to the church and paying out hard-earned money to keep it up when, after all, one has got to go to hell if not 'born again'?"

"It is Christ alone that saves," I replied, "and Satan is seeking to cheat you out of your soul by making you rest upon your church membership, moral character, and so-called good works, instead of resting, as a guilty sinner, on Christ's finished work.

"Ah, well," she replied, "I suppose we must do the best we can and hope in the mercy of God."

After a few plain words, in which I sought to show her the foundation of sand on which she was building her hopes, I left the store, never perhaps to meet her again in this world.

Deceived by Satan

This woman, dear reader, was being deceived by the Devil, the enemy of God and man, and though not born again, was made by him to hope she was going to heaven.

To tell a poor sinner that if he belongs to the church, and does his best, he will get to heaven, is not the GOSPEL of the Bible but "another gospel," invented by Satan; and the object is to lead those who believe it more securely and comfortably down to hell than they would otherwise go. Beware then, dear friend, of resting your soul on anything short of Christ, and what He did on the Cross for the ungodly.

God says, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. Mark then, eternal life is not offered as "wages" — it is the "gift" of God, therefore it is to be received, not purchased.

Salvation by Grace

Again we read, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8.

Do you ask, "What must I do to be saved?" If so, we answer you in the words of Scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Acts 16:30-31.

"Do not tarry till you're better

Or you'll never come at all."

"Now is the accepted time." To trifle an hour may mean to perish eternally! Can you afford it? "To-day if ye will hear His voice, harden not your hearts." Heb. 4:7 Come now, and come to Jesus.

"Come, ye sinners, poor and wretched,

Weak and wounded, sick and sore,

Jesus ready waits to save you,

Full of pity, joined with power.

He is able,

He is willing, doubt no more!"

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Is it altogether scriptural to say that "The sin question has been settled once for all"? What about God's judgment upon sinners on the earth in a coming day? What about the judgment at the great white throne when the books are going to be opened?

Answer: The sin question was settled once and forever when our Lord cried upon the cross, "It is finished," and then "gave up the ghost, but settled for believers in Him only. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). Therefore we sing, "Settled forever, sins' tremendous claim." At the judgment seat of Christ, where every believer must appear (2 Cor. 5:10) there will be nothing whatever of a judicial or punitive character. However, for the unbeliever there will be judgment meted out on the basis of the sin question. The living will be judged for their sins. (See Matt. 25:31-33, 46; The dead will likewise be judged according to "The things which were written in the books" Rev. 20:12). So sins were judged on the cross of Calvary; "Who His own self bare our sins in His own body on the tree" (1 Pet. 2:24). Sins will yet be judged in a coming day on the earth, when our Lord comes again and sits on the throne of His glory" (Matt. 25:31). And sins will be judged at the great white throne when time shall be no more.

Question: Is it right for the preacher on the platform to use and read only from a translation of the Scriptures other than the King James Version.

Answer: "We have no such custom, neither the churches of God." (1 Cor. 11:16). In moving in and out among the Assemblies of God for over fifty years we have never heard any other translation of the Scriptures than the King James Version read from the platform when addressing an English speaking audience. Other translations are quoted and referred to from time to time. We fear what any departure from this custom may lead to. Why should we depart from using the Authorized King James Version on the platform? It is the translation of the Holy Scriptures which has been used and blessed of God amongst us ever since God began to work in a marvellous way in the hearts of godly men and women some one hundred and thirty-five years ago, when thousands of them were led "outside the camp" to gather alone in "the Name of our Lord Jesus Christ." We do not say that this is the only correct translation of the Scriptures; the Germans, Italians, Dutch etc, each have the Word of God in their own language. In the English language we have other good translations such as the Darby, English Revised Version etc. but any translation that we have seen, published during the past seventy years or so, we make bold to say,

is in many respects inferior to the invaluable King James Authorized Version. Modern translations are the work of literary men, modern scholars, some of whom have tampered with the Deity, Person, and work of our Lord Jesus Christ, in a shameful manner. Let us use only, when reading in public, the approved and proven King James Version, and in no way cast doubt upon its authenticity.

Question: In Luke 13:25 we read; "When once the master of the house has risen up, and hath shut to the door" etc. It has been said that this does not refer to the coming of the Lord for the church, therefore we should not preach the gospel from this verse. Is that correct?

Answer: The former part of the statement is quite correct, the latter part is not. Many of our gospel texts are used which have interpretations altogether different from the applications given. We do not look for exposition of Scripture in a gospel meeting; application of Luke 13:25 by way of warning to the unsaved today is quite permissible. The true interpretation of these words is found by reading verses 28, 29. "When ye shall see Abraham, and Isaac, and Jacob, and all the prophets, kingdom of God, and you yourselves thrust out" etc. This will take place at the close of the time of God's judgment on the earth, and the beginning of the Millennial reign of our Lord Jesus Christ, the day of grace having ended and the church already with Christ. These words are addressed to the mass of unbelieving Jews, while the believing remnant "sit down in the kingdom of God" (verse 29) along with the patriarchs named "and all the prophets", and the great company of believing Gentiles who had previously believed the gospel of the kingdom. These will form the nucleus of our Lord's millennial kingdom; the "sitting down in the kingdom of God" is an earthly scene.

(continued from Inside Front Cover)

five weeks, after which the latter carried on for two weeks in Charlottetown then shifting to Crapaud was helped by Robert McIlwaine into the ninth week. God gave good blessing in the Gospel and the saints were cheered.

WEAVER SETTLEMENT, N.S. — J. McCracken and E. Billingham had three weeks in the gospel here and one week for believers. L. K. McIlwaine and A. Hull are in their second week in the Twin Trailer Hall at Cambridge, Kings Co. with a fair interest.

LABRADOR — This past winter along the coast has been rather encouraging with souls being saved at English Point, Red Bay and recently a few professing at Charlottetown, Lab. Last Sunday night there was a baptism at L'Anse au Loup, 12 were baptized and among them a number of young men. It was a real thrill to see them being obedient to the Lord. B. Funston has commenced children's meetings in the L'Anse au Loup Hall and there has been good numbers of both adults and children out each night.

ONTARIO, WIS. — B. Dobson and E. McCullough saw good interest and a number professed in meetings here recently. They are now in Bryn Mawr, Pa.

HARTFORD, CONN. — The Manchester Conference was reported good. George Graham had ministry following the conference in Hartford and Manchester. G. P. Taylor suffered a heart attack after the conference but is progressing very well now.

WATERLOO, IA. — The recent conference was largely attended and the ministry by nine of the Lord's servants was good and timely.

LA CROSSE, WIS. — The conference here was also well attended, the ministry was good and three souls professed to be saved which gave us a real lift. John Norris followed with ministry on the feasts of Jehovah. L. Crossley and J. Gray have also been visiting various assemblies in this area. L. DeBuhr and R. Orr tried two weeks meetings at Dysart, Ia. with some interest. S. Mick and L. Brandt were at Grandview and one young woman professed.

McKEESPORT, PA. — The recent conference was a little larger than usual, the ministry was very good, as expressed by many. Clay Fite had a few meetings for the Christians the following week. Prior to the conference R. Surgenor had a series of gospel meetings where blessing was seen in salvation.

MIAMI, FLA. — D. Adams is in the fourth week of meetings for Cuban believers. One middle-aged woman professed and a girl, saved in Cuba two years ago, was interested in baptism.

VENEZUELA, S.A. — Our brother, Neal Thomson, writes: "Last week we left Maracaibo as our centre of activity to move to Puerto Cabello for a year at least. Last week Mr. and Mrs. Saword left for furlough, and I will take over the production of "Mensajero Cristiano" during his absence . . . I purpose in the will of the Lord moving around in the work of the Lord, using this as a base . . . Pray for us in this change." (New address, Neal R. Thomson, Apartado 38, Pureto Cabello, Venezuela, S. A.)

JAPAN — J. Currie writes, "For two weeks now we have been holding forth the Word of Life every evening in a series of Gospel meetings here in Yokohama. We started in a rented community hall hoping thereby to interest some folk in the new neighbourhood but our efforts were not very successful. We put up about fifty posters in the district and then had 5,000 bills distributed by the local newspaper delivery office as well as handling out a few thousand invitations near the local railway station but we only had a few strangers in for the first week of the meetings. Our second week of meetings was being held in the Gospel Hall and we have made the same preparations, posters and invitations by hand, etc. Last evening we had one young man in from the district and he makes five all together we have seen so far. Our prayer is that they will continue and that the Lord will mercifully visit them in salvation. Mainly because of the children's educational problems we have booked on a chartered flight to Vancouver, via San Francisco, leaving Japan, June 16th, God willing. After June 16th our address will be 5527 Halley Avenue, Burnaby 1, B.C.

CONFERENCES

GLEN EWEN, SASK. — Our annual conference will commence, D.V., with a prayer meeting Thursday, June 25th at 7.30 p.m. and continuing over June 26, 27 and 28. Corr. Roy Macfarlane, Glen Ewen, Sask.

TAYLORSIDE, SASK. — Our annual conference will be held, D.V., July 3, 4 and 5, commencing with a prayer meeting on July 2nd at 8.00 p.m. Corr. Cilfford Paul, Box 655, Melfort, Sask.

TOGO, SASK. — The Togo conference will be held, D.V., on July 18 and 19, preceded by a prayer meeting July 17 at 7.30 p.m., B. of B. Lord's Day at 10.30 a.m. C.S.T. Corr. to Mr. J. Ruf, Togo, Sask.

CHARLTON, ONT. — The Northern Conference, consisting of Earlton,

Englehart, Kirkland Lake and Charlton assemblies will be held, D.V., in the Englehart High School on June 27, 28 and 29 with a prayer meeting June 26th at 8.00 p.m. in the Englehart Gospel Hall. Servants of the Lord walking in the old paths welcome. Corr. Norman Ferguson, Earlton and Harvey Pratt, Charlton.

WINNIPEG, MAN. — The Seventieth Annual Conference will be held, God willing, in the West End Gospel Hall, 492 Victor Street, June 5, 6 and 7, with a prayer meeting Thursday, June 4th at 7.30 p.m. Corr. S. M. Vanstone, 251 Beverley Street, Winnipeg 10, Man.

WEST UNION, IA. — The West Union Assembly plan, Lord willing, to hold their usual fourth of July all day meeting beginning at 10.00 a.m.

GARNAVILLO, IA. — The annual conference will be held, D.V., June 6th and 7th with a prayer meeting, Friday, June 5th at 8.00 p.m. All meetings except the Friday night prayer meeting will be held in the school gymnasium. Corr. Mr. Robert Brandt, Garnavillo, Ia. 52049.

DANBURY, CONN. — The annual conference will be held, D.V., June 20 and 21 preceded by a prayer meeting on Friday, June 19 at 7.30 p.m. Corr. Alexander Pizzo, 23 South Avenue, Danbury, Connecticut 06810.

SHERMAN, MICH. — The conference will be held, Lord willing, July 4 and 5 with a prayer meeting, Friday, July 3 at 7.30 p.m. Corr. Chancy Spencer, Route 1, Mesick, Mich. 49668.

AUGUSTA, MAINE — Lord willing, we purpose to have the conference June 27 and 28 with a prayer meeting June 26 at 7.30 p.m. Corr. Fred A. Thompson, R. 4, Augusta, Maine.

PUGWASH, JCT., N.S. — Our annual conference will be held as usual on July 4, 5 and 6 preceded by prayer meeting July 3rd at 7.45 p.m. The Lord's servants walking in the "Old Paths" welcome in ministry.

WITH CHRIST

SAULT STE. MARIE, ONT. — Our dear brother Edwin Hicks departed to be with Christ on April 14, aged 83. He was saved 37 years ago during a gospel series with brother Mehl. He was devoted to God and the assembly. Left is a family of eight with two in assembly fellowship. A man with prayerful exercise, he took part until his sickness and death. He will be much missed here. James Clark spoke to a good number at the funeral.

LAKE SHORE, ONT. — Our esteemed brother James Kenneth Porter departed to be with Christ on the 2nd of April in his 80th year. Saved in 1911 through the preaching of Bro. Hicks, later with about seventeen others was baptized and received into the Lakeshore Assembly. He was highly esteemed and respected in the district and a godly leader in the Assembly. A large company attended the funeral to show respect for a good man and to express sympathy with Mrs. Porter and her family. The funeral service was shared by David Adams and John Gray.

BOLTON, ONT. — Our dear sister Miss Alice James went to be with Christ on March 21, aged 92 years. She was saved in England in 1900 and received into fellowship in the Central Gospel Hall, Toronto in 1910. In 1929 she moved to Bolton and was in happy fellowship for many years. She spent the last nine years at Elim Homes, Waubaushene leaving a consistent testimony of many years. John Adams preached at the funeral service, held in Bolton.

WAUBAUSHENE, ONT. — Mrs. Elsie Keith passed away on Feb. 7th at the age of 68. She was saved at meetings held by the late brother Widdifield at the commencement of the work at Charlton, Ont. For years she lived in B.C. and more recently at Elim Homes, Waubaushene. The gospel was preached by E. Doherty to unsaved friends and family in Waubaushene Gospel Hall.

MONTREAL, QUE. — Mr. Wm. Barr age 74 of Ogilvy Ave. assembly went "Home" suddenly in Florida on March 12, 1970. Saved 52 years ago and in the assembly 51 years. He leaves a widow in Montreal and a daughter in Scotland. The funeral service was well attended and conducted in Montreal by Mr. Alex Smith of Scotland.

CRAPAUD, P.E.I. — On April 16th our patient and beloved sister Helen Martin was called into the presence of the Lord, whom she loved. An invalid from childhood, she was outstanding in her long suffering and patience. In 1948 she, along with others of the family, was brought out to meetings being held by Arnold Gratton and Albert Ramsay; Helen was carried in and out of the car and tent. She trusted in Christ as her Saviour at that time, and was baptized and received into assembly fellowship in the Crapaud assembly. For several years she has been bed fast. The funeral service was held from the Gospel Hall, when many unsaved heard the Gospel, some who had never been in the Hall before amongst them, R.C. neighbours, and many who have opposed the Gospel for years.

MONCTON, N.B. — Our beloved brother, Ernest Morton passed away to be with Christ on April 15th in his 78th year. He had been in failing health for some time but while in the hospital he testified to the doctor and nurses. He was saved on May 23, 1915, in the Moncton Assembly for many years, one who ever sought to hold fast the faithful word. He had eight sons, all of them saved and in assembly fellowship and a good number of grandchildren are also saved. The funeral was very large, friends and neighbours from around came to pay their last respects to one whose christian life and character was held in high esteem. The funeral service was conducted by James H. Blackwood and Albert Ramsay.

LANSE AU LOUP, LABRADOR — Our dear brother Ralph Earle passed away to be with the Lord, March 13th, aged 59 years. He was saved in 1955, baptized and received into assembly fellowship. He was always sought to speak to sinners about the Lord. He leaves behind four sons and three daughters only one of whom is saved.

CHICO, CAL. — Our dear sister Miss Emaline Dickson went to be with the Lord on March 6th in her 70th year. She was a daughter of the late R. J. Dickson, evangelist of Winnipeg, Man. She was in the Long Beach, Cal. assembly for years while in the nursing profession there. About five years ago she retired and settled in Chico where she was in happy fellowship with the little assembly there and is greatly missed by them. Funeral services were shared by David Ronald and Roy Macfarlane with Wm. Macfarlane at the graveside.

MANCHESTER, IA. — Our dear sister, Mrs. Eunice F. Meader went to be with the Lord April 9th, aged 75. She was saved about twelve years ago in meetings held here by S. Hamilton and L. H. Brandt and was in happy fellowship in the assembly until her home call and will be missed. Paul Elliott preached the word at the funeral.

Also, our beloved brother George Robert departed to be with Christ on May 2, aged 80 years, after a lingering illness which was patiently borne. He was saved February 27, 1920 after being awakened at a street meeting which was held outside his barbershop. He was faithful in attending the meetings as long as he was able and was a help in the assembly. His invalid widow needs our prayers. Paul Elliott also preached the Word at this funeral.

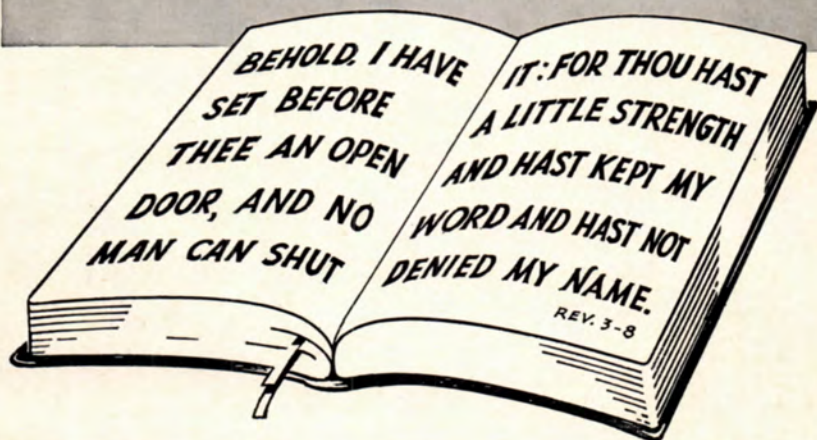
GRANDVIEW, IA. — Mr. James Palmer passed away on March 28 at the age of 92. He was saved in Jan. 1938 and bore a good testimony for the Lord through the years. He was in happy fellowship in the Assembly here and faithful in attending the meetings as long as he was able. Bert Joyce and L. H. Brandt shared the funeral service.

Also, Mrs. Minnie Dettmer was saved in the early days of the Gospel coming here and was in the fellowship of the Assembly and attended the meetings until recent years when she was no longer able. She went to be with the Lord on April 6th at the age of 99 years. Paul Elliott and L. H. Brandt shared the funeral service.

WATERBURY, CONN. — Our dear brother, Angelo Currente, went to be with the Lord on March 20th. He was saved about 45 years ago while crossing a street in the City of Waterbury, Conn. He was once the correspondent of the assembly at Poughkeepsie, N.Y. He leaves a wife and daughter. Frank Tornaquidici and D. Hodgkins took the funeral service.

Schilling

TRUTH AND TIDINGS



CONTENTS

PHOTO OF MR. F. G. WATSON	121
OBITUARY	A.W.J. 122
THREE DAYS (Part 2)	A. W. Joyce 124
RESTORATION	F. G. Watson 125
THE ROD UPON THE CHEEK	H. S. Paisley 127
NEHEMIAH, WALLS AND GATES	G. G. Johnston 130
PLAIN ADVICE TO YOUNG PREACHERS	John Ritchie 132
I'LL TAKE MY CHANCE	C. W. Cooper 135
MEN OF NOTE, JAMES THE LORD'S BROTHER	Hector Alves 136
QUESTIONS AND ANSWERS	139

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TIDINGS

CHANGE OF ADDRESS — Long Beach Calif — The temporary address of the assembly is 1122 East Wardlow Road, Long Beach. Lord's Day 10.30, 3.00 p.m. and 7.00 p.m. NOTE — Wednesday's 8.00 p.m. The Assembly Lot is at 3516 Linden Avenue. Corr. Frank Muir, 3706 Vermont St., Long Beach, Cal. 90814.

DUNTROON, ONT. — Wm. Bousfield expects again, D.V., to conduct open air meetings on Wasaga Beach during the summer season. He would value the prayer of believers and brethren are encouraged to help in the preaching of the gospel.

GRAND BEND, ONT. — The assembly here announces a change in the order of meetings commencing June 28th. Lord's Day, Breaking of Bread at 10.00 a.m.; Sunday School and Bible Class 11.45 a.m.; Gospel meeting 7.30 p.m.

UNIONVILLE, ONT. — The saints here have now vacated the School which they have been using for the past nine months. All meetings will now be held in the lower room of Bethany Lodge which is still under construction. Building has commenced on the Gospel Hall located across the road from Bethany Lodge.

MARITIMES — L. K. McIlwaine and A. Hull began gospel meetings at Steam Mill near Kentville. Gaius Goff and Carl Payne are in their third week of well attended meetings in Clenmentsvale. Bill Bingham and John McCracken are preaching in a rented hall at Centreville with some unsaved attending.

WINNIPEG, MAN. — The Winnipeg Conference held recently was well attended and the brethren felt that it was "one of the best they had had in some time".

GARNAVILLO, IA. — The Conference was large with around seven hundred present and the ministry profitable. J. Norris and S. Mick are starting meetings in Brodhead, Wis. L. E. McBain went to Marion, Ia. for ministry meetings following the Garnavillo conference. H. Paisley continues with the tent at Strawberry Point with good interest among strangers and two have professed. He hopes later to pitch the tent in Vancouver and then in Calgary.

FRANKLINGTON, LOUISIANA — L. Ballhagen Sr., commenced tent
(continued on Inside Back Cover)

OBITUARY — MR. F. G. WATSON

December 31, 1879 - May 21, 1970



OBITUARY

—A.W.J.

Our beloved brother, esteemed servant of the Lord, and fellow labourer, F. G. Watson, went home to be with the Lord on May 21st in his 91st year, from the hospital in Midland, Ontario.

With the passing of our dear brother, a link has been severed with some of the earliest labourers in Canada and the United States, such as brethren Donald Munro, John Smith, W. J. McClure, R. Telfer, J. Silvester, and his brothers-in-law J. J. Rouse, David Scott and many others.

Brother Watson was saved as a lad of fifteen while in Sunday School in Brock Avenue assembly and was from the first exercised about the work of the Lord. He was received into fellowship in the Brock Avenue assembly, lived for eight years in Huntsville and returned to Brock Avenue, Toronto in 1918.

At the early age of twenty one, he was commended to the work of the Lord and for almost sixty years he laboured incessantly until a stroke about ten years ago incapacitated him for active service.

With a keen, analytical mind and a wide knowledge of the Word, he preached the Gospel, and along with fellow labourers, saw assemblies formed. He was one of the first to labour in Arnstein and in "New Ontario". For the last three years he was in "Elim Homes" in Waubesa, where many years ago, he and the late Mr. J. C. Beattie, saw a good work done for God and an assembly gathered. He also laboured much in the Midland area so he ended his days in the district where he had so often preached the Word in the early days.

Because of his gift and ability his labours extended from the Atlantic to the Pacific and in many assemblies in the U.S.A. His help and wise counsel was much appreciated among the assemblies and at conferences.

Having worked with his father who was a builder, brother Watson was able to give skilled help and advice in the building of Gospel Halls in various parts of the country, giving his time and strength unstintingly. For many years he and the late Mr. Robert McClintock laboured together in tent work, summer after summer, in the City of Toronto.

The writer's close association with brother Watson began in 1922 after seeing, along with the late brother T. Wilkie, an assembly gathered to the Name of the Lord. Brother Watson came in the fall to help us build the Gospel Hall in Grand Bend. When the hall was finished the writer helped Mr. Watson with Gospel meetings in which the latter used most ably the "Two Roads and Two Destines" chart. From time

to time since then we travelled and preached together on many occasions. The late brother John Silvester once said to me, "I consider brother Watson to be one of the most valuable men among us", to which many would have heartily agreed.

In 1948 we commenced the publication of "Truth and Tidings" in which brother Watson gave much appreciated help as Associate Editor until he had a stroke over ten years ago.

So our brother, after sixty years of service as evangelist, shepherd and teacher, has entered into rest but "His works do follow him". Surviving him are his daughters, Ruth (Mrs. Arnold Mattice, Oshawa) and Doris (Mrs. William McBride, of Chile, S.A.)

The funeral, which was largely attended, and with a number of servants of the Lord present, took place in Toronto. The Editor was requested to preach the Word and a short resume of brother Watson's life and service was given. Brother E. Sprunt shared in prayer.

* * *

A TRIBUTE TO MR. FREDERICK G. WATSON

—*Hector Alves*

Mr. F. G. Watson was a gentleman in the true sense of the word, and a minister of the gospel of sterling worth. He had a warm heart, and a gracious spirit, and an analytical mind. My first acquaintance with my wife's uncle was when he came to Vancouver in 1928. Being much younger in the faith we received valuable help from him during the daily family readings of the Word of God in the home. On the platform our brother had the gift of lucidity; expounding the Scriptures in a clear and understandable manner. In personal conversation he had a unique way of silencing the gainsayers. As a fellow - labourer in the gospel I looked up to Brother Watson as a father. We had happy and fruitful meetings together in Tent, Hall, and Schoolhouse in Ontario, Saskatchewan, British Columbia, and Washington. "The memory of the just is blessed" (Prov. 10:17). "Whose faith follow" (Heb. 13:7).

MY GOAL IS CHRIST

Translated from the German 1677

Ah, tell me not of gold and treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure
Of all the world displays for worth.
Each heart will love and seek its own:
My goal is Christ, and Christ alone!

THREE DAYS

—A. W. Joyce

(Part 2)

Last month we noticed the emphasis placed on the expression, "Three Days' Journey of our Lord." This brought Him to Calvary for our salvation. Then we looked at Three Days' Journey at the beginning of Israel's history as a nation to bring them out of Egypt in complete separation.

Now let us notice another journey of three days which brought Israel over Jordan into the land of their inheritance, into the place of warfare. Moses is dead, Joshua steps into the place of leadership and commands the people "Be strong and of a good courage; be not afraid neither be thou dismayed for the Lord thy God is with thee withersoever thou goest . . . Prepare you victuals; for within **three days** ye shall pass over this Jordan, to go in to possess the land. Three days' journey from Egypt brought them over the Red Sea. Now three days' journey brings Israel over Jordan into the land of their inheritance, the place of **spiritual warfare**.

Canaan becomes for Israel the place of conflict, victory, possession and rest. It answers, in type, to the Epistle to the Ephesians where the believer is, "Blessed with all spiritual blessings in the heavenlies" (Eph. 1:3) but it is also the place of spiritual conflict against spiritual foes (Eph 6:10-17). In our experience we enter through our death with Christ, by the power of the spirit, into the place where He now is. The Christian must appropriate by faith the blessings in the heavenlies. Like Israel, though the whole of the land of Canaan was given to them by God, they could only enter into the enjoyment of it by actual possession. "Every place **that the sole of your foot shall tread upon**, that I have given you" (Joshua 1:3).

When God was with Israel, mighty Jerico fell before the sword of Joshua. When God was **not** with Israel, they **fell** before the insignificant city of Ai. How weak we are facing Satan in our own strength. How mighty the weakest Christian may be; when empowered by God. "I can do all things through Christ Who strengtheneth me". At the Red Sea the enemy pursued Israel and were overwhelmed. At the Jordan no enemy pursued them but in Canaan strong enemies confronted them. So the three days' journey here brought them to **spiritual warfare**.

Turning from Joshua, this outstanding leader of the people of Israel, we turn now to the outstanding leader, under Christ, of the New Testament. In Acts 9 is recorded the remarkable story of the conversion of Saul of Tarsus on the road to Damascus. Convicted by the mighty power of the Spirit of God, the proud young pharisee bites

the dust in humility before God, Christ reveals Himself to him, "And he was **three days** without sight, and neither did eat nor drink. At the close of the three days God reveals to him through Ananias that he is a "chosen vessel", to bear Christ's name before the Gentiles, "for I will show him how great things he must suffer for My Name's sake."

This three days ends in Saul's sanctification; from henceforth he is "**set apart**" to serve and to suffer. We too have been

"Chosen not for good in me,
Wakened up from wrath to flee.
Hidden in the Saviour's side
By the Spirit sanctified
Teach me Lord on earth to show
By my life (love) how much I owe".

Do we realize that we also have been set apart for God? Are we willing to consecrate ourselves, our all upon the altar? "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service".

May we enter more into the meaning of the **three days** in our lives, bringing us to Salvation, Separation, Spiritual warfare and Sanctification.

RESTORATION

—*F. G. Watson*

The seventh chapter of 1 Samuel seems to be a very definite turning point in Israel's history. It is refreshing to pass from the sad and bitter history of the book of Judges and the first six chapters of 1 Samuel to chapter 7. From this chapter on, Israel seems to rise till the days of Solomon are reached, which was the zenith of Israel's history.

It is interesting to notice that 1 Samuel 7 is the same date as the death of Samson, Judges 16. We see how God had His man, Samuel ready in that dark day when it seemed as though all was lost. Samuel was the direct result of the exercise and prayer of one godly woman, and he was being prepared of God for the time when Israel would be in the condition in which God could work for their deliverance and blessing.

Let us notice some of the steps in their restoration.

(1) All the house of Israel lamented after the Lord. ver. 2. This is the starting point in all true restoration. The Laodiceans thought they

were rich and increased with goods and had need of clothing, so there was no lamenting after the Lord and no restoration.

(2) They "put away the strange gods — and prepared their hearts unto the Lord" ver. 3. There can be no restoration while that which is displeasing to God is allowed in our lives. "They put away Baalim and Ashtaroth and served the Lord only."

(3) In verse 5, Samuel promises to pray for them and in verse 8 they show their felt need of prayer when they request Samuel that he "cease not to cry to God for us, that He will save us."

(4) In verse 6, we have the evidence of their felt weakness in that they drew water and poured it out before the Lord, and again in verse 9 when Samuel took a sucking lamb and offered it as a burnt offering wholly unto the Lord. It is only as we feel our weakness and need that we can count on God's help.

The result of all this was, the cities that had been lost to Israel were restored. If we have lost any ground to the enemy this is still God's way of having it restored. If secret prayer is not as real to us as it used to be, if the work of God has not the place in our lives it used to have, if our interest in the spread of the gospel and in the salvation of souls is not as great as it once was, we too have lost cities. Oh that they may be restored to us!

Then we see how the restored blessedness can be sustained. "Samuel judged Israel all the days of his life," while the "judge" lives in our individual experience we will be preserved, but as we so often read in the book of Judges, the judge died, and Israel departed from God and was soon in servitude to the enemy.

Samuel's circuit was to Bethel, the House of God, then to Gilgal the place of self judgment where the sharp knives were used on the flesh, then to Mizpah, the watch tower, then back to Ramah, heights, where he lived. If we dwell in the house of God, Psa. 27:4, attend to self judgment, and ever keep on the watch tower, we can be sure of a place on the heights of fellowship with God. May we all know more of this blessedness. (This article was written by brother Watson a number of years ago and indicates the practical style of his ministry.)

"Upon this Rock I will build My church" (Matthew 16:18).

Our Lord said that upon the Rock, "Christ the Son of the living God" — He would build His Church. Christ will never place any bad materials in His building, and nothing shall ever destroy what He builds. He is building His Church, and that work is entirely in His hands. It is composed of every true believer in Himself in this age.

THE ROD UPON THE CHEEK

—H. S. Paisley

The Word of the Lord that came to Micah the Morasthite is full of wonderful unfoldings of the **sufferings** and the **coming glories** of our Lord Jesus Christ. He was given his prophetic ministry in the days of Isaiah, and his message while briefer is in the same strain. With plain and faithful words he reveals the moral condition of the people and then bears witness to the coming Messiah and King. These "Minor" prophets are of great value to the saints today, and it is our loss that we seldom hear ministry from them for their theme is certainly not a minor one, but is full of heart touching presentations of the Glorious Person and Work of the Saviour Himself. The threefold mention of the "ROD" in this beautiful portion and in the last three chapters is a meditation worthy of our prolonged and thoughtful interest.

1. "The Rod upon the Lord Jesus Christ" Micah 5:1.
2. "The Rod upon the Sinner" . . . Ch. 6:9.
3. "The Rod over the Saint" . . . Ch. 7:14.

1. THE ROD UPON THE LORD JESUS CHRIST

Little did the Scribes realise when they quoted this amazing revelation of the absolute Deity and yet perfect Humanity of Christ in Micah 5 verse 2, to the evil King Herod (Matt. 2:6) that they themselves would fulfil the context of verse 1, and smite the Judge of Israel with a rod upon the cheek. How touching are the solemn words of Matt 26:64 "Then did they spit in His face, and buffeted Him, and others smote Him with **Rods**." R.V. They joined hands with the Gentiles that they might the more despise the Son of God. What untold indignities were heaped upon the blessed Head of Our Lord Jesus. This rod was one of stinging bitterness not only to the cheek but to the tender heart of that loving One who endured such brutalities and shame. We can never think too much of these outward sufferings of Christ as He stood alone in the midst of cruel sinners who set at naught all His claims.

This awful hour of rejection was but the preface to the untold suffering He endured upon the Cross, for there and there alone the "Rod" of God's wrath was laid upon Him. "I am the man that hath seen affliction by the **Rod** of His Wrath" (Lam. 3:1). Men had heaped their vile abuse upon Him, but the **Rod** that gave the crushing blow was in the hand of His God. In those hours of darkness His soul was made an offering for sin and it pleased the Lord to bruise Him. We must ever distinguish between the sufferings inflicted by sinners, which could never atone, and the suffering from the stroke of **Justice** given by God alone and which has brought Eternal Redemption and delight to His God and Our Father.

This is the aspect of Calvary upon which we should more fully dwell especially when we gather upon the Lord's day to remember Him and show His death.

"O 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
The storm that bowed Thy blessed Head
Is hushed forever now
And rest divine is ours instead
While glory crowns Thy brow."

Well might we praise and sing His worth who thus endured the rod from men and the more severe rod from God Himself.

2. THE ROD UPON THE SINNER

"The Lord's voice crieth unto the city, and the man of wisdom shall see Thy Name, Hear ye the Rod and who hath appointed it" (Ch. 6 verse 9). This voice of God is to turn the city to repentance ere He breaks them with a rod of iron, (Ps 2:9). Those who thus kiss the Son and are men of wisdom to see His Name shall through seeing another bear the Rod, go free and be safe from all judgment. If men fail to hear the Rod now and turn in true repentance and faith to the Lord Jesus, they shall feel the rod forever in the dreadful Lake of Fire. He uses the rod of affliction now, that proud sinners may be humbled to own their lost and vile estate and seek salvation through the precious Blood. One of the greatest difficulties today is the lack of true awakenings amongst sinners and consequently professions made are shallow and fail to manifest the Life of God in the soul.

Those who preach the Word today need to place particular weight on the holy character of God, the absolute need of true contrition and repentance and the real danger of perishing forever under the wrath of God. Thus, by the Holy Spirit's power, sinners may be brought to a state of concern and to the place where the work on the Cross may be appreciated and rested upon. Mere story telling, playing upon the emotions and often causing tears, must not be mistaken for a Holy Spirit awakening. The finished work of Christ revealed to the soul alone can produce Divine Life and give power to live soberly and godly in a world fast ripening for the **Rod of Wrath**. May we who have known such pardoning grace be truly thankful for the Work of God in us and the work of Christ for us. If any (and we know that many who are not saved read "Truth and Tidings") are not yet awakened and are not enjoying salvation let us entreat such to be warned of coming wrath and eternal fire on account of sins. May you flee today by faith to Christ and rest entirely and forever upon the Once-for-all Sin Atoning Sacrifice of the

Lamb of God, and be assured by His abiding Word of Everlasting Life. "He that believeth on the Son HATH everlasting Life" John 3:36.

3. THE ROD OVER THE SAINT

"Feed thy people with Thy Rod" (Ch. 7:14). How sweet to behold the moral order in these scriptures. Firstly the rod smiting the Saviour when He was made a sacrifice for sin, our substitute upon the Cross, and then the rod humbling the unsaved and leading them to trust the Name and Person of Christ for salvation and deliverance from the guilt of sin. Now we have the rod in the hand of the Great Shepherd feeding and tending with sweet unwearied care the flock for which He bled. The **first** Rod connects with Lam 3:1, the **second** with Ps 2:9 and the **third** with the delightful Psalm 23. "Thy rod and staff they comfort me," and as He leads no ill can befall us while goodness and mercy follow and the Father's House is just ahead where we shall dwell with the Lord Jesus forever.

"In death's dark vale I fear no ill
With Thee O Lord beside me
Thy rod and staff they comfort still
The Cross before to guide me
And so through all the length of days
Thy goodness faileth never
Good Shepherd may I sing Thy praise
Within Thy House forever."

THE LORD'S WORK

This expression is now applied to almost every kind of philanthropic and religious effort, and sometimes to things that do not even nominally pretend to seek the conversion of sinners at all. We do not believe that "the work of the Lord" as used in Holy Scripture (1 Cor. XV 56), is of such a nature, as to include any kind of effort that men may be pleased to engage in, according to their own will.

"The work of the Lord" has a fixed and definite meaning. It not only implies that it is done **by** His authority, and that the work is done **for** the Lord, but in the way that He Himself has commanded. It means work which is **of** the Lord, He being the originator of it. It means work which is carried on by His power, He being the Sustainer of it; work begun and continued under His control, He being the Director of it. Hence, not every effort done with the Lord's name attached to it, by the Lord's people, is "the Lord's work, but that alone is, which is **of** Him, and **through** Him and **to** Him.

NEHEMIAH, WALLS AND GATES

—G. G. Johnston

Read 2 Corr. 6:14 - 18

The book of Nehemiah naturally follows the one entitled "Ezra". With the temple rebuilt, the priests of God worshipping at the golden altar, and the smoke of sacrifices rising from the brazen altar in the court, some may have been quite satisfied. They may have desired nothing more. But there still lacked one important matter. The sacrificing at the brazen altar might be taken to symbolize the gospel and its presentation today to a needy world, but in the wall we recognize a figure of separation from the world in its religion, as well as in its folly and sin. Nehemiah was exercised by God particularly in the matter of the walls and the gates. These would keep in the people of God, and also keep out the uncircumcised world.

There is ever a number of Christians who profess interest in the spread of the gospel, and who are ready to join hands with any who seem to preach it clearly, without pausing to consider whether or not these men faithfully fulfil the commission of our Lord in baptizing those who believe, then teaching them to observe all things. In other words, they have no desire to erect a wall to divide between what is according to Holy Scripture and what is not. Nehemiah knew that God's glory could not be maintained if the ungodly were allowed to come in, or if Israel were to go out and mingle with the uncircumcised.

This clear mark of separation was very evident in New Testament times. Those early assemblies founded by the apostle Paul and his companions had a definite wall of separation, and gates by which those who were truly the Lord's could enter, not to come and go, as some would seem to imagine, but to form a definite part of that assembly. If guilty of grievous sin, they were disciplined and put outside, until their repentance was evident to all, when again they could be restored to full fellowship.

The character of the local assembly of saints is as clearly outlined in the epistles, as is that of the universal Church, yet some fail to duly appreciate the difference between them. Men and women are made members of the Universal Church by divine act upon believing the message of the Gospel and receiving the Holy Ghost, while entrance to the local church does not take place until the applicant is admitted by common consent of that assembly, guided by the Word of God.

To become part of a scriptural assembly usually presents no difficulty when the believing applicant seeks this privilege in a humble way, provided he is sound in doctrine, and of godly behaviour. Those

who are sound in doctrine and practice will desire no part with those places where the Holy Spirit is grieved by a one-man ministry, where those who make no profession of having been converted are members, where scriptural discipline of the erring is not carried out, etc.

When Ezra was rebuilding the temple, certain ones desired to share with him in the work, who were not Israelites. When told that they had nothing to do with Israel in the work, they demonstrated their true character by turning enemies of the cause, by persecuting those who were doing the work, and thus causing it to cease for some time. When God raised up a man (Nehemiah) with special interest in restoring the wall and the gates, another group of opponents appears, bent upon hindering that work of separation. In fact, there was no suggestion of their helping to build the wall and restore the gates. They had no desire for such work. Is there not a danger today of rejecting such ministry from God's Word as would separate us from the world's religion? Some of us left unscriptural gatherings to meet in the Lord's name alone; others have received this heritage of truth from their predecessors. Shall we now agree to the removal of the walls and gates, so that all who say that they are Christians may come and go at pleasure?

Surely if we have learned anything from the Word of God it is that the New Testament assembly has a "within" and a "without", that due care should be taken to keep the walls of separation repaired against all that is unscriptural, and that careful watch be kept at its gates that none be kept out who should be allowed to enter, nor anyone permitted to enter who should be excluded.

We should most certainly rejoice on hearing that the gospel is preached and souls are saved. The apostle Paul did, though some preached it in a spirit of contention (Phil. 1:16). The proclamation of the perfect sacrifice of Christ is glorious, but should we help forward a cause which is definitely opposed to what we know to be God's mind regarding the walls and gates of God's assembly? Should we not rather spend our efforts in building up that which we know to be in accordance with the Word of God?

Let us apply ourselves diligently in attending to the altar and its sacrifice (in preaching the gospel in every land), but let us not despise those men (or their message), who would faithfully build the wall of separation from all that is not in accord with the pattern given us in the Word.

I think I see more of Christ than ever I saw, and yet I see but little of what may be seen.
(Samuel Rutherford)

PLAIN ADVICE TO YOUNG PREACHERS*—John Ritchie***Equally applicable to older ones****PART II**

Do not traffic in unfelt truths or deal in other people's diggings: make the truth your own by study, meditation and mastication. Steep the seed you are to sow in prayer, harrow it in by supplication, when sown. Do not walk in borrowed plumes, adopting the phrases, imitating the styles or trying to preach like somebody else. Be yourself: speak as before God in Christ; remember you have God and the Devil always in your audience, and all Heaven looking on and listening every time you speak. Never prepare A CAST-IRON ADDRESS, or commit to memory or manuscript a "speech" for delivery. Have the truth richly dwelling in you, its various aspects or divisions before you, and cast yourself upon the Spirit of God for guidance, what of it to give out then and there. He knows the people's need, what will meet it, how and when to give it, and if you honour the Spirit of God He will own you as His instrument, and use you as a channel through which the living stream will flow.

HAVE CONFIDENCE IN THE GOSPEL. It is the power of God unto Salvation, the Divinely chosen instrument He is using in the conversion of sinners. It needs no embellishment, it requires no garnishing. It is "the Gospel of God". It never fails in its object. The Holy Ghost has come to make it effectual, count on His operations, leave room for His workings, have faith in His ability, lay yourself out to be His instrument. He is **THE DIRECTOR OF THE WORK**, the Controller of the servants (Acts 16:6, 7) and the power by which the salvation of men is accomplished.

All human arrangements must yield to Him, and in order to be free to go as and where He may lead (Acts 8:29), the servant of the Lord must be free from human fetters, under no church or committee control, free from the dominion of self-will and men-pleasing, in order to humbly, yet promptly obey the Master's calls and the Spirit's guidance.

THE FOUR "R's" of man's **Ruin**, Christ's **Redemption**, the Spirit's **Regeneration**, and the hearer's **Responsibility** should be clearly, fully, and constantly kept to the front, always making a plentiful use of the Words of Holy Scripture. God's own Word has more effect than the clearest arguments, the most lucid reasonings, the simplest illustrations, and it is the Word by which conviction is produced, the seed through which life is generated in the soul. Great care should be used to quote it correctly and speak of it reverently. Illustrations should

be used carefully and sparingly; their use being only as the feather to the arrow. Incidents and stories, use only to elucidate, point, and press home the truth, never to amuse or raise a laugh. Avoid theological phrases, never use "slang", do not make personal references to persons, or systems. **PREACH CHRIST**: exalt the Lamb of God; sound forth and fulness and freeness of God's salvation, the certainty of it to all that believe; the Blood of Christ to cleanse, the power of Christ to deliver and to keep, with the eternal doom of all who despise and neglect it.

Break up the fallow ground; plough deep, assail the conscience, bring your hearers face to face with God. Sin must be exposed, the sinner brought to see himself, own his guilt, justify God, and condemn himself before he will either heed, hear or believe the Gospel. False profession, light work, **CHRISTLESS CHRISTIANITY**, are chiefly due to the lack of the preaching that produces conviction, arouses the Devil and delivers sinners from his grasp. Depend upon it, if Satan's kingdom is in danger he will roar, raise opposition and vent his rage on the preachers and the converts. He did so to Christ, to His Apostles, and has continued the same in one form or another all along the line of battle. He is the same Devil still; he may change his plans, alter his tactics, but he never ceases his work. If you are personally assailed, leave your defence in the hands of God, and go on. He will look after your character. **GIFT, GRACE, AND GUMPTION** are all needed for public ministry, which all do not possess, and apart from which no one will long continue either to hold or have a people to hear him. Gift is a thing of measure: some have five talents, others ten. Care should be taken not to exceed the measure: some who can speak to a score in a cottage, are unfit to address a thousand in a hall: it would be wrong to try it. "A man's gift maketh room for him," and where the gift is, and grace to use it, it will sooner or later be recognized. Experience is gained by using what we have. A **GIFT WELL AND WISELY USED** develops and grows, according to the Word, "To him that hath shall be given" (Matt. 13:12), while one neglected and unused rusts away. Mistakes and failures ought to humble, but not to discourage: whatever helps to lead to lowly thoughts of self and to more dependence upon God is good.

It is God-like to encourage and pray for a young preacher, but Devil-like to lavish fulsome flattery upon him, to puff him up with pride and self-importance. Many have been ruined by well-meaning but unwise adulation. "Hardness" is safer, and not likely to be wanting, if God's glory is the supreme object, and faithfulness to Christ the preacher's aim. **IF GOD USES YOUR EFFORTS, keep humble**; if He uses others, **rejoice**: the Master uses the tool nearest to His hand and best fitted for His purpose. Study to present yourself as and where He may

find you, if He sees fit to use you; if He does not, then search your ways, there will be a cause.

OPEN-AIR PREACHING reaches thousands who cannot be reached by any other means. The Master preached oftenest in the open-air: by the sea, on the hill, in the places of concourse. Paul evangelized by a river-side, in the market-place, on Mars' Hill. If the people do not come to the Gospel, we must take the Gospel to them. Those who have the most ability to preach the Word should exercise their gift in the open-air. There the crowd has to be gathered and its attention has to be secured and held all the time: it is apt to be regarded as a practicing ground for probationers and novices. Preach solidly, searchingly, solemnly there: not random shot interspersed with song and story, but the Word in all its scope and fulness. Some will never hear the truth unless they hear it there. Speak to be heard, not in a whisper, not in a roar. If possible get the people inside after, to gather up results, deal with inquirers, lead anxious ones to Christ.

PERSONAL DEALING should follow public preaching, and an opportunity be given for seeking souls and those in difficulty to express their thoughts. Here is the true soul-winner's opportunity, and here is the sphere for many who never speak in public, true fellow-laborers, and fellow-helpers in the Gospel all the same, whose praises are in all the churches.

NEVER UNDULY PRESS ANY to say they believe; never extort a confession of their faith. Seek from God the right text, the fitting word, the special presentation of Christ and the Gospel, to meet their special need. Lead them gently, and, as you bring Christ before them in the Gospel, bring them to God and Christ in prayer. Lay hold on God for the sinner in faith, as you lay hold on the sinner for God in earnest, loving effort. What a joy to see the mighty deliverance wrought, to witness the passage of a soul out of darkness into light, to feel the first warm pulses of the new life, to be a **SHARER OF THE JOY OF HEAVEN** over a new-born child of God, a fresh trophy of redeeming grace.

God bless all preachers of the Gospel of His grace, multiply their number, and give them abiding fruit in conversions. This is what the Gospel is preached for, and what the preacher should expect. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58).

"For God so loved the world that He gave His only begotten Son" (John 3:16).

When God loves, He loves a world. When He gives, He gives His Son.

I'LL TAKE MY CHANCE

—C. W. Cooper

Some years ago two airmen were engaged on a routine flight from England to Northern Ireland, when, as they approached the Irish coast, their small aeroplane developed engine trouble, quickly lost height, and crashed into the sea. One of these men was eventually rescued but his companion was drowned within sight of the land.

At a subsequent enquiry, the survivor gave a graphic account of the last moments aboard the ill-fated aircraft. He related that as he realized they were in imminent danger, he quickly released two life-jackets, and while fastening his own, handed the other one to his fellow traveller. This man, the survivor stated, instead of accepting the jacket, waved it away, carelessly saying "I'll take my chance".

The folly of this man's attitude will be evident to everyone who may read these lines; he neglected indeed refused, the proffered life-jacket which might have been the means of saving his life. Perhaps you, dear Reader, have not realized that you, at this moment, may be guilty of even greater folly. God, in His infallible word, has plainly warned mankind of the "wrath to come;" this is no fairy tale, it is a solemn fact everyone should face. Now this same God, because He is not willing that any should perish, has himself provided a Saviour, even His own Son, who has given Himself a ransom for all (1 Timothy 2, 6). As already said, the life-jacket **might** have saved the airman, but this Saviour is both able and willing to save all who put their trust in Him; He, the Lord Jesus Christ is the only One who can deliver from the coming wrath (1 Thessalonians 1, 10). Nothing you can do can merit God's righteousness, nor can Divine judgment be averted by any human effort. The scripture declares "Neither is there salvation in any other: for there is none other Name under heaven given among men whereby we must be saved" (Acts 4. 12). This wondrous Saviour, at all cost to Himself, has met every claim of Divine justice, and at the same time has exhausted the judgment for all who trust Him. Alas! instead of accepting this blessed way of salvation, many prefer to "take their chance" How true are the words:

"Passing onward, quickly passing,
Many on the downward road,
Careless of their souls salvation,
Heeding not the call of God."

Many will regret their careless indifference, when it is eternally too late, but why should you be amongst them? To-day, forgiveness, justification, eternal salvation are within your reach; why then should you miss these wonderful blessings? The word of God says "How shall

we escape, if we neglect so great salvation" (Hebrews 2.3). You could not have a more favourable opportunity than now, therefore as you read these words, turn at once to the Saviour, accepting Him as **your** Saviour, for as trusting in Him you will be safe and secure for time and for eternity. Nothing can ever compensate you for the loss of your soul.

To lose Thy wealth is much,
To lose thy health is more,
But to lose thy soul is such a loss
As no one can restore.

Pardon, salvation peace and joy can all be yours here and now by faith in our Lord Jesus Christ. Take no chances; come to Christ, and come to Him, NOW.

MEN OF NOTE, JAMES THE LORD'S BROTHER

—*Hector Alves*

The study of the lives of men in the Scriptures can be very rewarding. Principles and practices of godly men ought to inspire us to be imitators of them. Paul wrote to the saints at Philippi; "Brethren, be ye followers (imitators R. V.) of me." With this in view we will consider a few things that we learn concerning James, the Lord's brother.

There are apparently four "James' " in the New Testament: — Zebedee's son, and brother of John (Matt. 4:21, etc.). Alpheus' son (Matt. 10:3, etc.). Our Lord's brother (Matt. 13:55, etc.). Mary's son (Matt. 27:56, etc.). Some find five different James'; others find only three. It seems quite clear that the "James' " of Matt. 13:55; Mark 6:3; Acts 1:13; 12:17; 15:13; Gal. 1:19; 2:9; and Jude 1; refer to the same Person, James the Lord's brother. We believe also that he wrote the Epistle which bears his name. We will consider five things concerning this good man; his Conversion; Company; Character; Concern; and Counsel.

1. HIS CONVERSION. "He was seen of James" (1 Cor. 15:7).

We would gather from the mentions made of our Lord's brethren in the Gospels that they lived with their mother in Nazareth. We learn from John 7:5 "For neither did His brethren believe on Him." It would seem that this condition continued till our Lord's death on the cross. From the cross our Lord commended His mother to the care of the apostle John. Apparently Mary was a widow at this time, though we are not told. Our Lord had renounced all natural ties (Matt. 12:46-

50). He feels His Mother would have more in common with "the disciple whom Jesus loved," than with her unbelieving sons. About this time a great change seems to have taken place. We read in the great resurrection chapter; "After this He was seen of James." Undoubtedly this refers to James the Lord's brother. It may be inferred that the interview which James had with the Lord after His resurrection was like that which took place with Peter at that time: (verse 5) of a private nature. Was it then that James confessed Him as Lord? we do not know but it might well have been at that time.

2. HIS COMPANY. "And with His brethren" (Acts 1:14).

Thereafter James and his brethren are mentioned with the company of the believers. He is mentioned along with the apostles in Acts 1:13, and in the following verse we read. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." In Gal. 2:9 we read; "And when James, Cephas, and John" etc., the same James, and again in good company. It is worthy of note that when Peter was brought out of prison he immediately sent a message specially to James; "Go show these things unto James, and to the brethren" (Acts 12:17).

3. HIS CHARACTER

Tradition has many things to say about James, and if it can be relied upon we learn something of the character of this man. It is said that he bore the titles of "James the Just," and "James the Righteous." Also, that his knees were as hard as the knees of a camel because of his continuous kneeling in prayer. Also, when he came out of his house he was seen to walk with a limp in his steps for some distance, because of being so long a time on his knees. We learn from 1 Cor. 9:5 that James was a married man. It is evident that he settled in Jerusalem, and soon became one of the leaders in the fast growing church there. We read in Gal. 2:9; "James, Cephas, and John, who seemed to be pillars." Paul mentions James before Peter and John in connection with the sending out of himself and Barnabas to preach the gospel to the Gentiles. This is worthy of note. From the few references to James in the Book of the Acts, and statements made in his Epistle, it is not difficult to ascertain the character of James, the Lord's brother. He was a man who had the ability to discern between right and wrong and with him there was no compromising. Some might say he was a man of fixed principles and while he abhorred unrighteousness, he acted in a gracious manner. James had both a negative and a positive side to his character; he knew what ought not to be done, and he knew what to do when a crisis arose.

4. HIS CONCERN

James' concern was not so much with doctrine as it was with

duty. It has been said, "Peter is the apostle of Hope; John is the apostle of love; Paul is the apostle of Faith; and James is the apostle of Wisdom." One writer calls the Epistle of James, "The Gospel of Common Sense." He writes; "If any of you lack wisdom, let him ask of God, who giveth to all men liberally" (James 1:5). James was not of an evangelistic turn of mind, as were Peter and Paul; his gift was that of an exhorter. His concern was about the believer's life and testimony and he could minister both rebuke and comfort. He cries out against worldiness in no uncertain terms; "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is an enemy of God." At the same time he speaks of the Holy Spirit's yearning over this sort of thing; "The Spirit that dwelleth in us lusteth to envy." James uses scathing language when speaking of the unruly member, the tongue; yet he seeks to comfort his brethren with the words: "The Lord is very pitiful, and of tender mercy."

5. HIS COUNSEL "James answered, saying" (Acts 15:13). During the momentous conference at Jerusalem (Acts 15), James gives wise counsel which was acted upon. He had sat in silence listening to the testimonies of Paul, Barnabas, and Peter and then made known his mind regarding the matter. His courage and his convictions are seen in his counsel regarding the matter of circumcision. Many today have not the courage to make known their convictions; some have no convictions at all. James was outspoken, both in the council at Jerusalem and in his Epistle. When James reached conclusions he spoke out fearlessly and both denounced and counselled. He was practical in his ministry and his words are adapted to the conditions which exist today.

GREAT MEN CAN OVERCOME

GREAT MEN CAN BE OVERCOME

Think of the difference between Elijah when he was threatened and Nehemiah when he was threatened. Elijah fled, but Nehemiah said, "Should such a man as I flee?" (Neh. 6). And who was this man who would not flee to save his life? A man who was continually saying, "Remember me, O God." He remembered that the mighty God of Jacob was on his side; Elijah forgot it.

Beloved, if the way of defeat is by gazing at and being occupied with, the difficulty, just so the way of deliverance is by looking unto and being occupied with, the mighty Deliverer. Well may we cry, "Turn away mine eyes from beholding iniquity," and put into practise that word, "Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net." "They looked unto Him and were lightened and their faces were not ashamed."

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: In what way is it possible for believers to reap corruption? "Shall of the flesh reap corruption" (Gal. 6:8). Will it affect our standing before God in a coming day? How can we avoid reaping corruption?

Answer: The answer to the first question is found in verse 7; "Whatsoever a man soweth, that shall he also reap." The principle of the law of sowing and reaping is found in Genesis chapter 1; "After its kind." This applies also to sowing to the flesh; the reaping will be corruption; seeking to satisfy the desires of the lower nature and of the carnal mind will result in corruption, or moral deterioration. This sowing and reaping is limited to the present life here on earth, but the issues, reward or loss of reward, will follow us to the Judgment Seat of Christ. Our standing as justified before God will not be affected, but here and now the chastisement of our Heavenly Father may fall upon us when we sow to the flesh. How can we avoid this corruption? By confessing and forsaking the sowing to the flesh.

Question: Will you please explain the meaning of "soul sleeping?"

Answer: It would be difficult to explain a thing that does not exist. Apparently this has reference to the state between death and resurrection. Sleep is never used in Scripture relative to the soul but rather to the body. Some would wrongly apply the words of Eccl. 9:5, "The dead know not any thing" to support the idea of soul sleeping. In that book we have "things under the sun," so the dead are out of touch with the earth and know not any thing in relation to it. At death it is the body that sleeps: "Them also which sleep in Jesus" (1 Thess. 4:14). The dying thief had the promise of being with Christ in Paradise that very day. Paul had the desire to depart and to be with Christ. While the body sleeps the soul and spirit are at home with the Lord, during the interval of the unclothed state (See 2 Cor. 5:1-6).

Question: To what body of people does the word "elect" refer to in the Scriptures?

Answer: This question is rather ambiguous; all depends upon where the word "elect" is found. In the prophecy of Isaiah, where it occurs some four times, it refers to God's earthly people, Israel. Also, in Matt. 24:22 where we read "for the elect's sake," the reference is to the Jews who will be in the land of Palestine at the time of the great tribulation. In the Epistles the word "elect" invariably has reference to the saints of this present dispensation. See Romans 8:33, Col. 3:12; Titus 1:1; 2 John 1, etc. Then in 1 Tim. 5:21 we read of "the elect angels."

Question: Who are in the "house of God"? Does it include every believer in the Lord Jesus Christ or only those who are gathered together in His Name, as in Matt. 18:20?

Answer: The answer to this question is determined by the context in which the term "house of God" is found. In Hebrews 3:5, 6, the subject is God's house. In verse 6 we read, "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." The "house" here, we judge, has reference to Christian profession. In 1 Timothy 3:15 we read, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." The "house" here has reference to a church of God in a given locality. Here, no doubt, Paul has in mind the behaviour of Timothy (and others R.V.) in the Assembly at Ephesus. There is no such thing as behaviour in the church universal, which includes all believers in the Lord Jesus Christ everywhere on earth. Peter writes, "For the time is come that judgment must begin at the house of God." Here it is living persons who are the subjects of God's judgment, not the house as a whole.

Question: Who should baptize those who profess to be saved during a series of gospel meetings held in connection with the Assembly? Ought it to be one of the evangelists, or one of the brethren in the Assembly?

Answer: First, let us say there is often too much eager haste to baptize those who make a profession; better wait a little while for the convert to prove to all that a work of divine grace has been wrought in the soul. Regarding the performing of this blessed ordinance, there is no ministerial efficacy in the act itself; any brother of good standing in the Assembly is qualified to baptize converts (See Acts 9:17, 18). While baptism is not exclusively an Assembly act yet we believe that those who profess to be saved in connection with an Assembly, and continue to attend the Assembly meetings, become the care of the Assembly as a whole, the saints having opportunity, both to see the daily walk of the converts, and to counsel them. When all are satisfied that the person is a fit subject for baptism the brethren may ask whom they will to perform the act. In many assemblies there is a rotation, not always the same brother, lest that might suggest officialism. Very often the evangelist is too sanguine, or over hopeful regarding his converts, baptizing them with undue haste. The result of this sometimes has proven disastrous if in a few weeks, the converts are not to be found. The work of an evangelist to a great extent is outside of the Assembly; there he will have opportunity to baptize as Philip did in Acts 8:38, and Peter in Acts 10:46-48. Of course, if the brethren in the Assembly request the evangelist to do the baptizing that is a different matter, it is then an Assembly act.

(continued from Inside Front Cover)

meetings here with some interest. A couple of younger brethren plan to use their vacation to help in the gospel.

ZAMBIA — R. Neill, P.O. Box 37, Zambezi, Zambia, writes, "Last month we finished 9 weeks gospel meetings among the Luchaji people. Good numbers attended and we had the joy of hearing of some who got saved. A few days later Norris Stewart and I started in a district thirty miles from Depalata. There is a fairly good interest and the people gather twice a day. Some days we have had over 100 unsaved present at 2.00 p.m. and about 80 unsaved at night. We are camping here as it would be too far to return home each day. A few days ago a snake came into my hut and crawled over the camp bed. It tried to attack two of the Africans and they just managed to escape in time. One of the Africans managed to shoot it with his bow and arrow. It was nine feet long."

BELFAST, N.I. — Good numbers attended the special meetings conducted by J. G. Hutchinson in the Ulster Hall, Belfast. The closing night there were over 1,600. The very encouraging feature of the meetings was, apart from a nice number professing to be saved, the large number of complete outsiders who attended, amongst them quite a few R.C.'s. All connected with the meetings felt the effort well worthwhile.

Mr. McKelvey and J. Hutchinson commenced in Clough, Co. Antrim. J. Hawthorne and A. Lyttle are in meetings in Coleraine where there is an interest and some have professed to be saved. J. Martin and D. Goodwin are in Annalong with fairly good numbers and a measure of interest.

CONFERENCES

LOUISVILLE - MERVIN - MAIDSTONE, SASK. — The assemblies of Louisville, Mervin and Maidstone will hold their Annual Conference the weekend after Taylorside Conference Saturday and Lord's Day with a prayer meeting on the Friday evening at 8.00 p.m. All meetings to be held in the Mervin Gospel Hall. Corr. A. E. Johnson, Box 101, Mervin, Sask.

LAKEVIEW, ONT. — The annual Conference will be held, Lord willing, in the Legion Hall, Station Street, Bancroft on August 22nd and 23rd, preceded by a prayer meeting in the Lakeview Gospel Hall on August 21 at 7.30 p.m. Servants of the Lord walking in the old paths welcome. Corr. A. Maxwell, R.R. 2, Bancroft, Ont.

KENORA, ONT. — Our annual conference will be held, D.V., Labour day weekend, September 5 and 6, preceded with a prayer meeting Sept. 4. All meals will be served at the Hall (including breakfast and evening lunch), however, we regret due to the fewness of numbers here that no accommodation will be provided. Those requiring assistance in making motel or camping reservations may contact E. E. Gould, R.R. 1, Kenora. Phone 548-4278.

AKRON, OHIO — We expect, D.V., to have our annual conference over the Labor Day weekend, September 5, 6 and 7, with a prayer meeting at 7.30 on Friday, September 4. All meetings will be held in the Gospel Hall, 1225 Wooster Avenue, Akron. Exit Wooster Avenue off Inter-State 77 North. Corr. Thomas Wright, 1572 17th Street, Cuyahoga Falls, Ohio 44223. Phone 928-2093.

WITH CHRIST

VANCOUVER, B.C. — Our dear brother James French was called home suddenly May 11, aged 62, after a serious heart operation. He was saved at the age of eight in Scotland and in assembly fellowship in Vancouver for many years and at Woodland Drive since the assembly commenced in 1955, where he maintained a heartfelt interest in the Gospel and Sunday School work and will be very much missed.

COLLINGWOOD, ONT. — Our dear aged brother, William Vose "went home" May 25. He would have had his eighty-ninth birthday on May 30th. He was saved in England when a young man, gathered out of the Anglican denomination about 45 years ago, and has been a very faithful brother, always in his place when able. He had a real heart for the Christians and bore a good testimony before the unsaved. Wm. Bousfield preached the word at the funeral service.

CREEMORE, ONT. — Our aged sister in Christ, Mrs. Helen Hannah departed to be with the Lord she loved on April 29th. She was in fellowship in Creemore Assembly until ill-health forced her to go to a nursing home.

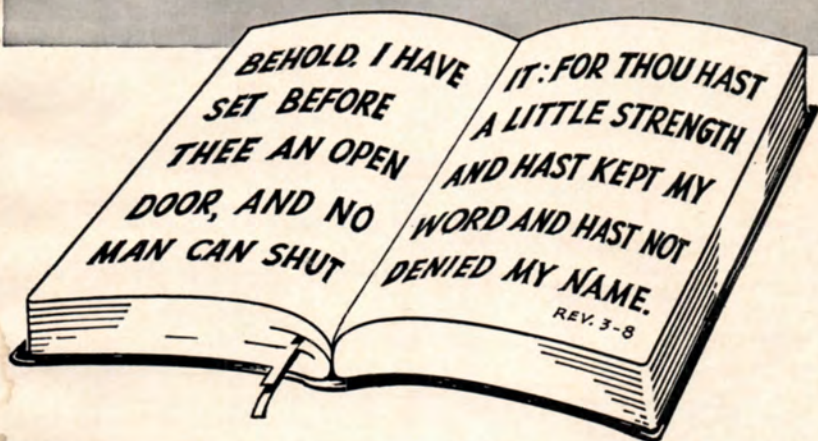
PUGWASH JUNCTION, N.S. — Our dear sister, Mrs. Rae Cole, was called home on May 19th. She was saved 25 years ago, baptized and received into fellowship a little later. She loved the Lord and His people and bore her long illness patiently, a testimony to the sustaining grace of God. A large number of unsaved relatives and friends heard the gospel preached at the Hall and graveside. Lloyd Cain and John McCracken shared the services.

RED BAY, LABRADOR — Our brother Llewellyn Pike went home to be with the Lord on January 23, aged 61. He was saved in 1959 in meetings held by Bert Joyce and Fred Holder and was in assembly fellowship until his passing. A large number of saved and unsaved attended the funeral held in the Gospel Hall which was taken by V. Markle and G. Goff.

TYLERTOWN, MISS — Our dear sister Mrs. T. E. Johnston departed to be with Christ recently. She was gathered to the Name of the Lord Jesus Christ during the early part of Bro. Ballhagen's work in this state some years ago. She left a good testimony. L. Ballhagen spoke to a good number of relatives and acquaintances at the funeral.

Schilling

TRUTH AND TIDINGS



CONTENTS

PERSONAL EXHORTATIONS	A. W. Joyce	141
SEPARATION FROM THE WORLD	G. G. Johnston	144
SEVENTY YEARS OF TESTIMONY IN BOLIVIA	Edward Jaminson	146
MEN OF NOTE IN THE BIBLE	Hector Alves	148
DEACONS: WHO ARE THEY AND WHAT IS THEIR MINISTRY	Harold S. Paisley	151
THE LORD'S SUPPER	John Ritchie	154
THE CHRISTIAN'S DAILY FARE	Franklyn Ferguson	155
LETTERS OF MERVIN PAUL		157
QUESTIONS AND ANSWERS		159

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CANADIAN MAIL SERVICE

Because of labour troubles, the mail service has been very much hindered both in the sending out of magazines and in the reception of letters. Until this condition improves, we will have to ask the indulgence of our subscribers, under these circumstances.

TIDINGS

CHANGE OF ADDRESS — The new correspondent for the Merlin, Ont. Assembly is Robert A. Robertson, 15 Georgia Avenue, Leamington, Ontario.

VANCOUVER, B.C. — Brethren Hector Alves and James Smith have completed five weeks of well attended Gospel Meetings in the Victoria Drive Gospel Hall. The efforts of the Lord's people in getting their relatives and others out has been rewarded in seeing an unusually good number of strangers attending. A number professed faith in Christ which has given us much joy. On the sixth Lord's Day we baptized four young people who have been saved for some time. Our two brethren followed with ministry for the purpose of establishing and teaching those young in the faith. Following these meetings Brother Alves went to Sarnia Conference then to Cleveland, Ohio for a week of ministry in the Monticello Hall on "The Seven Churches in Asia". He also had a week at Akron, Ohio and Stark Road Assembly in Detroit before returning to Sarnia for meetings where there was a full hall each night despite the heat.

KENORA, ONT. — "We appreciated visits from our brethren, O. McLeod, A. W. Joyce, J. Webb and T. Hay this past month."

LAKESHORE, ONT. — F. Pearcey and F. Krauss are commencing tent meetings here.

UNIONVILLE, ONT. — Bethany Lodge, a home for aged saints, is presently being built in Unionville, just north-east of Toronto, and should be ready for occupancy by late September. Two full time cooks are needed. Anyone interested in employment should write to the Secretary at P.O. Box 133, Station O, Toronto.

CAMPBELLFORD, ONT. — F. Krauss had several nights ministry here which was much enjoyed.

MARITIMES — G. Goff and C. Paine have been encouraged with blessing at Clementsvalle where a nice number have professed faith in Christ. B. Bingham and J. McCracken closed the meetings at Centreville. L. K. Mc-

(continued on page 160)

PERSONAL EXHORTATIONS

— A. W. Joyce

In Paul's personal epistles to his younger fellow-labourers, Timothy and Titus, he gives some weighty exhortations to which we would do well to take heed to-day. Paul had the gift of the teacher to an outstanding degree, but no ministry is more practical than was his by the power of the Spirit, and exhortations abound in his epistles. Doubtless we have all noticed at times the tendency to decry the ministry of exhortation, and to cry for the ministry of the teacher. Both are needed and the Apostle Paul had a well-balanced combination of each. Let us notice four personal words to the servants of Christ to whom we referred.

1. Continue thou - 2 Timothy 3:14, The Course.
2. Watch thou - 2 Timothy 4:5, The Concern.
3. Speak thou - Titus 2:1, The Conversation
4. Affirm thou - Titus 3:8, The Conduct.

THE COURSE

"But CONTINUE THOU in the things which thou has learned and hast been assured of, knowing of whom thou hast learned them." By the pen of inspiration Paul has just been describing the progress of evil and evil men, but in contrast to the awful current of iniquity he exhorts Timothy to continue or abide in the things which he has learned and has been assured of. To withstand error — truth must be known. Have WE learned these important things so that we are "able to stand in the evil day?" If we have learned them, are we really assured of the truth of them? Do we know of whom we have learned them?

Have we not seen and heard some younger brethren as well as younger preachers dismiss with a shrug or with a facetious remark some of the truths which have been tried in the fire as merely "traditions of brethren."

References are made to older brethren who are now with the Lord in a slighting or even contemptuous way. It is observable, however, that some of these very critics do not object to reaping the benefits of the labours of men of God who planted the assemblies, and if they do not follow the tracks of truth blazed by these pioneers, they are well content to follow the tracks leading to the assemblies and to audiences made to order and gathered for them. We are told in Heb. 13:7, "Remember them that had the rule over you, which spake unto you the word of God: and considering the issue of their life, imitate their faith." (R.V.) "The memory of the just is blessed," certainly it is to God, and surely it should be to us also. These scriptures just put in

another way the truth of our text, "Continue thou in the things which thou hast learned." No sober-thinking person could suggest that our present generation exceeds in godliness the past generation of God's people in the assemblies. The heritage of truth which has been passed on to us is "the truth which is according to godliness" (Titus 1.1) It is in keeping with godliness and it produces it. Some of the latter day teachings may sound plausible and specious, but assemblies which have received them and the modern innovations which they bring, by the widest stretch of the imagination cannot prove that they have produced more godliness and less likeness to the world.

May each one of us then pay diligent heed to the apostle's closing words ere he leaves the world, "Continue thou" and thus strike a straight course in the "little while" that remains.

THE CONCERN

"But watch thou in all things" (2 Tim. 4:5). The conjunction but, links on with what has gone before where again the apostle with divinely given prescience looks on to the time "when they will not endure sound doctrine," when "they shall turn away their ears from the truth and turn aside unto fables" (verses 3 - 4). "Don't be affected by all this Timothy, WATCH THOU, make it your great concern to do the very opposite to these things," we seem to hear Paul say in his farewell message. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Paul is about to be offered, the time of his departure is at hand and his parting counsel to Timothy is "Preach the word", others may turn aside but watch thou, or as the revised puts it "be thou sober."

THE CONVERSATION

"But speak thou the things which become sound doctrine" (Titus 2:1). Again the apostle has drawn a contrast; for in chapter one he refers to "the gainsayers," the "vain talkers," . . . whose mouths must be stopped," those who teach "things which they ought not," who give "heed to Jewish fables." Then in chapter 2, again and again the exhortation is given to young and old, men and women to be sober, and to Titus himself to use "sound speech that cannot be condemned." The Lord takes very special note of our CONVERSATION. By our CONVERSATION we either glorify God or dishonour Him, we either strengthen or weaken the hands of our brethren, we either attract sinners to Christ or stumble them on the way to Hell. The Lord took note of the God-fearing conversation of the remnant in Malachi 3:16 and commended it. The Lord Jesus took note of the contentious conversation of His disciples in Mark 9:33, (and on other occasions) and reproved them for it.

In public ministry let us avoid lightness and irreverence and

speak the things that become sound doctrine. There is little use of us forcing a solemn manner on the platform while we deal with eternal verities, if we quickly revert to jocularity and lightness that savours much more of worldliness than of godliness; and may we not be like the children of the mixed marriages in Neh. 3 who "spake half in the speech of Ashod." At the Judgement Seat of Christ, not only will we have to give account of our works, but also of our **words**.

THE CONDUCT

These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8). This statement is one of the "faithful sayings" of the apostle Paul. We delight in quoting the faithful saying in the Gospel of 1 Tim. 1:15, "Christ Jesus came into the world to save sinners." Likely every preacher has to confess that the faithful saying to the sinner has been far more emphasized than the faithful saying to the saint in Titus 2:8. But in this verse the exhortation is "THAT THOU AFFIRM CONSTANTLY" care in the maintenance of good works. The evidence of the reality of our faith is seen in our CONDUCT from conversion's day. More harm has been done to the cause of Christianity by the inconsistent conduct of believers than all the combined attacks of infidelity and atheism. Let us each ask ourselves in God's presence, "Does my conduct before my fellow men prove to them that I am a child of God, am I careful to maintain good works?"

Sometimes the excuse is given "It is a difficult matter living a Christian life in the business I am engaged in?" If your business is an honest one, God can, and will give you grace to glorify Him in it. If you cannot live for God in it, you should be out of it. The revised reading of our text is, "This is a faithful saying, and these things I will that thou affirm confidently, to the end that they which have believed God may be careful to profess honest occupations."

"My son, give Me thine heart" (Proverbs 23:26).

What does He ask but ourselves? And what does He give but Himself? He gives white raiment for filthy rags. It costs us nothing — it cost Him Gethsemane and Calvary. (Theodore Monod)

* * *

"Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake" (John 13:36).

Peter, mistaking his zeal for his Master for the spiritual power to follow Him, must learn, as we all must, the utter weakness and unprofitableness of the flesh. We must be emptied of self in order to be filled with the Spirit. (G. A. Lucas)

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 called 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 desired to build up a spiritual house of souls from all the nations of the world, and make them different from all others. This He has been pleased to name His Church or ecclesia, which simply means a "called out" company.

Our Lord Jesus was never a popular figure in this world. He spoke 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. They 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 sent also 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.

Agnes 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 pilgrim here. The scorn that Christ's doctrine received when He was here has continued. His command. "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 the coming judgment, declares that the 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 all 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 ambitions, 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 such an effort even by their presence, but they would not fear exposure even to bad weather to witness the sport. We do not protest against the unconverted drinking at this fountain. They have nothing 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 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 other such workers. If you have no appetite for helping in these engagements, we would say to you kindly, "Ye must be born again." But, you may say, "I am in the meeting." So are others who are still nothing more than a part of this poor world which awaits God's judgment.

SEVENTY YEARS OF TESTIMONY IN BOLIVIA

—*Edward Jaminson*

Bolivia has been rightly termed the tin roof of the Andes because of its highland plateau and small tin mining communities upon which the livelihood and development of the country principally depend. It has most majestic scenery, a land - locked Republic whose history reaches back into the early Inca rule. A recent census gives a population figure of almost five million people, the majority of whom live in the highland region and principal cities.

The Bolivian is of a friendly disposition, patient, extremely patriotic and generally speaking shows an interest in spiritual things.

Pioneer work commenced at the turn of the century when Mr. Will Payne (commended by the Assembly meeting at Merrion Hall Dublin) laboured in the cities of Cochabamba and Sucre under strong Roman Catholic opposition. Those interested in these early efforts should read the book entitled 'Pioneering in Bolivia'. It was not until the year 1911 that settled Assembly work began with the arrival of Dr. George Hamilton from New Zealand, who, with his family moved into Sucre upon obtaining license to practice medicine. The early pioneers include such names as R. R. Rowden, Peter Horne and Dr. Percival Hamilton, son of Dr. George Hamilton, whose faithful labors for the Master have resulted in the establishing of New Testament Assemblies throughout the Republic.

To-day we rejoice that religious liberty prevails for the preaching of the Gospel in a country predominantly Roman Catholic, whose political history has been marked by bloodshed and revolution. Over the years every means has been used to reach the people with the Gospel, such as, Gospel Meetings, launch Work, radio ministry, prison visits, medical work and more recently the establishing of the print-

ing press for the publication of Christian Literature. It is understood that Bolivia enjoys a greater degree of Liberty than any other country in the continent of South America, a liberty which we hope and pray will continue until every Bolivian has heard the story of redeeming grace.

There are four single workers, including our veteran sister Mrs. Horne (wife of the pioneer, the late Mr. Peter Horne), and fourteen couples representing nine countries, all of whom are engaged in Assembly Testimony. Since the year 1961, four Bolivian brethren have been commended to full time service. Later one of these, Don Visitacion Ramos was called into the presence of the Lord through tragic circumstances. A few months later, his dear wife also passed away leaving two children who are being cared for by grandparents. Our Bolivian brethren are worthy of our prayerful and practical remembrance as they endeavour to make known the message of Life.

It was in the year 1965 that we felt exercised before the Lord to publish a magazine with the purpose of meeting the need amongst the Assemblies here in Bolivia. After corresponding with fellow workers on the field and in fellowship with them we proceeded with the magazine having it printed in an evangelical print shop in Cochabamba. Later a young peoples' magazine was also published containing short Gospel messages to reach the children who attend the Sunday Schools. These papers have proved a blessing in many parts of South America, being sent as far north as Honduras.

Upon returning from furlough in 1968 we were able to see the Assembly print shop established in the city of Cochabamba. During the past two years, thousands of portions of literature have been printed in tract and booklet form. Presently we have on hand to print tracts in Quechua, German and Spanish, booklets in tribal dialects as well as the many publications in the Spanish language. We are ever aware of the increasing need for sound literature in these days when the false cults are making rapid inroads by means of the printed page.

In a village called Florida, eight kilometers from Cochabamba, we have had the great joy of seeing an assembly established. Last August a special effort in the Gospel was held in the district followed by a weekly Gospel meeting which resulted in a number professing faith in Christ. A Bible study was started on a Tuesday evening with the purpose of teaching those recently saved, also a Sunday School for the children of the village. We thank the Lord for some who have followed Him in Baptism and are now in happy fellowship in the little assembly at Florida.

Please pray that help will be given to put maximum effort into minimum time left at our disposal for the propagation of the Gospel in this beloved land of Bolivia.

MEN OF NOTE IN THE BIBLE*—Hector Alves***(16) BARNABAS, "a goodman".**

Barnabas. "The son of consolation," could well be classed as one of "the chief men among the brethren" in the book of The Acts of the Apostles. He was a man who contributed much to the spiritual progress of the early church. His real name was Joses (Joseph R.V.V.) and his apostolic name was Barnabas, given to him by the apostles, no doubt because of his spiritual qualities. The meaning of Joseph is "He shall add," and Barnabas "which is, being interpreted, The son of consolation" (of exhortation, R.V.) Rarely has a man been more correctly named. We find him "Exhorting them all, that with purpose of heart they would cleave unto the Lord;" with the result that "much people was added unto the Lord" (Acts 11:23, 24).

FIRST MENTION. Nothing is said about Barnabas' conversion but our introduction to him lays a good foundation for that which follows. In Acts 4:37 we read of him: "Having land, sold it, and brought the money, and laid it at the apostles' feet." In the following verses, 5:1-10, we have the sad story of Ananias and Sapphira standing out in great contrast. Like them, Barnabas was a land owner but unlike them, he had no ulterior motive, nor reservation in giving of his substance to the Lord. In this we see the measure of his consecration to the Lord. He calculated that his property belonged to the Lord, and although it was not incumbent upon him to sell his field yet he did, and gave the money to the furtherance of the work of the Lord. Barnabas was a Levite, and really should not have owned land, according to the Law (Numb. 18:24). (Note however Jere 32:9). Whether this was his reason for selling his land, we do not know; but in any case it was a commendable thing to do. So Barnabas was a generous giver of his substance and his giving was neither grudgingly nor of necessity for apparently he was "a cheerful giver" (2 Cor. 9:7).

HIS COMMENDATION OF SAUL OF TARSUS. The second mention of Barnabas is in Acts 9:27, where we find him showing kindness to Saul of Tarsus, and also performing a valuable service to the church at Jerusalem. We read in verse 26: "And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple." According to some translations it would seem that Saul made several attempts, he "made efforts" but without success. Then we read in verse 27: "But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the name of Jesus." Left to himself, Saul might not have been able to convince

the brethren of the genuineness of his conversion; at the best it might have taken a good while to do so. Happily for Saul, Barnabas was near at hand; no doubt the Lord had so arranged this. The "son of consolation" steps in; brought the former persecuter to the brethren, and convinced them that Saul was a genuine trophy of the grace of God. So Saul was indebted to Barnabas for his reception into the fellowship of the church at Jerusalem, a thing of inestimable importance. In this we see the consideration and large-heartedness of Barnabas in supplying the commendation that is necessary in order to be "added to the church" in its local aspect. The "apostles' doctrine" calls for a letter of commendation, or the personal testimony of others in the matter of reception into a church of God.

HIS CHARACTER AND SERVICE AT ANTIOCH. The incidents recorded in Acts 11:19 - 26 are amongst the most fascinating in this book of twenty-eight chapters. Consequent upon the death of Stephen there was great persecution, so that the disciples were scattered abroad. One result of this was the preaching of the gospel at Antioch in Syria, with much blessing in conversions to God. News of this reached Jerusalem and the brethren decided to send Barnabas to see just what was taking place. The reason for their choice is given in verse 24; "For he was a good man, and full of the Holy Ghost and of faith." These are rich qualifications. We read of only three men in the Scriptures whom the Holy Spirit calls "a good man." Ahimaaz, "He is a good man" (1 Sam. 18:27). Joseph of Arimathea, "and he was a good man" (Luke 23:50). Psalm 37:23 tells us; "The steps of a good man are ordered by the Lord: and He delighteth in his way." Surely the steps of Barnabas were ordered by the Lord in his going to Antioch, and it is evident that God delighted in his way at that time. "A good man obtaineth favour of the Lord" (Prov. 12:2) this also was Barnabas' experience at Antioch.

Not only was Barnabas "a good man;" but he was also "full of the Holy Ghost and of faith." These were great qualifications, thus giving him the mind of the Lord in his doings, equipping him for his service at Antioch. Barnabas' service for the Lord at Antioch resulted in the increase of the blessing already experienced in that city; "Much people was added unto the Lord." Barnabas was not a bigoted man; "He saw the grace of God, and was glad." The force of these words is "He saw the grace which was evidently that of God, and he recognised it as that of God." He might have said, "What can these preachers do anyway? these are just a lot of empty professors." No, he saw that God honoured the preaching of these men of Cyprus and Cyrene, turning these worshippers of idols to the Lord. Barnabas "was glad;" this word "glad" is translated "rejoiced greatly." No envy or jealousy here! he was "a good man." Immediately he exhorted them all, that with purpose of heart they should cleave unto the

Lord." Barnabas knew this was needed among these new converts; he was a true "son of exhortation."

When "much people was added unto the Lord," we read, "Then departed Barnabas to Tarsus, for to seek Saul." Why did he do this? Perhaps he knew his own limitations, although Saul likely was a younger man for we know he was a later convert to the faith. This good man was "full of the Holy Ghost and of faith." Doubtless he knew of the commission that had been given to Saul to be "a chosen vessel to bear My Name before the Gentiles" (Acts 9:15). The church was awaiting the time and the will of God for this to be carried out, and here was evidently an open door for the ministry of Saul of Tarsus, the apostle to the Gentiles. "A good man showeth favour" (Psa. 112:5) No one could have criticized Barnabas if he had continued alone at Antioch, looking upon that place as his special sphere of service for the Lord. However, he was not thinking of himself, but of God's glory, so the possibility of being over - shadowed by someone of perhaps greater ability than himself never entered his mind. Barnabas had no self - seeking, ambitious aspirations. Little wonder then that "the disciples were called Christians first at Antioch and soon it became the center from which the gospel went forth to the Gentiles.

HIS BEING SENT FORTH BY THE HOLY SPIRIT. The man who **surrendered** his possessions (Acts 4:37), who **succoured** Saul of Tarsus (9:27), who **served** the Lord at Antioch; (11:22-27) was **sent forth** by the Holy Spirit (13:4). In Acts 13:1 Barnabas is mentioned first in the list of names of teachers in "the church which was at Antioch" This is perhaps fully two years after the account given of him in chapter 11. The Holy Spirit frequently makes teachers out of pioneers in the gospel. Barnabas had won the confidence of his brethren at Jerusalem in choice being made of him to go to Antioch, then he so to speak "won his spurs" there, and was later "sent forth by the Holy Ghost" to regions beyond. Here we have a pattern for us today in sending forth brethren to full time service for the Lord. This is an act of great importance, and it calls for the exercise of the highest spiritual discernment on the part of those who have this responsibility laid upon them. It is well to note here that there was co-operation and oneness of mind in the matter on the part of the brethren at Antioch. (To be continued, D. V. His **Statements** at the Council, His **Separation** from Paul and His **Silent Years**.)

Doubtless many will have noticed the printer's error in the June issue, Page 107 in the article headed "SANCTIFICATION", the expression, "Death of the Holy Spirit" and will realize that the reference was, of course, to the death of the Lord Jesus.

DEACONS: WHO ARE THEY AND WHAT IS THEIR MINISTRY?

—*Harold S. Paisley*

Much ignorance abounds amongst the Lord's people as to what 'deacon work' is, who they are and how they are appointed. This term 'deacon' comes from a word denoting one who renders service, and pursues that service as unto the Lord. In the things of God there are various ways of serving the Lord's Christ, as well as the saints, who are the household of faith. All have not the same work to do. How good to know the sphere of our service and stick to it, for many seem to be out of place today. It is our present purpose to outline some deacon work in the hope that the Holy Spirit may increase desires to serve God acceptably with reverence and Godly fear.

MINISTERING IN MATERIAL THINGS

Here we have a wide sphere of service which is open to every believer. The youngest babe, the young men and the fathers in Christ can all exercise a stewardship in material things. At the outset of Christian experience the grand old truth of Proverbs 3, 9 & 10 is given to us as a principle of life. "Honour the Lord with thy substance and with the firstfruits of all thine increase, so shall thy barns be filled with plenty and thy presses shall burst out with new wine." What a blessing is promised to those who give of their substance and minister to the needs of the poor of the flock, as well as to those who for the sake of the Name gone forth taking nothing of the Gentiles (the unconverted). It is a God - dishonouring business when the unsaved are called upon to give monies to build halls or further the work of God in any sphere. The common practice in some places of giving the unsaved access to the box or bag at conferences, or upon the Lord's Day morning is to be lamented. The unsaved present at conferences should be freely supplied with temporal mercies, and not asked to pay for entertainment. No worthy servant of the Lord, or assembly in the right ways of the Lord would ever seek to solicit funds in any way other than through the deacon exercises of those fitted by God to minister. Receiving gifts from those under assembly discipline, and from companies where we could not be free to minister all the Word of God and where those who walk in the truth are evil spoken of, will be refused by all who desire to be the Lord's unfettered servant. Some have excused their departure from the simple companies which hold fast the pattern of sound words, by the liberality of other companies where innovations of an unscriptural savour have been brought in, to the suppressing of the old fashioned ministry of the Word.

One of the grandest privileges of believers is to open our homes in loving hospitality to the saints and to all those who minister and preach the Glorious Gospel. Many a Godly sister has been used in the

spread of the gospel by keeping an open door for the sent servant of Christ. None have ever lost but rather have gained by this wonderful ministry, so needful for the furtherance of the interests of the Lord. Is it not a sign of a low state existing in any assembly when difficulties of placing the preacher in a suitable home arises, and when sisters are otherwise engaged in secular work that they have neither time nor exercise to engage in this deaconess work? Thank the Lord that in the U.S.A. and in the most of Canada the hospitality and loving fellowship of the Lord's people is spoken of throughout the whole world, but a word in season is needful as departure at times is evident when some of the Phoebe spirit pass home to be with the Lord Jesus in the Father's house. There is always room in every assembly for more Lydias to open their doors and it is a sure way to gain a full reward Romans 16,1.

MINISTERING AROUND THE GOSPEL HALL

It is grand to see a meeting room well kept, windows clean and opening, sunblinds in order, floor clean and hymn - books in good order etc. Taking care of these matters and seeking to maintain the hall as a suitable place for the gathering is a thankless and forgotten task at times, but shall be well rewarded at His coming. We have known some who were not gifted to take much public part but who did this work, without any assembly remuneration, but spending time and patience to have things acceptable for the meetings. Giving out hymn - books in a cheerful manner and greeting the stranger with words of welcome is useful service and has gained regular attendance from those who did not formerly visit the Gospel Hall. Each Hall should have the times of the meetings clearly shown outside and always be careful to display good gospel texts in bright colours for all to read. Is it not a poor advertisement for the truth to see long grass and weeds growing around the entrance like the field of the sluggard? In these and many other things which will readily come to mind an exercised brother is a great asset to any assembly and should be valued by the saints.

MINISTERING IN ASSEMBLY BUSINESS

Other descriptions of deacon work, having greater responsibilities connected with them necessitate the possession of special qualifications in those who are thus engaged. When some were needed to serve tables in Acts chapter six, just anyone was not considered suitable. They had to be men of honest report, full of the Holy Spirit and wisdom. Again when messengers were required to carry the money and gifts of the saints in Macedonia and Achaia to the poor saints in Judaea, this was done by the hands of approved and trustworthy brethren, 2 Cor. 8, 19. In this as in all deacon work clean living is essential and a good report from those that are without a sister keeping th servant, a brother cleaning the hall, or one handling the affairs in connection with the material funds or accounts of the assembly MUST be, beyond

all question of good character lest the Name of the Lord be dishonored.

MINISTERING IN TEACHING AND PREACHING

All are not fitted for this important service of preaching the Gospel and certainly fewer for the ministry of the Word especially at large gatherings of the Lord's people. Lack of understanding of the needed qualifications for these ministries have led to an "any man" ministry which is as much a departure from the right ways of the Lord as a "one man" ministry. Much has been done in the name of Gospel preaching which is unworthy of the dignity of such a message, and much which passes for ministry is far from true exposition of the Scriptures, but rather the telling of incidents and most of these to exalt the minister instead of His Lord. The saints at times are amused but not edified.

All this calls for a true and glodly exercise for faithful gospel preaching with the **Ruin** and the **Remedy** plainly set out, also ministers who with freshness and power will handle the Word of God aright with interest and wisdom. The fields are white unto harvest. This is true whether we think of sinners on the way to Hell fire or saints in the snare of sectarianism and worldliness. May the Blessed Lord by His Spirit raise up faithful men who will with Grace and Truth filling their hearts and lips speak as the oracles of God. Patient perseverance in the diligent study of the Word is necessary to such a ministry and the saints know and can perceive the weight of the words spoken.

May we **ALL** lay these important precepts to heart. We can only attain to more responsible service as we prove ourselves faithful in that which is least. A man's gift exercised in the fear of the Lord will make room for him. The Lord Jesus has also said, "He that serveth Me him will My Father honour."

When Christ went up to heaven was He not competent to keep a people here separate from the world, in spite of all that Satan would do? But how are they kept? By what is earthly? No, but by the Spirit of God using truth connected with Christ in heaven. It is heavenly truth that keeps His people.

(G. V. Wigram)

* * *

"Child of the eternal Father,
Bride of the eternal Son,
Dwelling place of God the Spirit,
Thus with Christ made ever one."

(Gerhardt Ter Steegen)

THE LORD'S SUPPER

—John Ritchie

While there is no direct commandment of the Lord, when or where the Lord's Supper is to be celebrated, there are guiding principles and apostolic practices which are our guide. In the Gospels we have the **Institution** of the Supper, in Acts its **Celebration**, in the Epistles its **Explanation**. Either of these may not be taken apart from the others. Like as the ark of the covenant found its final rest in the midst of Jehovah's temple, so we believe the Lord's Supper, in the last view we have of it in the word, is seen where in the Divine purpose it was intended to be — viz, in the Assembly of saints the Church gathered together in the Name of the Lord Jesus (see 1 Cor. 11:23-24). Its celebration is to be regarded as the chief object of the Assembly's gathering together in one place, there also when need be, the solemn act of excommunication is to be carried out (1 Cor. 5. 4) and, by inference, the reception or restoration of those seeking fellowship with the Assembly (Acts 9 - 26 - 28; 2 Cor. 2: 6-9. **There is no hint given, that the Lord's Supper is ever to be observed apart from the Church being assembled together**, or that it is to be regarded as a separate privilege in which those who do not wish complete identification with saints so gathered may share. It is really a part of the fellowship of saints, and comes after the Apostles' doctrine and fellowship in Acts 2:42. This, at anyrate shows, that it is not to be isolated from either. And it is worthy of note that the two expressions, "The Lord's Supper" and "The Lord's Day," are characterized by the use of a word which does not elsewhere occur in the New Testament, and which might be rendered "The Lordly day" and "The Lordly Supper" — thus linking the Supper with the Day, and the Day with the Supper.

No man is his own master; he is either governed by Christ or governed by Satan.

* * *

As for defending either the Bible or Christ, who ever asked us to do it? Certainly not Christ, for He told us to be His witnesses and not His advocates, and He has promised that the gates of Hades shall not prevail against the Church. The defence is in His own hand, while He has left the testimony in ours. The whole testimony of the Church is Jesus Christ, and that testimony is by the Spirit of God; and those who are convinced and added to our number are so by the preaching which is in demonstration of Spirit and power.

(Adolph Saphir)

THE CHRISTIAN'S DAILY FARE

THE LATE FRANKLIN FERGUSON, NEW ZEALAND.

We are amazed that many Christians exist at all, considering the scanty fare they live on. They have no time to leisurely partake of a meal on the food sent down from Heaven fresh every morning, but they hurry off, as though the cares and business of half the countryside were upon their shoulders. They would lead you to think that they were such important personages, that the whole business or household machinery would stop, if they did not superintend. Yet, passing strange, nobody seems to miss these same "indispensible" people, when our Lord graciously lays them for a season on their back, to allow them a little breathing space, and to take some nourishing food for their souls. Then we by and by hear them say, "It was good for me that I had been afflicted." Ah! it is a very short-sighted policy to be in so great a hurry, that we cannot afford a reasonable time to eat and masticate.

A Christian manufacturer was asked, "When do you manage to find time to read and study the Word of God?" The questioner well knew that this gentleman's life was a very busy one, and that to minister the Word of God on the Lord's Day and at other times as he did, must need a fair share of time allotted to private devotion. "I never find time to read," he replied. "I am at the mill from early till late, and my business requires so much of my attention, how do you think I could find time?" "But," said his friend, "how do you manage then?" "Well," he said, "I will tell you, **I take the time.** For one hour in the middle of the day, I turn the key in my private office, and during that hour no one can see me however important is their business. If I did not take time, I should never be able to find it."

We can commend the example of this Christian manufacturer for the imitation of the Lord's people, as the only cure for any who are small, thin, or blasted in consequence of sinful neglect in attending to their spiritual needs.

Imagine, for a moment, the children of God beginning a day in the following fashion, which, by the way, is not at all unusual: Upon rising and having dressed, before leaving the bedroom, they do not open their Bible and read and meditate therein, thus getting in touch with God and strengthened for the concerns of life they must soon be battling with. Instead, they are satisfied to drop on one knee for two minutes, bury their face in the bedclothes, and mumble something or other. They say they are praying! Such prayer cometh not forth but by laziness, and never "moves the hand which moves the world to bring deliverance down." They go forth from their room, only to immediately fall an easy prey to the snare of the devil. Let one of the children have mislaid your boots or another have upset the porridge pot over the

stove, and we soon discover how much the one-knee prayer has helped you to curb your disagreeable temper. Other things follow suit, and you are fretting and blaming all day, and instead of the lips "ministering grace to the hearers," others have got to endure hearing your murmuring complaint — "Life is a misery!" Certainly it becomes so, under such very unhappy conditions, whereas it could have been so different had a proper start been made.

Some follow the custom of reading every night before going to bed. To me this seems like a man working all day on an empty stomach, whom Nature will pretty soon teach that such a procedure is quite out of order. Do you know of any farmer who practises this method upon his horses? A hunger of soul is never brought about by this manner of reading, for you have little inclination to read after a hard day's toil, and this is quite clear to be seen as you sit by the bed with your candle and Book; You say to yourself "Let me see, where did I leave off? Surely I cannot remember." After satisfied by a little hunting to and fro where now to begin, you make a start. When nearly through the chapter there is a forward lurch, a grab at the Book as it is in the act of falling to the floor, and you exclaim "Dear me, I was almost asleep. Really I must blow out the candle and get into bed!" How much is recollected by morning light, of reading God's precious Word in this way?

Can we now any longer wonder at the poor condition of such people? We think not. By such unnatural treatment their souls become so withered and thin, that if we had supernatural sight to see the "inner man" it would resemble a skeleton, as near as we can judge. Skeletons may do very well for a museum, but a skin-and-bone "citizen of Heaven" is no credit to anyone, being an object of disdain in the eyes of the world and a butt for their ridicule. To our Heavenly Father they are a dishonour, because their lean state of soul implies scarcity at the family board, whereas the table groans under the good spread. Life has a very stern side, which we often prove, and wherewithal shall we meet its trials, glorifying God in them, if reading the Scriptures and prayer are neglected in their proper season? The example of David is deserving of notice: "I prevented (forestalled) the dawning of the morning and cried: I hoped in Thy Word. Mine eyes prevent (forestall) the night watches, that I might meditate in Thy Word" (Psa. 119:147, 148). "Forestall" is the word used in the Newberry Bible, and its meaning is "to buy goods before they reach the market;" and shows David's eagerness to get the start of everybody in prayer and meditation. Such enterprising spirit is becoming rare in these easy listless days of ours, in which sluggards abound (Prov. vi. 9-11).

LETTERS OF MERVYN PAUL

Yes, of course, you have both my interest and prayers in this time of worry and readjustment of your attitudes. And am I ever glad that the MSS. for February Truth and Tidings was sent away over a week before your letter arrived! Otherwise you'd be sure to think that your letter had prompted it!!! I didn't use your word of "frozen out" but my first sentence read: "Ignored, pushed off, shoved aside, shut out, alone longing to fly away from it all! If the reader should know any Christian to whom these words might apply, then this message is for him, for her." Now, wouldn't you have felt sure that your problems had inspired my article? And how could I have proved to you that it wasn't so? Actually, to say it as guardedly as I know how, the person I had in mind is nearly 50 years old, and the conditions entirely different from your own. Nevertheless, as I can see, the principle of the thing can reach out (and so often does) to people and circumstances quite beyond my ken. For example, the January article for Heavenly burdened ones has had surprising echoes. One came from an elderly man who had lost his wife. Another from a mother with two children — who, to my way of thinking, is having things pretty soft!!! But such unexpected results prove two things at least: there are burdened ones where we least expect to find them and, secondly, it pays to depend on God for direction even in writing a magazine article. He, alone can know how he means to use it.

Now, about the "frozen out" experience. If it exists (and it does) then God simply must be allowing it. And praying that He will alter it, most likely will be quite useless. For if He is allowing it, then He has a purpose in it. And his purpose must be, not to change your circumstances, but to change your attitude toward them.

Because you long for companionship, it hurts you badly to feel you are being shunned. That is something your blessed Lord knows all about from His experience here on earth. And since He does not change matters but continues to permit them to go on, then, my sister, it's as clear as daylight that He is seeking to show you that you can do as He did — find your companionship in Himself even as He did in God the Father. If you will read John 6:57 ("as the living Father hath sent me, and I live by the Father, so he that eateth me even he shall live by me"), substituting the word "appropriateth" for "eateth", you will see what I mean. He teaches us that we can "eat" (that is, appropriate) Him for every sort of condition, or need, that will enable us to live. Even as you live physically by eating food, so you can live, in this other sense, by appropriating Himself. In your case, you feel the lack of companionship, at least in the office. Then tell Him you wish to accept Him as your office friend. Then tell out to Him the very same things in the very same way that you would talk to the

Christian girl in the office. No, I don't mean pray about it, I do mean just what I have said. "Try it once" as the Germans say and you will come to learn in a very practical human sort of way that you really, have a "Friend that sticketh closer than a brother." Hebrews 3:14 should read, as most margins and all commentators point out, "For we are made companions of Christ if we hold the beginning of our confidence steadfast unto the end." The passage calls on Hebrew Christians to continue to closely follow in undeviating faith the One in whom they had believed — even as they had done when first saved. I mention it to show you that companionship with Christ is the Lord's mind for His people. But very, very few ever find Him in this capacity. I first learned to appropriate Him in this manner in the desolate days after the children's mother went home to Heaven. For I soon found out that nobody wanted to listen to my keeping on telling them how much I loved her, and how terrible it was to try and get along without her. I didn't want to pray about her . . . just to talk about her. But no one wanted to listen. They would tell me I must be brave and to keep my chin up — and all such rot! They couldn't understand — and never do, unless they have passed that way — that I didn't want advice, nor sympathy, but someone to talk to about her, my little mate, my earthly all.

So, after noticing Heb. 3:14, I began just talking about her to the Lord Jesus. He never turned me down! And His companionship and interest in all my concerns, has been a very real thing to me ever since then. Actually, the Bible word for it is "communion". And it is not very evident that He desires to lead you, also, into such an intimacy with Himself? Remember the old lines, "A little talk with Jesus, how it smooths the rugged road". I feel that if you will adopt my suggestion you will find your ideas about praying, and needed strength for it, altogether changed. And in case you are wondering what I am especially asking for you, it is that you will get all the good out of these trials that He has in mind for you. For not until the trials have no further value are they likely to be much changed. And since He seeks to bless you through them, you can lay hold of Asher's promise (Deut. 33:25).

Put the matter in the Lord's hands and let Him manage everything, Psalm 37:5 translated literally reads, "Roll on the Lord thy way; trust also upon Him, and He worketh" (notice the present tense). So long as you are rolling on Him the responsibility for making the decisions respecting your way (pathway) just so long does He continue to work on them.

And now may the grace of the Lord Jesus Christ, and the love of God, and the sharing - in - common of the Holy Ghost be with you in these troublesome days (2 Cor. 13:14).

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: We read in 2 Corinthians 13:4; "For though He was crucified through weakness, yet He liveth by the power of God." Please explain how our Lord could be crucified in weakness when He was the Son of God?

Answer: Note first, it does not say he was crucified IN weakness, but THROUGH weakness. The meaning is; our Lord was crucified by reason of the weakness of His human body. Our Lord died as a man. He had a feeble human nature, and also an omnipotent divine nature. Our Lord's body was to Him what our bodies are to us; sin apart, He hungered, He thirsted, and He became weary with His journeyings. While it is true our Lord's death was voluntary; speaking of His life He said: "No man taketh it from Me, but I lay it down of myself," yet in order to lay down that life he took on a body that was capable of dying. God's power raised Him from the dead; and now He lives "Through the power of God." "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him" (Phil. 2:8, 9)

Question: If a brother is told by the elders of the assembly that his ministry is unprofitable and unacceptable, is it right for him to leave and go to another assembly, and be received there?

Answer: Much would depend on whether the action was the decision of a united oversight. If so, the brother ought to take the admonition to heart, and be exercised thereby. He might soon find that the brethren in the "other assembly" would come to the same mind and judgment. On the other hand, patience and longsuffering on the part of the brethren, and making the situation a matter of prayer, usually brings the desired result, without taking the more drastic measures.

Question: We know that the first day of the week is not the Sabbath Day, and that we are not under the Mosaic Law, but is it right for Christians to go shopping on the Lord's Day?

Answer: It is very sad to see the growing disregard for the sanctity of the Lord's Day. When we recall the past and compare it with the present we marvel at the degenerated respect for the Lord's Day seen on every hand. The sanctity of the "first day of the week" is plainly taught in the New Testament. It was the day on which our Lord rose triumphantly from Joseph's new tomb (Matt. 28:6). It was the day that the Lord appeared to His disciples in the upper room, and gladdened their hearts (John 20:19 - 23). He appeared to them again the second Lord's Day, taking His rightful place in their midst (John 20:26). In Acts 20:7 we find the practice of the early churches

was to "gather together" (R.V.) "to break bread on the first day of the week." The Lord's Day, "the first day of the week" is again mentioned in 1 Cor. 16:1, 2 for the laying up in store of our substance, "as the Lord hath prospered us." Then in Revelation 1:10 we read that John on the isle of Patmos, was "in the Spirit on the Lord's Day." Here we find that the Holy Spirit sets His seal on the name given to the first day of the week. It is the Lord's Day, so let us give it to Him, as much as lieth in us. To transact business, or purchase things in shops or stores on Sunday is simply prostituting the Lord's Day. Moreover, we ought to "Walk in wisdom toward them that are without" (Col. 4:5). By shopping on the Lord's Day the testimony may be blamed, and the weak brother may be stumbled. It is not the Law saying, "We must, or we must not," but rather "the grace of God teaching us" (See Titus 2:11, 12) John Newton, with his very black background of violence and slave trading, grasped the sanctity of Lord's Day; he wrote —

"Safely through another week God has brought us on our way;
Let us now a blessing seek, waiting in His courts today;
Day of all the week the best, emblem of eternal rest."

Question: What is the meaning of "A Sabbath Day's journey."?

Answer: In the marginal reading of Acts 1:12, "A Sabbath day's journey," In the Scofield Bible, it is given "About 4854 feet." Some commentators give 8 furlongs, or 1 mile. Another tells us; "A Sabbath Day's journey was generally reckoned by the Jews to be 2000 cubits being the distance between the ark and the camp, when they marched (Josh 3.4)."

(continued from Inside Front Cover)

Ilwaine baptized six in the Lake at Cambridge on Lord's Day, June 21st. They pitched the Twin Trailer Hall in Kentville and began the same night. Some strangers are coming each night.

JACKSON, MICH. — L. E. McBain and Murray McLeod hope to start tent meetings in a farming area north of Jackson on July 12. Norman Crawford has been advised by the doctor to refrain from preaching for a while because of a stomach ulcer. We trust he will make a good recovery and be able to continue in the work of the gospel after a rest.

WEST UNION, IA. — The conference was the largest with about 500 present and the Word was preached with power. E. McCullough and P. Elliott hope to pitch at La Porte City. S. Mick and J. Norris go on in Brodhead, Wis. H. Paisley continues with a full tent and a good number have professed at Strawberry Point, Iowa. He expected to close shortly and return to Vancover.

BROOKFIELD, CONN. — Our recent conference was one of the largest and best. Seven of the Lord's servants were present and ministry was given in the Spirit, for guidance and profit and all were refreshed.

VENEZUELA — J. Walmsley writes, "God willing I hope to return again to Venezuela, early in July this year. My little daughter Ramona will be accompanying me and we would value the prayers of the Lord's people. It is uncertain as yet where we may be, but it is possible that we may be near Valencia or Puerto Cabello, for a time at least following our arrival."

VENEZUELA — John Frith, Carrera 9 No. 52, Duaca, Edo. Lara, Venezuela, writes, "After much exercise before the Lord am very glad to say that in the goodness of the Lord I am back here in Venezuela. It has given a greater exercise as I came back alone and my wife has remained in Vancouver so the children can continue their studies. I had to finally come in a hurry as my re-entry permit was terminated today. Now we look to the Lord for His help and guidance as we have returned here. There is much to do but we desire to be guided aright."

CONFERENCES

SAULT STE. MARIE, ONT. — The joint conference of assemblies of Sault Ste. Marie, Ontario and Michigan, will be held, D.V., September 5th and 6th in the Lakeway Collegiate (formerly Technical School) Sault Ste. Marie, Ontario, with prayer meeting September 4th in the Gospel Hall, corner Spring and Wellington Street. Corr. S. H. West, 479 Albert St. E., Sault Ste. Marie, Ontario.

ORILLIA, ONT. — The annual conference will be held, God willing, in the Dominion Gospel Hall, Orillia at the Canadian Thanksgiving Weekend rather than the Labour Day Weekend as formerly. Please note also the change in the order of meetings. Saturday, October 10th — Prayer meeting at 3.30 p.m. and Ministry at 7.00 p.m.; Lord's Day, October 11th — Lord's Supper 10.30 a.m., Ministry 2.30 p.m. and Gospel at 7.00 p.m.; Monday, October 12th, Ministry 10.30 a.m. and 2.30 p.m. No evening meeting. Servants of the Lord walking in the old paths welcome. Corr. R. J. Pears, 74 Lahay Avenue, Orillia, Ontario.

CLEMENTSVALE, N.S. — The 26th annual conference will be held, D.V., September 6th and 7th commencing with a prayer meeting September 5th. The Lord's servants walking in the old paths are welcome. Corr. Ronald Berry, R. R. 1, Clementsvalle, Annapolis Co., N.S.

ARLINGTON, WASH. — Our Annual conference will be held, D.V., September 5, 6, and 7 commencing with a prayer meeting on September 4th at 7.45 p.m. Servants of the Lord walking in the "old paths" welcomed in ministry. Strangers coming, follow hospital signs. The Hall is across from the hospital. Corr. Gerrit Terhorst, 902 E. Maple, Arlington, Wash. 98223.

HITESVILLE, IA. — The conference will be held, D.V., Saturday, Sept. 19 and Lord's Day, September 20 with a prayer meeting Friday, September 18th. Corr. George L. Frey, Aplington, Ia.

CLEVELAND, OHIO — The Monticello Assembly expect to have their conference October 24th and 25th with prayer meeting on the 23rd.

WATERBURY, CONN. — We purpose, D.V., to have our annual conference on Saturday, September 5th; Lord's Day, September 6th and Monday, September 7th; commencing with a prayer meeting Friday, September 4th at 7.30 p.m., at the Italian Gospel Hall, 53 Spencer Avenue, Waterbury, Conn. Corr. Anthony Orsini, 16 Barbara Drive, Wolcott, Conn.

WITH CHRIST

VANCOUVER, B.C. — Our dear sister Mrs. W. Stewart passed into the presence of the Lord on June 15th at the age of 84. She was born in Northern Ireland and saved at the age of nineteen under the preaching of Mr. Alex Lamb. Our sister was in the West End Gospel Hall in Winnipeg for 30 years and for the past thirty-two years in the Fairview Gospel Hall, Vancouver. She is survived by one son and two daughters.

WESTBANK, B.C. — Our sister, Mrs. Bertha Webber, departed to be with Christ, April 25, 1970. She was born in England in 1885 and born again in 1917 and shortly after baptized and received into assembly fellowship where she has been faithful to the Lord and to the assembly through the years. She is survived by her husband John, three sons and six daughters all saved. The funeral service was conducted by John Frith of Venezuela.

TAYLORSIDE, SASK. — Our dear brother Rupert Clarke went home to be with the Lord in his 77th year in a fatal automobile accident in which he was killed and a number seriously injured including his dear wife who is presently in hospital in Saskatoon. Our brother was born in Huntsville, Ont. and saved there at the age of 17. He was for some time in the Huntsville Assembly but was in the Taylorside Assembly for over fifty years, and was one who lived a Godly consistent life, ever seeking the welfare of the Lord's people. He leaves his wife, and son and daughter. Prayer would be much appreciated for his dear wife that she might be restored to health and strength again. The very large funeral was conducted by George McKinley.

WINNIPEG, MAN. — On June 4th our brother Michael Prodan passed into the presence of the Lord, aged 68 years. He was in fellowship in the West End assembly for about 20 years. John Hull preached the word to a large company gathered at the funeral parlour.

TORONTO, ONT. — Our brother William E. Reid went to be with the Lord on March 13th in Toronto. He was saved in Ireland as a boy and has been a mainstay in the Ogilvy Avenue Assembly in Montreal for over sixty years. He recently moved to the West Toronto Assembly. He is survived by his wife, five sons and one daughter. Mr. James Gunn spoke at the funeral service.

STRONGVILLE, ONT. — Our dear brother, Donald Partridge departed to be with Christ on June 12 in his 93rd year. He was saved at the age of 26, was baptized and received into this Assembly a short time after, and had continued faithful unto the end. A very consistent brother, he will be greatly missed. Wm. Bousfield spoke the Gospel to a large company at the funeral service.

CAMPBELLFORD, ONT. — Our dear sister, Mrs. C. Runions, was called home to be with the Lord on May 11th in her 79th year. She was a happy and kind Christian, saved and in assembly fellowship for many years. The funeral service was well attended by the unsaved relatives and friends. Fred Krauss preached the gospel faithfully at the service.

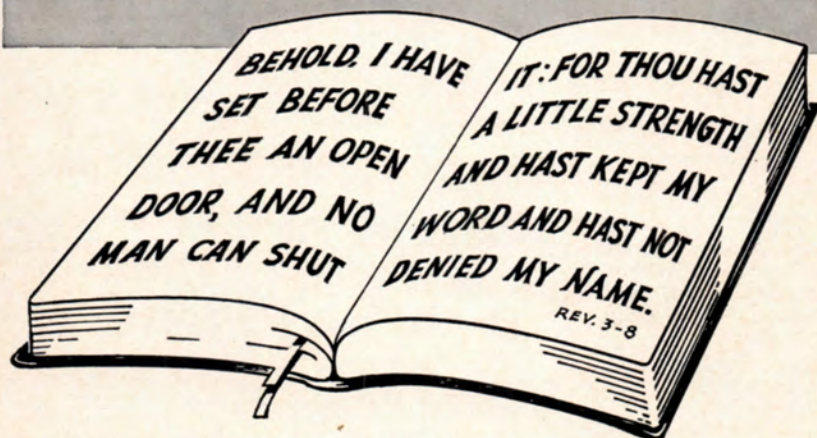
SAN DIEGO, CAL. — Our beloved brother, Samuel Long, went home to be with Christ June 13th at the age of 44. He was saved in Philadelphia as a lad of 15 went on well for God until his home call. He was associated with the assembly in Front Street, San Diego for the past 17 years and he will be greatly missed here and in the California area. He was a happy and useful brother. He suffered much in the last months but bore it patiently and was a cheer to all who visited him. He had an excellent testimony among his fellow workers. He leaves a wife and son, also a sister and aged mother, all saved. Brother S. Maxwell spoke suitable words to a goodly company of saved and unsaved.

BRODHEAD, WIS. — Our dear sister, Mrs. Mary E. Gritzmaker, aged 82 years departed to be with Christ on June 23rd. She was saved at meetings conducted by the late Walter Eltzes in May, 1949. S. Mick and J. Norris preached the Word faithfully at the funeral.

BRODHEAD, WIS. — Our dear sister, Mrs. Esther Kneubuehl, aged 59 years, went home to be with Christ on June 29th. She was saved in December 1946 at meetings held by the late Elgie B. Jamison, and in assembly fellowship here in Brodhead. The funeral service was conducted by S. Mick and J. Norris.

Schilling

TRUTH AND TIDINGS



CONTENTS

GOD GIVE US MEN	A. W. Joyce	161
PATTERN OF SOUND WORDS	H. S. Paisley	163
SPACE PROGRAM AND THE BIBLE		166
KOKURA, JAPAN — MISSIONARY		168
LETTERS OF MERVYN PAUL		170
FISHERMAN WITH REVERENCE	H. Woods	173
MEN OF NOTE IN THE BIBLE, BARNABAS	Hector Alves	176
QUESTIONS AND ANSWERS		178

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TIDINGS

CHANGES OF ADDRESS — The new Correspondents for the following Assemblies are: Bracondale Assembly, Toronto, Ontario — Mr. Robert Young, 8 Tefley Road, Willowdale, Ontario; Front Street Gospel Hall, 3951 Front Street, San Diego, California—Andrew M. Hall, 5168 Ewing Street, San Diego, California, 92115; Lake Shore Assembly, Ontario — Albin Hodgson, R. R. 3, Forest, Ontario.

REMEMBER THE SICK — Our dear brethren Caesar Patrizio, George Baldwin, Albert Klabunda, Gordon Johnson and Andrew Bergsma of Holland who recently suffered a broken leg, all need our prayers.

CALGARY, ALTA. — "In recent months we have had J. B. Gray, H. Paisley, Geo. McKinley, J. McCool (Australia) and D. Petherick. Faithful ministry was given. Trust it will awaken us to the gradual trend of deterioration and worldliness amongst us everywhere."

THUNDER BAY, ONT. — Following the Prairie conferences, S. Saword visited the small assemblies of Armsley, Mervin, Ashfield and Kenora. He is now in Thunder Bay ministering from the Philippians, before going to Morillo for a few gospel meetings. The saints here have worked this district for some time.

CLINTON, ONT. — Brother Hector Alves will be with us commencing July 13 for the week on "Church truths".

LAKESHORE, ONT. — The tent meetings are continuing here with F. Pearcey and F. Krauss, also in Lobo where H. Dobson and J. Gray are preaching and Welland with J. Smith and W. Metcalf.

HESPELER, ONT. — R. Booth and J. Blackwood are having tent meetings near here. The interest is encouraging.

HUNTSVILLE, ONT. — We encourage seven this month, some of whom were saved at the meetings held here by J. Smith and A. Gratton. B. Grainger is having children's meetings in Kearney just now in the portable Hall.

TORONTO, ONT. — Bruce Cummings of Venezuela came here for surgery and hopes to go West when he is physically able. He was at Lansing Hall on Lord's Day and Bill McBride of Chile was in Eglinton Hall.

MARITIMES — A. Ramsay is at Murray Corner helped by local brethren — some using their vacation. They are having children's meetings in the mornings and gospel meetings at night. The response has been very good

(continued on page 180)

GOD GIVE US MEN

—A. W. Joyce

God wants men. From the beginning of time men have been needed as leaders to blaze the trail for others to follow. Among the nations at critical times men seem to have been raised up to lead when crisis arose. About one hundred and fifteen years ago, such a time of crisis arose when William Pitt (the elder) said in the Parliament in Great Britain, "I know that I can save the country, and that I alone can." Subsequent events proved that this was no vain boast. In the last world war another leader arose in Britain who inspired the people to resist when resistance in 1940 seemed hopeless.

Down through the ages we learn from the scriptures that God raises men among His people, but those whom God uses are not merely able leaders but what is more important, they were men of God.

God raised up a Joseph to save the world from famine. He raised up a Moses to save the Israelites from Pharaoh and Egypt. David was raised up to deliver the nation from the hostile enemies that surrounded Palestine. Under his victorious leadership his country was raised to a place of power and prominence among the nations out of all proportion to the country's size and population.

God is looking for men today, men of God who will represent Him in this dark world that is so fast hurrying on to judgment and to the end of this dispensation of grace. These men may not be renowned leaders or outstanding mentally or educationally, but they must be devoted to Christ, lovers of the Word of God and willing to spend and be spent in His service. Such men have always been scarce. In Ezek. 22-30 we read. "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but **I found none.**"

God needs young men in the harvest field to go out from the beaten track of Assembly visitations into new places with the Gospel of the grace of God. Thank God for all those in the home lands who are doing this now, showing that in spite of increased difficulties God is still proving the Gospel to be the "power of God unto salvation". Thank God for those who have gone forth to the "regions beyond". May we help all those with our prayers and with our practical fellowship, individually as well as through the assemblies who love the truth of God and do not deride the expression, "the old paths". Not only do those who walk in the "old paths" know what is meant by that expression, but we doubt not that those who

decry it know perfectly well what is meant and perhaps at one time walked in them till they desired a more popular and liberal one.

God needs men in the assemblies who are true Shepherds who care for the welfare of the flock and feed and guide them by example and by word of mouth. God needs men of God in and among the assemblies who are ready to stand for the truth of God and to steadfastly resist the current of evil and the departure from scriptural assembly principles. When the wall of separation from the world has been breaking down may our God not have to look in vain, as in Ezekial's day "For a man that should make up the hedge, and stand in the gap for me."

God give us men! days such as ours demand
Warriors in every land; men with hearts true to God,
Men with feet clean and shod; having the dew of youth,
Loins girt about with truth, breastplate of righteousness,
Helmet of saving grace; bearing faith's mighty shield,
The Spirit's sword to wield, such men we need.

God give us men!
Our souls upon Thee wait,
Shepherd chief, good and great,
Thy throne we supplicate,
God give us men!

TIME AND ETERNITY

TIME wings its flight. The wasting taper burns,
With ceaseless speed the circling axle turns,
Days, months, and years in quick succession glide
Like airy bubbles floating on the tide.

Time wings its flight. The parting shadows fly,
And coming glory bursts upon the eye;
With triumph shout the Lord comes to the air,
And all His saints arise to meet Him there.

One glorious band, they soar to realms on high,
At their approach heaven's portals open fly.
Amid its peace, its joy, and bliss sublime,
They rest from all the ravages of — TIME.

* * *

Death the great Monitor comes oft to prove, 'tis dust we dote on
when 'tis life we love.

PATTERN OF SOUND WORDS*—H. S. Paisley*

The present state of the world around us, in the professing church and in the assemblies of God is such that the exhortations of Paul to Timothy are most instructive and are needed truth today. "Hold fast the form of sound words" (2 Tim. 1:13). Days of apostacy are already here, infidelity is on the increase everywhere, worldliness and materialism abounds and on all sides the grand old truths of God's Word are being abandoned. Some who taught the plain ways of the Lord in former times are now so 'mellowed!' that the salt is gone from their ministry. Should we not then more and more seek to encourage faithful men in their ministry and in their writings to keep "SOUND WORDS" before all the saints. All the Word of God in all its parts for all the people of God in all places, should be the guideline for ministry in these last days. Such ministry and ministers will not be popular, and such must be prepared for the malicious words of the Diotrephes type, who love to have the place but not the truth.

It is good to see that all this departure had been foretold by the Holy Spirit of God in Paul's last letter to his own "genuine son in the faith," young Timothy. This young man held a peculiar place in the affections of Paul who could say of him when writing to the Philippians, "I have no man likeminded who will naturally care for your state". It would appear that Timothy was of a reserved and a timid disposition, and in view of his hard and difficult circumstances, surrounded as he was by evil men both inside the assembly and outside in the world, Paul wrote to strengthen him to serve faithfully and with courage. How the younger amongst us who desire the right ways of the Lord need such an encouraging ministry today. In fact this type of ministry is much needed by us all, for the opposition to the 'old paths' of simplicity and of walking in the pattern of the apostolic faith is increasing as the Coming of Our Lord draws nigh. Surely this exhortation of Paul is both timely and upbuilding: "Hold Fast the form or pattern of sound words which thou hast heard of me, in faith and love which is in Christ Jesus!" Timothy had heard these words taught by the apostle with great clearness and accuracy. We have been given these words in the Scriptures and have also had them expounded to us by our former guides, faithful men who have gone before. May we hold fast as they did and hold forth all the truth in this day of drifting away from the sound words which always produce sound living.

READING THE WORD

The importance of reading the Word has been given more prominence in recent ministry at large conferences in Toronto, Vancouver

and Iowa, for which many thank God. It is felt, however, that the diligent study of the Scriptures is still neglected. Many precious hours are often devoted to the study of earthly things which might have yielded much fruit if spent in the reading of the Word and the "finding of great spoil", in the Holy Scriptures. Herein lies our great weakness. Where the Word of God is set aside by neglect our weakness becomes at once apparent. Story telling and the endless relation of personal experiences (often to draw attention to the speaker) are useless substitutes for wholesome ministry, and will produce little separation or Godliness of conduct, but rather amuse and entertain the hearer for a few moments "like the crackling of thorns under a pot". Those who impress the importance of the careful reading of the Word and its close study must show, by the character of their ministry that they are conversant with every part of the Book. These words are to be **in faith and love which is in Christ Jesus**. I have no doubt that this remarkable statement is to preserve the truth from becoming a mere theological lecture, instead of that which will produce interest and exercise unto vital Godliness in a scene fast ripening for the Great Apostacy which can only fully develop after the true church is raptured into His presence.

SOME OF THESE SOUND WORDS

The **SOUND WORDS** first of all concern the glorious Person of Christ. The character of any system can be judged by its attitude to His blessed Person. "What think ye of Christ?" is the greatest test of all. Thank God for the **Eternal Sonship** of the Lord Jesus Christ, who became the Son of Man by way of the **Virgin birth**, yet was never and always what He ever was. He took to His Deity, **Sinless Humanity**, yet never for amoment abdicated one attribute of His Godhead. The form of sound words exalt and establish His Absolute Moral Perfections. His Impeccable Manhood, His Sacrificial Sin-atonement death as the one and only means of salvation, His glorious literal Resurrection and wondrous ascension to the Throne as the Great High Priest over all God's House. This same One is coming again as the Bridegroom of the Church to the air and as the King of the Jews to the earth. The things concerning Himself are sound words to be held fast and earnestly contended for and proclaimed until He comes. If any writer, speaker or lecturer is wrong about this and about Him, then he is wrong everywhere and our ears must be turned away from all such.

THE DANGER OF RADIO PREACHING

May we sound a needful warning that certain men (as Herbert W. Armstrong and others of this type) have poisonous teachings concerning the absolute value of the precious blood of Christ as the only ground of personal and eternal salvation. Any teaching that

places law keeping alongside the **Work of Christ** as the **Way of Life** is a departure from the **Sound Words**. Such ministry is pouring over the air and has a mixture of the truth and error so cleverly placed that one can only ascribe it to Satanic influence. Alas many have been led astray by this subtle line of things and some saints seem to support these false prophets with their monies. To realise that the Lord's people could be so far deceived as to support such men in their soul damming work, instead of directing their stewardship into the Gospel of Christ and the upbuilding of assembly testimony, is indeed disheartening and needs a faithful warning. Begging on the air or by letter is to be deplored and to take funds from unconverted souls to run the work of God, so called, is against the whole truth of **Sound Words**. Some are easily deceived by the appeals of subtle men for help and also their promises of reward by God.

SOUND WORDS FOR CLOSING DAYS OF TESTIMONY

There are not two paths for the feet of the saints. One well marked way is found in the Book. Many lack assurance sweet, and although really saved are full of doubts and fears. To profess over again makes them even more unhappy and is no lasting cure for their unhappy state. But the "Sound Words" of John 5:24 can act as a sure remedy. God saith "Hath" and this should, and will if believed, silence every rising fear. The Blood makes safe and the Book makes sure. Believer's baptism by total immersion is still in the Book, the outward seal and sign of the inward work of God in the soul. This precious ordinance ever precedes assembly reception but is not the door to the local church. Baptism rightly understood will lead away from Babylon, the political arena, and the world's false ways. It means separation from the world system that crucified the Lord of Glory. Baptism is only to be done once but all should live with its remembrance ever before the heart. There are no non essentials in the "Sound Words". Baptism is essential to true discipleship but not to regeneration. How sad to find in this area (Iowa) so many thousands resting upon baptism to regenerate the soul. May we ever be faithful to exalt the **Work of Christ** alone as the **only** means of justification.

THE PLACE OF THE NAME TODAY

God has a place where He dwells today. Some teach that in this day ruin has done away with corporate testimony. This is an utter denial of the **SOUND WORDS**. Ruin and departure there surely is. Former bright and happy assemblies have deteriorated to nothing more than mere 'mission hall principles', where open reception to all who profess is practised on the grounds of conversion alone without any light as to the ways which be in Christ. Musical instruments of all kinds are now being used, first the organ but soon all the

others follow, beginning in the basement but finishing upstairs. Sad-der still the hand of the Spirit is being bound in relationship to ministry by the human arrangements of men thus restricting ministry to please the hearer and doing away with the reproach of the SOUND WORDS. Some have recently confessed that they could no longer stay in places where the gospel is not preached any more to their children and have been led to seek the company of God's people walking in the old paths of the Word. May we not deteriorate in our ministry and fail the Lord and the saints who desire guidance and leadership in the truth. Thank God there are many companies still with an open door for all the Word of God and the plain preaching of the Gospel. Corporate testimony will go on and continue until the Lord returns. May we be found in a scriptural assembly then, and until that glad moment seek to adorn the "doctrine which is according to godliness".

SPACE PROGRAM AND THE BIBLE

— Submitted by Hector Alves

The following is part of a letter to the Editor of The Cheboygan Daily Tribune, Cheboygan, Michigan, dated May 5, 1970.

"This is almost too fantastic to believe, but it is true. Did you know that the space program is busy proving that what has been called a 'myth' in the Bible is true? Mr. Harold Hill, president of the Curtis Engine Co. in Baltimore, Md., and a consultant in the space program relates the following development. 'I think one of the amazing things that God has for us today happened recently with our astronauts and space scientists at Green Belt, Md. They were checking the position of the sun, moon, and planets out in space, where they would be 100 years, and 1000 years from now. We have to know this, so we don't send a satellite up and have it bump into something later on in its orbits. We have to lay out the orbit in terms of the life of the satellite, and where the planets will be so the whole thing will not bog down. They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal, which meant that there was something wrong, either with the information fed into it, or with the results as compared to the standards. They called in the service department to check it out and they said; 'It's perfect.' The I.B.M. head of operations said, 'What's wrong?' Well, we have found there is a day missing in space in elapsed time. They scratched their heads and tore their hair. There was no answer.

One religious fellow in the team said; 'You know, one time I was in Sunday School and they talked about the sun standing still!'

They didn't believe him, but they didn't have any other answer, so they said, 'Show us'. He got a Bible, and in the Book of Joshua they found a pretty ridiculous statement for anybody who had common sense, to believe! There they found the Lord saying to Joshua, 'Fear them not for I have delivered them into thine hand; there shall not a man of them stand before thee.' Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower him. So Joshua prayed, then commanded the sun to stand still! That's right; 'The sun stood still, and the moon stayed . . . and hasted not to go down about a whole day.' The space men said, 'There is the missing day.' Well, they check the computers, going into the time it was written and found it was close, but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes; not a whole day. Again they read the Bible, and saw that it said "about . . . a day."

These little words in the Bible are important. They are still in trouble because if you cannot account for forty minutes you will be in trouble 1000 years from now. Forty minutes had to be found because it can be multiplied many times over in orbits. Well, this religious fellow also remembered something where in the Bible it said the sun went backwards. The space men told him he was out of his mind. But he got out the Book and read in 2 Kings 20, where Hezekiah, on his deathbed was visited by the prophet Isaiah who told him that he was going to die. Hezekiah prayed, and the Lord sent Isaiah back to tell him he would be healed. Hezekiah asked for a sign as proof. Isaiah said, 'Shall the shadow go forward ten degrees, or go back ten degrees?' Hezekiah answered, 'It is a light thing for the shadow to go down ten degrees . . . let the shadow return backward ten degrees.' Isaiah prayed, and the Lord brought the shadow ten degrees backward. Ten degrees is exactly forty minutes. Twenty three hours and twenty minutes in Joshua, plus forty minutes in 2 Kings makes the missing twenty four hours the space travellers had to log in the log book as being the missing day in the universe. Isn't that amazing?"

OUR LIFE

"Our life is like the dial of a clock. The hands are God's hands, passing over and over again. The short hand, the hand of discipline: the long hand the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down twelve-fold blessings for each stroke of discipline and trial: and both hands are fastened to one secure pivot — The great unchanging heart of a God of love."

KOKURA, JAPAN — MISSIONARY

—*H. J. Steele*

The following is a short account of the work in Kokura on the southern island of Japan, and dates back to 1946 when Dr. Ishihama, a Christian dentist, came here.

During the last war he was confined in a Hiroshima prison for his faith, and was released by the same atomic bomb which wrought such death and destruction in that city. The prison was shattered by the terrific blast, but the section his room was in did not collapse. He walked out a free man as there was no one left to give orders. Subsequently, he travelled south to the city of Kokura, an industrial city in the north of the island of Kyushu. He opened an office, practising in the day time, and telling forth the gospel at night. Some souls were saved, and an assembly was started. He then left for the city of Kobe, a city about 350 miles to the north-east. Also, one of the brethren who had been saved, decided to move to Tokyo, thus weakening the testimony.

Around 1954, a sister from England, Miss Brixton, who had fled from the communists in China, came to Kokura after she had studied the language for some time. With a Japanese sister she engaged in house-to-house visitation, selling gospels and other literature.

Then in 1956 an English brother with his wife and family moved here and worked for a few years. He was handicapped by lack of funds and an insufficient knowledge of the language, and both he and Miss Brixton left about the same time for England.

Next on the scene here were ourselves, moving here in 1961 from the northern city of Niigata. We felt this to be a needy field with fifteen million people and only one assembly worker. The seven believers here were discouraged because they had lost their meeting-place, and the future of the Assembly was uncertain. It was at this juncture we arrived, and although we intended to buy land and build, a meeting-place was needed immediately. The Lord guided us to a house which had just been built, and it had a large basement which we thought very suitable for meetings. Incidentally, it is one of the few houses in Japan with a basement.

Over a period of five years there were a number of souls saved and added to the assembly. It was difficult to get people to come at first, but after they started to attend, there were always a good number of unsaved present. On a nearby highway we had a sign advertising the meetings, and some who saw this came enquiring. One of the first was a young man who looked very sad, as he was carrying a heavy burden of sin. He continued to attend the meetings,

and at length put his trust in Christ. One day a married woman called because she was looking for a church near her home. She was a member of the United Church of Japan, but after attending meetings for a year, she found out that she was not a member of the Body of Christ. She then turned to Christ for salvation, and has continued faithful to Him in spite of the determined opposition of her husband. He would not allow her to be baptised, but one time when he was out of town, we buried her in the waters of baptism.

Another young man, a university student, came seeking the truth, and after talking with him for two hours, he said he would come to the meeting. He continued to come, and then trusted Christ. When we asked him if he had found the truth he was seeking for, when interviewing him for baptism, he said that he had found the Truth, and it was Christ. He has gone on well, and is a real help in the assembly.

Four years ago on May 1, 1966, we had the first meeting in our new hall. The Lord enabled us to buy the land and complete the building debt-free. In this matter one realises he is a channel only, and especially when it comes to the spiritual side of the work it is a humbling thing to read letters from the saints telling him they are praying daily for the work. It is humbling because there is no credit to one's self, but only to Him who worketh in us both will and deed.

Our eyes have always been toward the rest of this island where there are so many cities untouched by the gospel, but lately we have started a meeting on Sunday afternoon in the city of Ube on the main island of Honshu. It has a population of 150,000 and is easily reached from other cities by train and bus. Some Baptist folks who are dissatisfied with their modernist pastor are attending, as well as some younger ones who have been corresponding with us for some time. They were contacted by means of a radio program we have broadcast for the past year. One girl is outstanding in her joy in the Lord, having come to a knowledge of Christ through reading the Scriptures. In response to many requests, many New Testaments have been sent out, and the Good Seed is bearing fruit. Thus the radio is a means of contact with people, and that is often the difficulty in gospel work, how to make contact with people. Paul by the Spirit asks the question in Rom. 10:14, "How shall they hear without a preacher?" We hesitated to use the radio for a long time, but we came to the decision that we must get the gospel to the people who were beyond our reach by tract distribution.

A few years ago our city of Kokura amalgamated with four other cities to become the city of Kita Kyushu, and is a large city of over one million. Two of our sisters have opened their homes

for gospel meetings, so now we have four gospel meetings per week in the city, with two outside it. This keeps the young brethren exercised, but at the same time they realise the importance of the worship meeting. Last Lord's Day we were so happy to hear twelve of our brethren take part in thanksgiving in the space of one hour, as well as two Scripture portions being read. You will see from this that there was not much time to use the hymn book. When one sees these dear souls who were once living in such dense darkness, sitting around the Lord's table and praising the Lamb who shed His blood for us, it more than repays any little effort we have put forth.

Please continue to pray that many more will come to know the cleansing power of the Blood of Christ.

LETTERS OF MERVYN PAUL

Dear Sister -----!

..... Sometimes the question is asked," Would the Lord really send such trials to me? How could such things be His will?"

The answer is found in Matt. 11:6: "And blessed is he whosoever shall not be offended (stumbled or upset) in Me." This is the whosever of perplexity.

John the Baptist was in prison; but worse still, he was in much confusion of mind trying to understand the things the Lord Jesus was doing and saying. These certainly didn't tally with what he understood about the Messiah.

1. When Jesus began His public ministry He read from Isa. 61:1. He applied to His own mission the expressions, "to heal the brokenhearted, to preach deliverance to the captives, to set at liberty them that are bruised." Yet the Lord never once visited John in prison; he - His own special messenger - was both badly bruised and a captive. Yet He didn't come to comfort him, much less to set him free.

2. John was a righteous man. He could expect that Messiah would be even more righteous as regards law-keeping than he. Yet He ate with publicans and sinners with unwashed hands, and even plucked wheat, shelled and ate it on the Sabbath Day.

With such perplexity before His mind, small wonder that the Baptist sent to ask Him, "Art thou He that should come or look we for another?"

And what, to our ways of thinking, a strange form of answer He sent to His suffering saint! He does not tell him of the end of the law period, and the beginning of the Day of Grace. He does not

even tell John that he is the last of the O.T. prophets; much less does He explain that John should expect spiritual answers and not material ones. Instead, He told John's disciples to go back and tell John about the miracles they had seen; about the Gospel He was preaching; then verse 6 ... not at all any explanation of the meaning of John's perplexities. **ONLY A CALL TO MORE AND MORE AND MORE FAITH IN HIMSELF!!!!** That was all! For the meaning of verse 6 is, "Blessed is he that doesn't get upset by anything I may do or say." (His answer to perplexed souls still.)

And of course we simply have to accept everything that comes our way, no matter what it is, as from the Lord ... even if we are sure it comes straight from the devil! For no matter what happens, not a single thing in the entire universe can take place unless He either orders it or allows it. Once we get hold of this, the problem of accepting unjust rebuffs largely is solved - and remember, preachers get their share of them, too!

There is no alternative. Thus we simply must accept everything that comes as being either ordered or allowed by the Lord and we are exhorted to accept such with thanksgiving! Phil. 1:12-14 is one example of the Lord's allowance of Satan to do his evil work to the Apostle Paul and of how things turned out in the end.

God often allows Satan to do his worst to His people. And finally turns Satan's worst into God's best blessings. The story of Job, with James 5:11, is another well-known example. But the greatest case of all was His allowing of Satan to do his worst, unhindered, to His beloved Son at Calvary. All that He might turn Satan's worst into heaven's greatest possible blessing - salvation for sinners like ourselves. So, you will be making a great mistake if you keep on looking for Him to make your surroundings more pleasant. I am not saying that He won't do that. But, frankly, I don't expect that He will - at least, for a while! You see, God is rarely interested in changing our surroundings directly - not unless He has some special purpose in mind. What He is interested in is **CHANGING US** in spite of our unfavourable surroundings. And in this way He indirectly changes the surroundings, too.

Do you remember where He allowed His Son to spend the first thirty years of His life? It was in Nazareth. And we are told by historians that Nazareth was, "a sinkhole of Galilean iniquity." Well, did the Father change things in Nazareth to be more suited to the holy, sinless nature of the growing-up Saviour? No, He did not! Instead, He expected that the holy, sinless nature of His Son would shine out the more as the result of the blackness of sin all around Him. And the Father was not disappointed in His Son. For, at His baptism, and looking back over all the years

spent in Nazareth, He could call down from heaven and say, "This is my beloved Son in whom I am well-pleased."

In our measure He desires to commend you and me in the same way. So don't be grieved if He does not make the circumstances of your service for Him more pleasant. He wants to change you, not them. And the first change will be in your attitude toward office conditions. You will pray, not that He shall change them, but that He shall give you grace (every day, every hour, every minute if need be) to see in your work a service unto the Lord; to accept the bitter as well as the sweet as from Himself; and to do everything heartily as unto the Lord. (Don't forget to read and re-read Col. 3 until His own words by His Spirit, take hold of your thinking - unshakeably.)

Another place where there will be a change - not all at once, but in time - will be in your talking to others. Much of our supposed conversation is not merely useless, but harmful.

Once upon a time, having come to understand the truth of this, I set myself the task of not saying anything to the other men in the shop unless it was necessary, or in answer to what they had said. Well! did I ever have a time of it! I nearly exploded with inner urgings to go and say this to that man, or something else to another! Never before did I realize how much useless talk - time-wasting talk - I had been guilty of. And never before did I understand how little of my mind was being given to my work. I began at once to pray for grace to stop all the "gabbing." I found it very hard to quit the sinful habit, and it took a long time. But finally the battle was won. And was I ever glad of it in the next job I had for my silences were real life-savers!

Now you may not be troubled as I was in those far-off days, with indulging in unnecessary talk. But it is so very much better to talk to the Lord, (like the two on the road to Emmaus. I don't mean to pray.) than to one's fellow-workers. In one shop I worked they said, "Paul talks to himself." They were quite wrong. Paul talked to his friend, and thereby learned many lessons, one of which was that I was to talk to Him about my work, not about other spiritual matters. In this way He was drilling into me the principle that whatever I did, I was to do it heartily (not half-heartedly) as unto Himself. As a result, my work was better and I made fewer mistakes. But when I talked to Him about Himself and about how much He meant to me, He always let me end up by making some bad blunders. Several times I was quite mad at Him for letting that happen but by and by I learned my lesson.

So, keep up your courage -----! "Patient endurance," is the word. I can promise you it will lighten the burden in many ways.

Your brother by grace, Mervyn Paul

FISHERMAN WITH REFERENCE

—H. Woods

A poor fisherman named Peter, while toiling hard, was stripped to the waist or possibly his undershirt. Suddenly it dawned upon Peter that it was the Saviour Who was talking to them from the shore of Galilee. Peter at this time was a restored man after his recent backsliding.

In Matt. 26:75 after the cock's crowing. Peter remembered the Lord's words and he wept with tears of painful grief. This was true repentance. Directly after the resurrection, the Lord Jesus singled Peter out by appointing an angel to advise those that sought Him at the sepulchre, "But go your way, tell His disciples and Peter that He goeth before you into Galilee." (Mark 16:7). Luke 24:33 and 34 tells us that they found the eleven gathered together, saying, "The Lord is risen indeed and hath appeared to Simon."

Peter is the only one on record that the Lord appeared to alone, of the eleven this same one who openly denied his Saviour. Someone has said that what took place in that private interview was too sacred to disclose. One would think that an open denial of the Lord Jesus would warrant an open rebuke, but not so in this case. As far as we know the Lord was very gracious with Peter.

Peter's life was in danger after he had manifested such zeal in his use of the sword to defend the Lord Jesus.

In John 21, Peter was very anxious to be by the side of His Saviour, but anxious as he was, he took time to put on his fisherman's jacket before going into the presence of the One Who was God manifest in the flesh.

A Christian once said to a brother on a warm Lord's Day morning after remembering the Lord, "You acted just like Peter this morning."

"What do you mean?" asked the brother.

The reply was, "You put your coat on this morning before you sat down to commune with Him."

"Ah," said the brother, "I do not take that literally. I look at that spiritually." To look at this in a spiritual way is excellent. We should never appear before Him scantily clad spiritually; our souls should always be exercised in His presence.

Peter was exercised about his soul first and this led to an exercise in regard to his dress in the Lord's presence. One may say

that this can become tradition or habit; granted, but with Peter this was not so. The natural and reasonable thing for one to do if he wishes to swim to shore in a hurry is to remove as much clothing as possible. By doing this, life will be less endangered and progress will not be hindered. May we, like Peter, grow in the will and knowledge of the Lord. It will then be evident that we appreciate communion with Him through godly discernment and reverence --- even during the hot days of the summer as we gather in assembly capacity. Feeble obedience, rather than feeble faith is the cause of many of our failures.

We read in Ex. 20:26 that Israel was not to go up to the altar by steps that their nakedness be not exposed. How much more careful we should be today as we are a people able to worship in spirit and in truth.

The Spirit of God brings a timely word before us in the state of apostacy of the church in Laodicea (Rev. 3:18) "I counsel thee to buy of Me gold (Divine Righteousness) tried in the fire, that thou mayest be rich; and white raiment (personal righteousness) that thou mayest be clothed, and that the shame of thy nakedness do not appear, and annoint thine eyes with eyesalve that thou mayest see." How often we are unable to worship and see the Lord because of our own nakedness and that of others.

Never was there such a day as this when brethren and sisters, sad to say, display nakedness by conforming to the styles and fashions of the world. When this was such an abomination---detestable and disgusting --- to the God of Israel of old (Deut. 22:5), what must it be to Him today when He looks upon His blood-bought ones in this day of grace. Form fitting dresses with not enough skirt to cover the knees is a shame to say the least. This very thing is spoiling the worship meetings for many and robbing God of worship due to Him. How easy it is for us to conveniently close our eyes to these things if we wish to condone and go along with the fashions of the world. "Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2).

Read 1 Tim. 2:9 and 10; 1 Pet. 3:3 and 4. These scriptures are easy to be understood, clear and plain, yet unheeded by so many. One can understand disobedience to the Word of God among those who have not been instructed, but when those gathered to His worthy Name close their eyes to such simple truths, there is a lack of the mark of sonship in them. Can those who adorn themselves in such a way say truthfully that they love the Lord and that He satisfies?

God's Word says in 1 John 2:3 "Hereby (by this) we do know

that we know Him, if we keep His commandments" (revealed word). 1 Jn. 5:3 "For this is the love of God, that we keep His commandments and His commandments are not grievous" (burdensome). The Lord Jesus said, "My yoke is easy and My burden is light". The Lord supplies strength for the doing of His will. Love and devotion to our Saviour makes what we consider a burden light and He rewards us for any little thing we bear for Him. (Psa. 19:11). By closing our eyes to these simple scriptures we shut ourselves away from His nearness and hinder the work of the Spirit of God by our display of nakedness.

We are happy to say that there are a few 'mothers in Israel' yet amongst us as examples to the younger sisters.

This departure not only hinders our communion with Him but hinders prayer 1 Jn. 3:22, "Whatsoever we ask we receive of Him, because we keep His commandments." Mr. David Oliver used to say, "There are many good prayers held up in heaven waiting an obedient walk of the petitioner on earth." John 9:31 says, "Now we know God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth." It would be the wrong spirit if we tried to keep His word for outward appearance only; this would be putting ourselves under bondage. God's Word says in Eph. 6:6. "Not with eye service as men pleasers but as the servants of Christ doing the will of God from the heart."

May the Lord use these few scriptures to encourage our hearts in these difficult days, for the time will come when "they will not endure sound doctrine." The coming of the Lord draweth nigh, but let us not be ashamed at His coming by setting at nought His counsel in regard to these simple plain scriptures.

HOW TO USE THE HOLY SCRIPTURES

Search the Scriptures (John v 39). The word means "to trace, to investigate," as a dog on the scent.

Looking into the perfect law (James 1.25). The word here implies bending down to closely examine it microscopically.

Comparing the Scriptures (1 Cor. 2. 13). To estimate by comparison, bringing text alongside text to get the whole truth in all its aspects.

Meditating on the Word (Psa. 1. 3). This means to muse, to think to eat, chew, ruminate and extract the strength and sweetness treasured in it.

MEN OF NOTE IN THE BIBLE, BARNABAS

—*Hector Alves*

(16) BARNABAS, "a good man". (Concluded)

Having considered Barnabas as one who surrendered his possessions; Succoured Saul of Tarsus; Served the Lord at Antioch; Sent Forth by the Holy Spirit; we will now look at him in his Statement at the Council; his Separation from Paul; and his Silent Years. The seven "S's" pretty well cover all that is recorded concerning this "good man."

THE COUNCIL AT JERUSALEM. This coming together of the apostles and elders, at Jerusalem, to consider the matter of circumcision with regard to salvation, is outstanding in the inspired history of the apostles. It is unique in its character, and remarkable in the way it was carried out, and the outcome of it. The conflict arose and it had to be settled. This first council of the church is a most interesting event. Paul and Barnabas perceived the subtle work of "certain men" who came down from Judaea to Antioch and had "no small dissension and disputation with them." Then the brethren "appointed" (R.V.) that Paul and Barnabas should go up to Jerusalem. One would wonder how Barnabas would feel about being drawn into such a controversy as he does not seem to be the type of man who would be happy in such a circumstance. There has been a good deal of speculation over the part Barnabas had in this sad contention; was he in a place where he would rather not have been? Some men might glory in it but Barnabas was not that type of a man. Be that as it may, there was a note of harmony among the apostles. When the debating had come to an end Barnabas and Paul spoke up, perhaps the former speaking first (Acts 15:12). He simply declared what God had wrought and he was qualified to make a statement of the facts as they occurred. There was no arguing in his words, no bitter attacks, no retaliation or self-vindication. He told just simply and plainly "what God had wrought among the Gentiles." This gave no grounds for further contention, and paved the way for James' remarkable address to the council, which brought things to a happy conclusion. We do find a failure in Barnabas later on. When Peter went back on his God-given conviction it is recorded that "Even Barnabas was carried away with their dissimulation" (Gal. 2:13. R.V.).

THE PARTING ASUNDER. The last mention of the beautiful partnership, "Paul and Barnabas," is found in Acts 15:36; the remainder of the chapter records a sad parting asunder of these two men. Happily and prosperously yoked together for about eleven years, they separate the one from the other because of difference

of opinion, and as far as we can learn they never again were yoked together in service for the Lord. This separation must have been a painful experience for both of these worthy servants of the Lord. Paul took the initiative and suggested they start off again together, visiting the brethren in every city where they had been preaching the word of the Lord. Barnabas apparently was in full agreement with this, but he was "determined" to take John Mark with them. Paul had not forgotten what happened on a previous occasion when John Mark failed them and returned home from the work, so he thought it not good to take him with them again. This led to sharp contention, so they "parted asunder" one from the other, Barnabas taking his young nephew (or cousin) John Mark, and Paul chose Silas to go with him.

Contention is a sad thing, and especially so when it arises between two servants of the Lord. The question has frequently been raised; "Who was right; and who was wrong?" It is difficult to say; perhaps they both were wrong. Perhaps Barnabas allowed the matter of human relationship to sway him and Paul may have been rash and hasty in his judgment. Had he this in mind when he wrote to Timothy in later years? "Without preferring one before another, doing nothing by partiality." This sort of thing ought not to influence in our service for the Lord. Barnabas showing favour to Mark, and Paul's opposition to him, reveals to us that the flesh we have always with us and "great men are not always wise." Good man as Barnabas was, he seems to have erred on this occasion. On the other hand, did his taking Mark along with him lead to his restoration? Or, did Paul's later remarks about Mark show that he may have been wrong in his judgment? We think Barnabas was the most to blame in the matter as it is apparent that the brethren at Antioch favoured Paul's stand; "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God" (verse 40).

HIS SILENT YEARS. It would seem that Barnabas started off by ship to Cyprus, taking Mark with him, without the commendation of the brethren at Antioch. Nothing is recorded of their labours there, nor is anything said about their subsequent travels. Barnabas disappears completely and we do not find a single mention of him again concerning his service for the Lord. However, there is something of a commendation in Paul's last mention of his former fellow-labourer in the gospel. "Or I only and Barnabas, have not we power to forbear working?" (I Cor. 9:6). This reveals to us that Barnabas was still actively engaged in the work of the gospel, although apparently not with Paul. The latter held no grudge as it is quite evident they were on friendly terms. This was written perhaps some seven years after they had parted asunder, and shows Paul had by no means forgotten his friend and fellow-labourer of earlier days.

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Would you kindly reply to the following questions through the pages of Truth and Tidings? I would be glad of your thoughts on these matters for the benefit of others.

1. Are the decisions made in what is called "an oversight meeting," to be held as the decisions of the Assembly as a whole?
2. Have the elders and deacons the right to decide to whom and where the saints' offerings are to be sent?
3. Is it the oversight who receives into the fellowship of the Assembly?
4. Does this body of elders or bishops have the right and authority to put a person away from the Assembly?
5. Does not this sort of oversight meeting and its decisions constitute a minority rule?

Answer: We hope these questions are being asked in good faith, and with a desire for enlightenment rather than fault-finding. In certain cases of church matters, to act wholly on the judgment of a few select men would be presbyterian in character when it ought to be congregational. However, there is such a thing as "governments" (wise counsels R.V.) in the churches. (I Cor. 12:28). In many matters representation is sufficient, when such representation has the confidence of the church as a whole. That there are elders or bishops in a local church, no one will question, (See Acts 20:17, Phil. 1:1. etc.). A meeting from time to time (we would suggest at least once a month) of brethren addicting themselves to the ministry of the Word, and the care and shepherding of the flock of God, is quite a scriptural thing. At such meetings matters concerning the welfare of the Assembly, the distribution of the saints' bounty, and anything and everything relative to individuals in the Assembly, or the Church as a whole, ought to be discussed. Necessary decision ought to be arrived at. However, there is no thought of such being a board of dictators and frequently the help and advice of others, brethren of repute, is welcomed. It is well and proper when changes are to be made such as alterations or repairs to the building, a change in the order or time of meetings, any new departure from the recognised custom, the suggestion ought first to be submitted to the church as a whole when gathered together. In doing so confidence will be maintained, and oneness of mind will be attained. Regarding the distribution of assembly funds, at a meeting to discuss this matter there requires to be exercise of heart, and guidance from the Lord. A decision may be reached, then the funds dispersed by these men or, as in some cases, the names to whom the money is to be sent are mentioned when the church is gathered together, and

to give opportunity for approval, or suggestions. Fellowship in every deliberation tends to unity in the church. In the matter of reception into the fellowship of the assembly, and excommunication from the assembly, these are church acts. Therefore, when elder brethren are satisfied regarding any applicant desiring to be "added to the church," their name ought to be mentioned to the church some time beforehand in order to give every one an opportunity to express their mind one way or another. In the matter of discipline, responsible brethren act on behalf of the church. Neither one man rule, nor every man rule are to be found in "the apostles' doctrine." "Let all things be done decently, and in order." (I Cor. 14:40).

Question: In the light of I Thess. 4:16, "The dead in Christ shall rise;" will this include the Old Testament saints? If not, then when will they be raised? We are taught that they will not form part of the church.

Answer: No, the Old Testament saints will not form part of the church. The words, "the dead in Christ" we believe will include all who have been born again since the day of Pentecost, the time when the church was formed, until the time when our Lord will come for His church. Those who are "in Christ" were put in Christ when regenerated by the Holy Spirit; and these form the church which is His body. In I Cor. 15:23 we read, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. All Old Testament saints "are Christ's" by virtue of His sacrificial death on the cross. Therefore, Old Testament saints will be raised at the same time that those "in Christ" will be raised. They desired a better country, that is an heavenly (See Hebrews 11:13-16).

Question: Is it right for a sister in the Assembly to ask a question or questions publicly in the Assembly Bible Readings? Can you quote a scripture for or against?

Answer: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34, 35). "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Surely these scriptures are plain enough.

"The word of God is living, and active, and sharper than any two-edged sword" (Hebrews 4:12, Revised Version).

(continued from Inside Front Cover)

with the children (around one hundred each day). The gospel meetings were also encouraging.

D. McKenzie and D. McLeod have pitched a tent at French River, P.E.I. L. K. McIlwaine and A. Hull continue in the twin trailer at Kentville, N.S. with some interest. F. Stewart and D. Swan saw the Lord's hand in salvation in Valley Road School. F. Holder and D. Swan are now in Whycocomagh having gospel meetings. B. Bingham and J. McCracken had two weeks in Pugwash Junction and are now in Pugwash Town using a tent. Attendance is very good.

SCOBAY, MONTANA — O. McLeod and D. Howard have had three weeks in the gospel here. They rented the Legion Hall but found it hard to get strangers in.

WILMER, MINN. L. DeBuhr and Robt. Orr are in tent work where a good number have professed.

LA PORTE CITY, IA. — Paul Elliott and E. McCullough are in a new place near Waterloo where they have had a good start.

JACKSON, MICH. — L. E. McBain and Murray McLeod continue tent meetings near here.

BELFAST, N.I. — John Thompson and Jim Kells have completed eleven weeks outside Longford town in a mobile hall. The work was slow and tedious but the Lord gave blessing. S. Hamilton of U.S.A. has been giving help in various believer's meetings. A. Lyttle and John Hawthorne are commencing meetings in a portable hall on the outskirts of Newtown Stewart, Co. Tyrone.

CENTRAL AMERICA — Jack Saword, Apartado 779, San Salvador, El Salvador, C.A., writes, "We are in the midst of building a hall for the saints here in Santa Rosa de Lima as the place they are presently meeting in, is a disgrace to the gospel, but have been unable to get anything better because of their economic condition which is very low due to having lost everything they ever owned when they were made to flee Honduras. The Lord has in a miraculous way provided and opened up the way to put up this simple yet presentable structure. The brethren are exercised about having a two day conference to open it and there are a number who are expected to obey the Lord in baptism at that time. After the conference the Christians would like us to continue with a series of gospel meetings. Please pray with us for this effort that we may see a real stir in this town."

The work in the capitol also is giving us much encouragement of late with a few accepting Christ at the regular weeknight meetings. The brethren want a special effort made there as well. Trust it won't be long before the Lord sends us some reinforcements to help with the work here for the fields are white."

HONG KONG — W. McVey, P.O. Box 75, Shatin, Hong Kong, writes, "In addition to work in the four assemblies, gospel witness continues to be maintained through the schools and clinics, literature work and meetings and classes of various kinds. But apart from what we or others may do, God himself is at work, and when it suits Him, He can use what apparently are casual meetings or chance remarks to effect His purpose. Such was certainly the case with a young Englishwoman whom we met recently and who has been saved since coming to Hong Kong. She says that during all her years in England she cannot remember having ever met a born-again person or even one who owned a Bible."

CONFERENCES

CLINTON, ONT. — The annual conference will be held, D.V., Saturday, October 3, commencing at 10.30 a.m., October 4, Lord's Day with Breaking of

Bread at 10.00 a.m. and preceded by a Prayer Meeting on Friday, October 2nd, in the Gospel Hall, Joseph Street. All meetings other than the prayer meeting will be held in Central Huron Secondary School on Princess Street in Clinton as last year. Servants of the Lord who are walking in and teaching the plain truths and the old paths will be welcome to minister. Corr. Douglas McDonald, Box 329, Clinton, Ontario.

HUNTSVILLE, ONT. — The annual conference will be held, D.V., September 12 and 13 in Huntsville High School, Brunel Road, commencing with prayer meeting Friday, September 11th at 7.30 p.m. in the Gospel Hall Main St. The Lord's servants practicing and teaching in "old paths" are welcome. Corr. Geo. Cottrill, R. R.2, Huntsville.

CHAPMAN VALLEY, ONT. — The Chapman Valley and Parry Sound Assemblies purpose, D.V., to hold their Conference jointly in the Chapman Valley Gospel Hall on September 26 and 27 with a prayer meeting on Friday, September 25th at 8.00 p.m. Corr. Wm. Horner, Magnetawan, Ontario.

ARNSTEIN, ONT. — Our 35th annual conference will be held, D.V., on September 19 and 20 with a prayer meeting on Friday, September 18th at 7.30 p.m. in the Gospel Hall. Servants of the Lord walking in the old paths welcome to minister. Corr. Emil Culin, Arnstein, Ontario.

OTTAWA, ONT. — Our annual conference will be held, D.V., on October 3rd and 4th with a prayer meeting on October 2nd at 7.30 p.m. in the Gospel Hall, 1087 River Road, Ottawa. The Lord's servants walking in the old paths and teaching the same will be welcome. Corr. K. E. Prince, 1246 Kitchener Avenue, Ottawa 10, Ontario.

MANCHESTER, IA. — Our annual conference will be held, D.V., October 3rd and 4th preceded by a prayer meeting on Friday, October 2nd at 7.45 p.m. Corr. Dan Lubben, 505 East Butler Street, Manchester, Ia. 52057. Phone 927-3532.

CLEVELAND, OHIO — The Monticello Assembly expect, D.V., to have their conference October 24th and 25th with prayer meeting on the 23rd.

WATERBURY, CONN. — The conference will be held, D.V., on October 3rd and 4th in the Gospel Hall, corner of Spencer and Phoenix Avenue, Waterbury. There will be a prayer meeting on October 2nd at 7.30 p.m. Believers hymn books will be used. Please bring one. Corr. Abraham Van Den Bush, Greystone Rd., RFD 2, Terryville, Conn. 06786.

DETROIT, MICH. — The Annual Conference will be held, D.V., in the Stark Road Gospel Hall, 9280 Stark Road, Livonia, Michigan, 48150, on November 7th and 8th with meetings at 10.00 a.m., 2.30 p.m. and 7.30 p.m. preceded by a prayer meeting on Friday, November 6th at 7.30 p.m. Ministering brethren walking in the old paths welcome. Corr. Alexander Stewart, 14061 Shadywood Drive, Apt. 130, Plymouth, Michigan, 48170. (Gospel Hall Phone 425-4910).

MIDLAND PARK, N.J. — The Assembly here is planning, D.V., to hold their annual conference in the Gospel Hall commencing with the Prayer Meeting on September 25 at 7.45 p.m. and continuing on the 26th and 27th. Corr. T. Edgar Chambers, 550 Franklin Terrace, Wyckoff, N.J. 07481.

WITH CHRIST

TORONTO, ONT. — Our beloved sister, Mrs. William Young, Sr., was called into the presence of the Lord on June 20th in her 82nd year. She was saved 66 years ago in Scotland and gathered to His Name in Toronto. In fellowship in the Bracondale Assembly since its beginning, she was always at the Assembly meetings till her closing illness. "Her seat will be empty and she will be missed". She had the joy of seeing her husband and three sons saved and in Assembly fellowship. Please pray for one son still unsaved. David Adams took the funeral service.

MONTREAL, QUEBEC — Brother Rolland Labonte passed into the presence of the Lord after a long illness on June 11th, aged 58 years. He was saved 34 years ago after having tried the rituals and sacrifices of the R.C.'s

to gain an entrance to Heaven. He was faithful to the Lord in reaching the French people and working among the French assemblies in Quebec. He saw many souls led to Christ. He leaves a widow and two married daughters and a son all saved. He was dearly beloved and will be greatly missed by many. Arnold Reynods spoke in English and Gaston Racine spoke in French to a good company. Rodrique Mathieu spoke at the cemetery.

CAMPBELLFORD, ONT. — Our dear brother Frank McDonald passed quietly to be with Christ at the age of 92. He was saved for over 50 years and in Assembly fellowship but for the past number of years was unable to get out much. The funeral was large and words of comfort were spoken to the family and the gospel was faithfully preached to the many unsaved by G. H. Blackwood.

PRINCE EDWARD ISLAND — Our dear sister, Mrs. Gordon Ramsay was called home on June 26, 1970, age 78. She was saved in 1916 along with her husband through the faithful life and testimony of a Christian in Edmonton, Alta. They were the first to take an interest in P.E.I. and the work amongst the assemblies; buying in depression time, a Tent that was pitched at Gambles Corner, and operated by brethren Russel Harris, Albert Joyce and Herb Harris; after which the first assembly was planted in Crapaud in 1934. She bore a wonderful testimony in the hospital and nursing home. He son Donald, is the correspondent for the Charlottetown Assembly. Please pray for an unsaved daughter. Albert Ramsay spoke to a large gathering at the funeral home.

Also, our dear sister Mrs. John Stewart was called into the Lord's presence on June 19th in her 72nd year. She was saved in meetings held by Albert Ramsay and the late Robert McCracken of Moncton in 1951 and has born a consistent testimony over the years. She leaves a large family not saved; one daughter saved and in fellowship and another who has professed. The service was held from her oldest son's home, where Albert Ramsay and Robert McIlwaine spoke to a large number of unsaved neighbours and relatives.

UNIONVILLE, ONT. — Our dear brother Mr. James Rankin passed into the presence of the Lord on June 15th. He was a native of Ontario, born in 1881 and saved at 11 years of age through his mother and was, in the early days, in fellowship in the assembly in Foxmead. In his closing days he gathered with the saints in the newly-formed assembly at Unionville. For 78 years he maintained his joy in the Lord and to the end clearly recalled the pioneers of the assembly testimony in Ontario. He died on June 15th, "full of years" and "His eye was not dim".

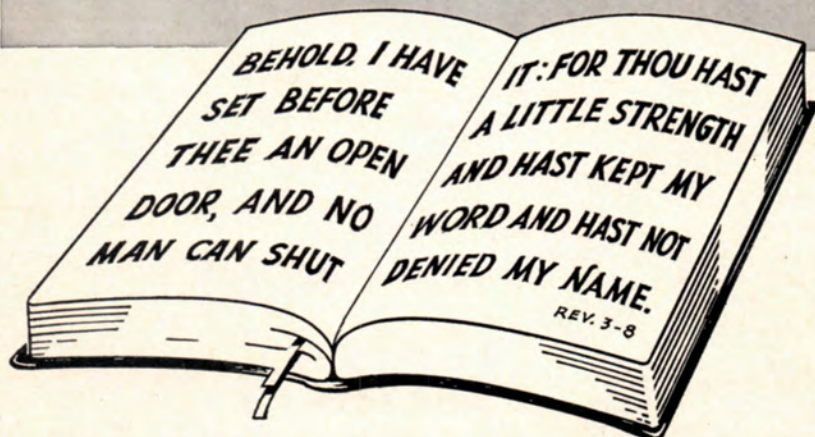
NIAGARA FALLS, ONT. — Our dear sister, Mrs. Ethel Adams went to be with the Lord recently. Born in December 1881 in N. England, and "born again" in London, 1900, she came to Canada on marrying Robert Adams and first settled in Orillia and in 1919 moved to Niagara Falls where they resided until called "Home", he three years ago and she on July 20th. Their consistent faithfulness to the assembly and ever-open home to the Lord's people, will long be remembered by many engaged in the Lord's work as well as others, far and near.

DETROIT, MICH. — Mrs. Henry Jones (nee Ruth Anna Stoddard) of Detroit, went to be with Christ May 12th. Our dear sister was born in 1893, trusted Christ in early life, and was with Christians meeting in Central Gospel Hall since 1918. She was a quiet but consistent and exercised sister who will be much missed by her family and many friends.

CLEVELAND, OHIO — Our dear sister, Mrs. Lionel A. Pile passed into the presence of the Lord on July 11th. She was born June 30, 1882 in Parma, Ohio and born again in Cleveland on December 10, 1914 through Isaiah 53:5-6. She was in fellowship in the Monticello Assembly (formerly Addison Road) for many years. She was much given to hospitality and a lover of the Assembly.

Schilling

TRUTH AND TIDINGS



CONTENTS

THE WISDOM OF CHRIST — Matthew 22	A. W. Joyce	181
A LESSON IN LETTER-WRITING	H. S. Paisley	184
TRUMPETS		188
MY LORD DELAYETH HIS COMING	Wm. Williams	189
THE SON OF GOD		192
GODLY MEN IN WORLDLY ASSOCIATIONS		193
WHOLE-HEARTEDNESS FOR CHRIST		194
CHRIST IN THE PSALMS		196
QUESTIONS AND ANSWERS		198

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CHANGE OF ADDRESS — The new address of Mr. and Mrs. R. Neill of Zambia while on furlough, as of August, is in care of Mrs. McMullan, 5 Broughshane Road, Ballymena, Northern Ireland.

Mr. and Mrs. John Stubbs of Malaysia are now in England. Their address is, 50 Somerset Avenue, Baildon, Shipley, Yorkshire, England.

TIDINGS

CALGARY, ALTA. — The assembly here have been very encouraged by the recent gospel meetings with H. Paisley and David Speer. A good number of souls professed.

BINSCARTH, MAN. — J. Ronald and Robt. Boyle spent five weeks in visitation work in the Preeceville area and surrounding districts of Saskatchewan, followed by three weeks in the Binscarth and Russell areas with some encouraging visits in both places.

LOBO, ONT. — J. Gray and B. Dobson had seven weeks in a gospel tent here. Attendance was good with many strangers coming in. A number professed to be saved.

WASAGA BEACH, ONT. — W. Bousfield reports some good contacts were made during the summer open air meetings held each Lord's Day at Wasaga Beach.

NEWFOUNDLAND — The Gospel boat, "Northern Light" is now at the town of Fogo, on Fogo Island. It is on the east central shore of Newfoundland. The brethren found a wide open door there although they met some opposition from the local clergy. The tent was used until it became too cold. It was filled each night and over 125 on Sunday. They are now in a restaurant building. Some souls have professed and others seem really interested. Bert Joyce, George Campbell and Brian Funston are there. Brother Vern Markle who has been helping has now left for home. Brethren Gaius Goff and Carl Payne, with help of others are at Ragged Harbour and are seeing a good interest.

NEW CREEK, WEST VA. — Brother Robert Surgenor has seen the Lord's hand in the salvation of a good number of souls in this mountain area, 30 miles from an assembly. The tent was up for twelve weeks and he expects to return shortly to help the young Christians. God especially worked in one family where a father, daughter, two sons and their wives professed. Most of those were in their 20's and 30's.

(We are happy to note the number of tent's being used over the past summer in the U.S. and Canada and in most cases with good results.)

MIAMI, FLA. — Brother Edward Wickert continues faithfully in his
(continued on page 200)

THE WISDOM OF CHRIST

—A. W. Joyce

The outstanding Book of the Old Testament on **Wisdom** is the Book of Proverbs and the outstanding chapter on this subject is the eighth. From verse 22 to the end of the chapter we have Wisdom Personified in the person of Christ who was before all created things, daily the delight of the Father as the Father was also the delight of the Son. Then in verse 31 we have the amazing statement, "My delights were with the sons of men".

Well might we ask in wonder, "What delight could the holy Son of God have in the sons of men?" He was infinitely holy, we were sin stained, guilty, rebellious, hell deserving sinners. In divine love He looked upon us, not as we were by nature, but He looked onward to what His divine **love**, sacrifice and power would make us — a people just like Himself, "Meet companions **then** for Jesus,

From Him for Him made."

But to make us like Himself the Son of God must come down from Heaven to earth, be made in "the **likeness** of sinful flesh" (Rom. 8-3) and by His death on Calvary remove all our sin and by His resurrection power raise us to share His glory and likeness. So in Proverbs 8 we have wisdom **personified** and then in His incarnation we have Wisdom fully **manifested**.

In reading Matthew chapter twenty-two this morning the writer was afresh impressed by the manifestation of the wisdom of Christ to men. In the opening of the chapter we have the gracious provision made for man in the parable of the marriage feast. This is followed by the revelation of the heart of man toward the grace of God and His provision for them. In verse 5, we have their contempt, "They made light of it and went their way". In verse 6, we have their murderous enmity toward God's servants which culminated in the murder of God's Son.

The parable closes with the folly of the man who thought he did not need the provision of the wedding garment. Apparently his omission was unnoticed by his fellows but the King immediately detected his unpreparedness and passed sentence upon him. "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." What a solemn word to any, whatever their profession may be, who are not "clothed in the garments of Salvation and covered with the robe of righteousness", See Isa. 61-10.

In the following verbal encounters with the various religious

leaders of the people of Israel we learn how true the unwilling confession of the officers who were sent to arrest our Lord in John 7:46, "**Never man spake like this Man**".

Verse 15, R.V. of our chapter "The Pharisees took counsel how they might ensnare Him in **His talk**. Yes, His opponents were clever, keen, unscrupulous reasoners but the Heavenly Counsellor left them baffled, outreasoned, silenced and finally afraid to any further pit their ignorance against His omniscient wisdom. "**Neither durst** any man from that day forth ask Him any more questions," Verse 46.

First came the Herodians with their hypocritical compliment — verse 16, and their subtle question, "Is it lawful to give tribute unto Caesar, or not?" As if to say, "Answer, Yes or No." Had He said "yes" He would have offended the people groaning under the tyranny of Rome. Had He said "no" immediately they would have charged him with treason against the constituted government.

"Jesus perceived their wickedness, and said, why tempt ye me, ye hypocrites? Shew me the tribute money." (Evidently the maker of worlds had not a penny in His possession.) "And He saith unto them, whose is this image and superscription? They say unto Him, Caesar's. Then came the silencing reply, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Little wonder that the following verse adds, "When they heard these words they **marvelled**, and left Him, and went their way."

As the Pharisees retired from the fray — baffled, the Sadducees took up the attack. The Sadducees were the forerunners of our "modernists" and higher critics. They denied the truth of resurrection, having no belief in life after death. In verses 24-28, they advanced the hypothetical case of the woman who had married seven brothers who had successively died and left her widowed seven times. Their problem was "whose wife shall she be of the seven," in the resurrection?

Our Lord's reply was to charge the Sadducees with ignorance on two points. "Ye do err, not knowing the **scriptures**, nor the **power of God**." The scriptures declare that the **dead shall rise** and the mighty power of God will certainly effect what the Word of God has predicted. Then our Lord instructs them as to the future state in resurrection. "They neither marry nor are given in marriage." All earthly relationships shall be swallowed up in the glorious relationship between Christ and His people.

In verse 32, He proved that Abraham, Isaac and Jacob, though long since dead physically were nevertheless alive as to their souls and spirits, by the use of the present tense in Exodus 3:6, etc. "**I am**

the God of Abraham, Isaac and Jacob," adding "God is not the God of the dead, but of the **living**". Again, the multitude were astonished at His teaching — a compound of simplicity and profundity. The Sadducees retired in silence.

The next challenger was a lawyer from among the Pharisees, who mocked Him with the question, "Master which is the great commandment in the law?" Surely the lawyer would think, I can entangle Him with a debate upon the various parts and points of the law of Moses. In reply, our Lord again, as He had silenced the Devil in Matthew 4 with the quotation of Scripture "It is written," and silenced the Sadducees similarly in verse 32, now silenced the lawyer with the quotation of Deut. 6:5, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." What a marvellous epitome of the law, summed up as being **perfect love to God and man**.

The chapter closes with Christ's question, "What think ye of Christ? Whose Son is He?" His critics knew the answer, "the Son of David". But when Christ quoted Psalm 110-1 they could not, or would not, apply the teaching. If "Great David's greater Son" is David's Lord then He must be the promised Messiah from Heaven proving the deity of Christ, the very One whom they were rejecting.

Surely all this combines to prove Christ to be the Son of God and God the Son, and in this chapter reveals the omniscience of the One who knows the thoughts of all men and has the answer to all the problems of the human heart.

Thankfully we exclaim of Him with Thomas, "My Lord and my God".

"Increasing in the knowledge of God" (Colossians 1:10).

True Christian knowledge is the knowledge of God. The gospel brings to us the light of that which God is. It is this which becomes effectual in the soul, and we grow by the knowledge of God. But this sets aside that which we are naturally, and the one who has advanced the furthest has the deepest sense of the infinity which is beyond him.

(J. Revell)

* * *

Every child of God is set apart, or is holy in a threefold sense — he is holy in Christ; he is holy as possessed of a divine nature; and he is called upon to be holy in his life.

A LESSON IN LETTER-WRITING

—*H. S. Paisley*

This short but precious letter is worth its weight in gold. It is the most exquisite example of letter-writing in existence, and is full of Grace and Truth.

“If you with pen would talk to men
Of five laws be aware
With courtesy and courage write
Let calm control, correctness cite,
And round it off with care.”

We should appreciate the Holy Spirit who inspired the writer and preserved the contents for all time. The epistle is often spoken of as a personal one to Philemon from Paul, but the assembly nature of the letter should not be overlooked as the opening salutation includes the Church of God at Colosse (verses 1 to 2). The information given was used in the bringing about of the godly reception of the returned run-away, not only to the home of his master, but to the local assembly. It may be that Paul remembered the timely intervention of Barnabas on his behalf with the assembly at Jerusalem (Acts 9:27), and thus he now sought to pave the way for the new convert lest any would fear to accept his personal testimony. The principle of Grace receiving the slave Onesimus for Paul's sake, is a New Testament counterpart of the Old Testament reception of the prince Mephibosheth for Jonathan's sake, and surely points to the precious words of Eph. 4:32 “And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

ELEVEN NAMES IN PHILEMON

The mention of eleven names in these twenty five verses is worthy of note. The great ones in the world of A.D. 64 are mostly forgotten, but those who were associated with God's Assembly remain. There are ten brethren and one sister. May we not say that similar material is built into the House of God in any locality still. It takes all types to make up the Church of God. Here we have Paul the aged evangelist, pastor and teacher (verse 9), Timothy the budding teacher and preacher, Philemon, the wealthy brother whose home was the gathering place of the saints and who had the ability of giving refreshment to the Lord's people (verse 7). Apphia, his wife, was one with him in his service and exercises and was willing to receive the Church in her house and also prepare lodging for any servant passing through Colosse. Archippus, who was their son had been saved and was a faithful minister in a special way of the Truth of God (Col. 4:17), and amongst them, Onesimus, who was once unprofitable but now prof-

itable, found an honoured place. (There is an evident play upon the name Onesimus which in the Greek means "Helpful"). At the end of the epistle greetings are sent to Epaphras the praying brother, Marcus, the restored one and Aristarchus who was Paul's constant companion in prison and in the shipwreck, (Acts 27). We also find Demas here as a fellow labourer of these mighty men, but, alas, two years later he went back, having loved this present world, a solemn reminder that any of us may fall out by the way and be led aside by the world. We all need to pray with the example of Demas in mind, "Preserve me, O God: for in Thee do I put my trust" (Psalm 16:1).

The last mentioned is Luke the beloved physician, (Col. 4:14), who was faithful to the very end. Maybe it is significant that the one who recorded the willing reception of the prodigal son by the Father in his Gospel, should be brought in here to round off the letter that another prodigal should have a worthy reception by his master. Be that as it may, we can see that an assembly is in a happy state that has brethren beloved like these, and sisters of the Apphia spirit of hospitality and exercise to further the ways of the Lord on earth.

There are three main characters around which the entrancing background of this epistle revolves: Paul the aged prisoner in Rome, Onesimus the slave who seemed to have robbed his master and had fled there hoping to avoid discovery, and Philemon the master who lived at Colosse and was a convert of the apostle himself. Philemon was evidently a man of substance having a house large enough to receive the assembly gatherings and also was able to be in possession of slaves who laboured for him. It is most interesting and instructive to trace the workings of grace in each of these men and to see the outcome of such Divine operations.

THE GRACE THAT SAVES

This saving grace is seen in Onesimus, the unprofitable slave, who became both a runaway and a robber. God's sovereign saving grace followed him to Rome, or better, preceded him there. His departure proved to "turn to his salvation." It is likely that he had attended meetings in the house of his master often, but had never known God's salvation, "for perhaps he was parted from thee for a season that thou shouldest have him forever" (Verse 15. R.V.). This has often been repeated. Some who have heard the faithful Word in their home and locally, yet shown no signs of repentance, are often awakened and saved in a distant part with less effort, for the workings of the Spirit are past finding out. The path of the runaway was under the preserving grace of God and this grace was not in vain. In some remarkable way, not revealed, Onesimus heard the faithful

ministry of Paul which caused him to humbly repent and trust the Lord Jesus Christ as his own personal Saviour and Christ's death as the only means of atonement. Thus, as Paul states here, he was "begotten in my bonds", or born again while I was in prison. This reveals the earnestness of the old evangelist and the comfort of God to give him another jewel in the crown of soul winning. Here we have a God-given example of the Proverb "He that winneth souls is wise." The grace that saved Onesimus implanted a desire to make restitution and to return to his master and become to him what his name implied "A Profitable Servant". A sight of this runaway returning with this letter in his hand is one of the most touching evidences of true repentance toward God and faith in our Lord Jesus Christ. In these days of easy profession, how cheering to see evidences showing in the lives of converts marking them off as born of God when some, with clear enough stories, show little or no signs of life.

Onesimus proved afterwards to be a real help in the assembly at Colosse where he was spoken of as a faithful and beloved brother, (Col. 4:9). We can only say "What hath grace wrought?" May we each again praise the grace that went out after us also, granting repentance and faith, working the mighty change in us which, if enjoyed, will cause us to be faithful in God's House and beloved by the multitude of all our brethren seeking their good. Is not Onesimus a wonderful example of the truth presented by Titus? "Not purloining, but shewing all good fidelity. . . for the grace of God. . . hath appeared **TEACHING US** that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that Blessed Hope", (Titus 2:10-13). May this grace instruct us all in these ways as we too look for the coming of our glorious Lord, truly our blessed hope.

THE GRACE THAT INTERCEDES

In the manner in which Paul pleads for Onesimus to Philemon, there is a display of Divine grace. The one time injurious persecutor, writing in defence of a poor slave, touchingly expresses the grace that softens hearts and produces love where hatred was seen before. This masterpiece of letter-writing begins with a most gracious commendation of the wronged master, "We have great joy and consolation in thy love, because the bowels of the saints are refreshed by the chosen words which were taught by the Spirit, exalting the grace that was expressed in Philemon's testimony. Paul does not use his apostolic authority to command Philemon, but rather, the humble attitude of an intercessor. The new convert would have been useful to Paul in the prison as a companion and messenger, but his consideration and righteousness exercised him to send him back, "Whom I would have retained with me. . . but without thy mind would I do nothing", (verses 13 and 14). Such consideration of our brethren will always

produce fellowship. Some seem to work in secret and the assembly is not consulted nor their fellowship desired, "without thy mind I would do nothing" is a good injunction for us all. Now Paul in his plea signs a promissory note: "If he hath wronged thee or oweth thee ought, put that on my account, I Paul have written it with mine own hand, I will repay it." He was anxious to see Onesimus accepted in the house of his old master, and also received by the assembly at Colosse. The ending of his intercession is beautiful in assurance and confidence that all will be carried out in the welcome of the slave, and even more than is desired will be his portion, (verse 21). In the outlook of these happy days, he longs to share their fellowship and says, "Prepare me also a lodging".

THE GRACE THAT RECEIVES

We could call this epistle a "Maschil" letter in that it teaches how to show grace in various ways. The reading of it was treasured by Philemon and the lessons were learned well. We can only imagine the reception of Onesimus. Philemon had heard of the parable of the Prodigal (the Gospel by Luke may not yet have been in circulation) and his welcome of the runaway servant would be after the order of the Father's welcome to his younger son. The assembly at Colosse would be moved also, and Onesimus would not have long to sit in the place of the unlearned and unbeliever, but would soon be in happy fellowship among the Lord's people. It must have been a day of joy to see him baptized (Col. 2:12), and added to a company whose order gave Paul much joy, (Col. 2:5).

Philemon saw the needs of the aged apostle and we believe he returned Onesimus to Rome to minister and to carry back the wonderful letter to the Colossians later, (Col. 4:7-9).

We should thank God that Philemon preserved this letter among his choicest treasures until the time came that it should become part of the Holy Scriptures to teach grace to young believers, matured servants, and wronged masters.

"O let that grace inspire
My soul with strength Divine
May all my powers to Thee aspire
And all my days be Thine."

In two ways our gracious God has honoured man above the angels: (1) In Incarnation, when God the Son united His nature with ours in humiliation.

(2) In regeneration, when God the Spirit unites us to Christ upon the throne

TRUMPETS*—C. W. Cooper***Leviticus 25. 8-11**

The silver trumpet sounded
In notes both loud and clear:
Its blast reverberated
That everyone might hear.
O gladsome proclamation,
Captives could then go free
How welcome was that advent -
The Year of Jubilee.

Glad heralds of the Gospel
Their message now proclaim,
Forgiveness freely offered
In Christ's most precious Name.
For sin He made atonement,
And suffered on the tree;
Exalted now in glory,
A Prince and Saviour He.

Ezekiel 33. 1-9

Notes which are grave, yet earnest,
Sound by the watchman's horn,
When danger is approaching
His duty is to warn.
Neglect of God's salvation
Leads to eternal woe,
But all who trust in Jesus
No condemnation know

I Thessalonians 4, 13-18

The Lord Himself is coming,
We then His face shall see;
The last trump will be sounded -,
Moment of victory!
The Son of God awaiting,
We hope in His sure word,
O, wondrous, glorious prospect -
"FOR EVER WITH THE LORD"

To bless God for mercies is the way to increase them; to bless
God for miseries is the way to remove them.

MY LORD DELAYETH HIS COMING

—*Wm. Williams*

As we are nearing the end of the dispensation it becomes more and more evident that although most of the Lord's people hold the truth of His second and pre-millennial coming, the coming does not hold them. When we first learned the truth that He was really coming again — "this same Jesus" — it filled our souls with joy, and spurred us in our service for God. I remember well, when Kenneth M'Kay taught us this truth, that on my first vacation home, as I was instructing my mother and my youngest brother, who had been saved on a previous visit, my good religious father sat listening to our little Bible reading on the Lord's coming. He pretended to be reading the newspaper, though he afterwards confessed that it was upside down! He heard that only the saved would be changed and the dead in Christ be raised, and that all the redeemed would go up to meet Him in the air. He had little sympathy with being "saved and knowing it." He thought he had been a good man, as he was a church member, and a Sunday school teacher for fourteen years, and could repeat from memory all the Psalms and many other portions of the Bible. He had, however, never heard before of the personal coming of the Lord Jesus Christ for His saints, and now feared that if this were true, he would not go up. That was the first arrow of conviction that entered his heart, and the next time I went home he was saved, as was also my youngest sister. Both were awakened through the truth of the Lord's coming. Both are now with the Lord, and instead of going to "meet Him in the air" they will "come with Him" in glory.

It is surely not without significance that in the closing book of the Bible — the Revelation — we have this theme so often brought before us. Twice in chapter one we have expressions referring to the time of His coming emphasised: "must shortly come to pass" (1) "The time is at hand" (3) In the last chapter the Lord Himself declared the imminence of it thrice over: "Behold I come quickly"; and "Surely I come quickly" (7, 12, 20). This surely suggests that the brevity of time to elapse before this wonderful event should always be proclaimed. Let us, however, note these expressions in the Gospel according to Matthew which seem to point to a rather different conception of it.

1. "My Lord delayeth His coming". (24:48)

This is the thought and wish of the evil servant. The "faithful servant" who is also called "wise", is a good type of an overseer in an assembly. The Lord made him a ruler — not a dictator — to give them spiritual food in due season. Note carefully the expression

"in due season". Many of the saints seem to be underfed, and suffer from a kind of "inferiority complex", due, no doubt, to the lack of spiritual vitamins. They go in for "radio talks," "family hour" "fireside hour", and any hour except an hour on their knees with an open Bible before them. They are attracted by camps, classes, and courses, which have a show of wisdom and religious zeal. They do not, however, get that spiritual stamina which only private prayer and meditation upon the Word, combined with faithful attendance at the assembly meetings, will produce. Those "faithful and wise" servants, who will not bow to these modern "Hamans", will surely be rewarded at His coming. The man who in his heart says "my Lord delayeth His coming", will soon make manifest his condition by lip. He begins by criticising those that seek to go on in the "old paths". He smites them with his tongue, and reveals a hatred which indicates that the genuine love of God was power in his heart. Notice his downgrade testimony. First he no longer believes in the immediate coming of the Lord; then he smites his fellow-servants; then he has fellowship with the ungodly, and at last ends up with the hypocrites.

2. "While the Bridegroom tarried", (25:)

Here also in chap. 25 we find the same thought of tarrying or delay. This delay put to the test the genuineness of the lamp owners. It is a sad commentary that they all slumbered and slept". Had the five wise ones not been sleeping, they would have noticed that their companions had no oil. How sadly true this is today in regard to the assembly testimony. It is not just the thing to speak of Christ to the neighbours, or to those with whom we come in daily contact. The question, "Are you saved?" is taboo. If it is asked, one often hears a reply as follows: "Of course, we are all Christians, and I am more a Christian than a whole lot who are always talking about it". No oil in that reply; but will we be faithful and tell them so?

At our home in Puerto Cabello from time to time English-speaking tourists call to see "the missionaries". We have to listen to such comments as: "What a wonderful work you are doing!" "It must be very romantic teaching the people 'the golden rule' ". In such an atmosphere of blarney it seems almost cruel to ask, "Are you saved?" But we do ask and then we hear something like this: "Well now, I never heard it put in that way. But I think that I have as good a chance as any one as I go often to church, and I do not smoke Sundays!" Others will parry and avoid answering until they get quite angry. Yes, we are slumbering and sleeping with empty professors at our side and we are afraid to warn them. In view of His coming let us trim our lamps and be ready by faithfully examining the lamp of our fellow men and women to see if they have the root of the matter in them — the oil, symbol of the Spirit of Christ.

3. "After a long time the Lord of those servants cometh, and reckoneth with them." (25:19)

Again, in this third parable in succession we have the idea of the Lord's delay in coming. It is a question here of diligence in using the talents received. In the case of David's mighty men there were grades of service and success, though no doubt the motive power was their love for the king. All the Lord's people have not been given the same kind nor the same number of gifts; but all have received at least one. It is also noticeable that the more gifted a brother or sister may be the more activity they display in serving the Lord. The man with the five talents would speak to us of the Lord's servants who give all their time to His work. The man with the two, of elders, deacons and deaconesses. (The word in Rom. 16:1 translated in A.V. "servant" ought to be "deaconess" as in our Spanish version). The man with the one talent would speak of what we call "the rank and file" Christian.

Now, the one talent Christian represents the majority of the Lord's people. In a hive of bees there must be one queen (the five talent Christian), not too many drones (the two talent Christian), and the one talent is the neutral bee which actually does all the work of the hive. This looks like a bad illustration and a contradiction of the parable, but we think not. The Lord wishes to teach us that the one talent man failed because he did not use what he had in his hand and power. The one talent folks make up our assemblies. Oh! that they would use that one talent in active service for their Lord and not hide it in the earth.

The word earth is suggestive. Noah fell when he became a husbandman, literally "a man of the ground." His interests were in the dirt, from thence came the drunkenness and disaster which led to the damning subjugation of the coloured race, which human legislation can only mitigate, but which the grace of the Gospel alone can change. Sad to say that in some countries it has not done so, as we still hear of what is called "a coloured meeting," without an apology.

Last Lord's Day we sat at His table with about one hundred and fifty Christians. There were negroes (black), pardos (grey), trigueros (brownish), morenos (swarthy), catires (fair), the five main colours by which the Venezuelans are distinguished, and there it was beautifully seen that we were "all one in Christ."

The talent hid in the earth speaks of material interests getting the first place in the lives of the saints. Children, business, pleasure, recreation, ambition, all combine to bury the precious talent in the earth, and when any elder or preacher would exhort such to active

service, giving, and self denial, he will probably be snubbed, or give an answer like old Erasmus, who said that he did not aspire to a martyr's crown!

The backslider in heart is filled with his own ways and would even dare to insinuate that God was an "austere man." The little working bee has but one talent as it were. It is sexless, neutral if you will. It does not aspire to be a queen nor wish to be a drone; but it is ready to fly hundreds of miles, suck millions of flowers, carry honey, or stay in the hive, build the cells and mind the babies. Rarely do you see a bee on the ground unless it is sick or injured. What a tremendous disappointment it will be to many a Christian to appear empty handed at the judgment seat of Christ.

"Must I go — and empty handed?

Must I meet my Saviour so?

Not one soul with which to greet Him?

Must I empty handed go?"

THE SON OF GOD

Read Hebrews 1:1-3

In this description there are assigned to Him divine works in eternity and in time; the creation of the world and the upholding of the universe.

But the most striking element of it tells us rather what the Son is than what he had done or is yet to do. He is, we are told, "the effulgence of God's glory and the very image of His substance," which seems to be only a rich suggestive way of saying, to put it briefly, that the Son, as Son, is just God's fellow. He is the repetition of God's glory: the reiteration of His substance.

By the "glory" of God is meant here just the divine nature itself, apprehended in its splendour; and by its "effulgence" is meant not a reflection, but, so to speak, a reduplication of it. The Son is just God over again in the glory of His majesty.

Similarly by the "substance" of God is meant, not His bare essence, but His whole nature, with all its attributes; and by "the very image" is meant a correspondence as close as that which an impression gives to a seal; the "Son" of God in no single trait in the least differs from God.

In a word, what is given to us in the Son is here declared to be God as "Son" standing over against God as "Father."

GODLY MEN IN WORLDLY ASSOCIATIONS

It has been asserted, that it does not matter what associations, socially, commercially, politically or ecclesiastically, a believer may be in, providing he is **personally** a godly man, he is to be welcomed and accounted a fit companion in the Lord, and no questions raised as to his associations. The assumption is, that if the man is personally godly according to men's definition and acceptance of that term, we have no right to enquire as to his associations. This is a novel, as it is a false way of reasoning. Wherever the theory comes from, it certainly is **not** found in the Holy Scriptures.

Under the law, a man who had been in contact with the dead, or in an unclean house, was rendered unclean by **his associations**, and for the time disqualified for Jehovah's Worship and service, and forbidden to mingle with the congregation of the Lord. An unclean person cannot become clean, or a bad man godly by companing with the holy, but a clean person may become defiled and a godly man corrupted by mingling with the unclean. The Old Testament principle, is as follows "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, shall it be holy? And the priests answered No. If one who is unclean by a dead body touch any of these, shall it be unclean? And the priests answered: it shall be unclean" (Hag. 2:12-13)

The New Testament is equally emphatic in its teaching "Evil communications corrupt good manners" (I Cor. 15:33), else what meaning would the words of 2 Cor. 6:14-16 have, as to fellowship with unrighteousness, or the solemn demand for separation from it and from those who are contaminated by it. In New Testament times, he who accompanied with, or bade "God speed" to one doctrinally disqualified from fellowship with God and His people, was accounted a "partaker of his evil deeds." We are not left to set up a standard of our own as to who are godly, and to act accordingly, God has settled that for us, and made it plain in His Holy Word. Man's standard of "godliness" is different from God's. A godly man, according to Scripture, will not be found in unholy alliances. He will not wink at unrighteousness. His associations, as well as his personal character, and ways will be governed by God's will. It is ours to walk by God's rule, according to His commandment and to have God's Word and not men's opinions as the standard of godliness.

This is all the more necessary in our time, which is characterised by an easy-going charity, which attributes godliness to those who are of a liberal mind and a large heart, whose humanitarian actions commend them to the world, but who have little sense of what is due to God, and to Him who has been made "Lord and Christ." Are not many such to be found in churches where **Ritualism** has obscured if

not denied the one perfect sacrifice of the Lamb of God, and perverted the priesthood of the exalted Christ, and where **Rationalism** has dismembered the Book of God into cursory fragments, denying every vital and fundamental doctrine that it contains. Is association with such systems nothing, and to be regarded as nothing? Do such associations form no part of the Christian's testimony, or can his walk be righteously estimated by leaving such associations out of the reckoning? we believe not, Man's reasoning may so reckon, but not God's Word.

WHOLE-HEARTEDNESS FOR CHRIST

In Life — "To live is Christ"

In Service — "Preach the Word"

One of the most affecting indications of Adoniram Judson's entire consecration to Christ as his one object and theme, was afforded in his native land when he revisited it, in broken health, after an absence of thirty years.

Announced to address an assembly in a provincial town, and a vast concourse having gathered from great distance to hear him, he rose at the close of the service, and as all eyes were fixed and every ear attent, he spoke for about fifteen minutes with much pathos of the "precious Saviour," of what He had done for us, and of what we owed to Him; and he sat down visibly affected.

"The people are very much disappointed," said a friend to him on their way home. "They wonder you did not talk of something else."

"Why, what did they want?" he replied: "I presented, to the best of my ability, the most interesting subject in the world."

"But they wanted something different — a story."

"Well, I am sure I gave them a story — the most thrilling one that can be conceived of."

"But they had heard it before. They wanted something new of a man who had just come from the antipodes."

"Then I am glad they have it to say that a man coming from the antipodes had nothing better to tell than the wondrous story of the dying love of Jesus. My business is to preach the Gospel of Christ; and when I can speak at all, I dare not trifle with my commission. When I looked upon those people today, remembering where I should next meet them, how could I stand up and furnish food

to vain curiosity — tickle their fancy with amusing stories, however decently strung together on a thread of religion? That is not what Christ meant by preaching the Gospel.

“And then how could I hereafter meet the fearful charge — ‘I gave you one opportunity to tell them of ME; you spent it in describing your own adventures?’”

Scripture mentions four instances in which the Apostle Paul and his associates “rehearsed all things that God had done with them”; at Antioch (Acts xiv. 25-28), in Phenice and Samaria (Acts xv. 3), and in Jerusalem (Acts xv. 4 and 12).

Each instance has as its distinctive purpose the exalting of the grace of God as manifested to the Gentiles, and also confirms the testimony of Peter to the same end (Acts xi. 15-17), producing joy and thanksgiving in the hearts of their hearers (Acts xi. 18 with xv. 14).

When compelled (2 Cor. xii. 1-13), because of the activities of “false apostles” (2 Cor. xi. 13-21), to relate instances of trial and affliction endured, by which they approved themselves as the servants of God (2 Cor. vi. 4-10), they were grieved because of the necessity.

Epaphroditus was “full of heaviness” because that the Philippian saints had heard that he had been sick through his service for the Lord, the Apostle and themselves (Phil. ii. 25-30).

How well to emulate the best things that we find written for our learning and our admonition! The Lord grant us grace to this end. “Brethren, pray for us”.

The attested servants of the Lord should be upheld by the prayers and practical fellowship of His people, in whatever clime the Lord may have called and fitted them to serve. None are so especially the object of Satan’s wiles, seeking to bring them down from their excellency. When he fails to accomplish their downfall by open attack, he resorts to guile as “an angel of light.” Flattery has destroyed many an erstwhile victorious warrior. “God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him; for He careth for you” (I Pet. v. 57).

“A monument of grace,
A sinner saved by blood;
The streams of love I trace
Up to the fountain, God;
And in His wondrous mercy see
Eternal thoughts of love to me.”

(John Kent)

CHRIST IN THE PSALMS

In our Lord's wonderful survey of the Holy Scripture with His disciples, after His resurrection he said: "All things must be fulfilled which were written:

- (1) in the Law, and
- (2) in the Prophets, and
- (3) in the Psalms concerning me" (Luke 24:44).

Whatever else, then, can be found of sound and Scriptural teaching in these Psalms, we may rest assured that Christ Himself is one of their chief subjects. Yes, we would add, Christ in His wonderful Incarnation, in His dependent life, in His faithful witness, in His sufferings and death, in His glorious resurrection, in His ascension into heaven, in His gift of the Spirit, in His present session in heaven, and in His coming again in glory. It may astonish some to see this array of subjects for beyond a reference here and there, as they think, of a vague character, in relation to our Lord's sufferings on the cross, they have never traced out these various prophecies of Him. They have not shared what the Apostles were privileged to enjoy in our Lord's marvelous tracing out of Himself in these Psalms of David and other parts of the Sacred Word.

It has been long known to many Bible scholars that many of the Psalms were prophetic, and to others, more recently, that this "Pentateuch of David," as the Hebrews style it, is in a subjective or experimental way, what the law or "Pentateuch of Moses" is objectively. That is, the Psalms develop and emphasize the great leading truths announced in those earlier Books viz. of Life, Redemption, Access to God, Wilderness Walk and of Review or Remembrance of the Way.

The five Books of Psalms are as follows, as we have gathered up from other Biblical writers:

- (1) Ch. 1-41, "The state of the Jewish Remnant before being driven out of Jerusalem, and Christ, the source of all their blessing."
- (2) 42-72, "Their complete ruin, but redemption in the latter days."
- (3) 73-89, "The sanctuary, and the holiness of God in His ways with them."
- (4) 90-106, "The first failed man replaced by the second, and the world under His hand."
- (5) 107-150, "The moral conclusion, God and man at last found together."

Each Book ends with a double Amen, and a note of praise, and each following Book repeats, as it were, the subject of the preceding one, as it starts out.

How striking is the Pentateuchal parallel! Genesis opens with a man, a tree, and a river; Psalm I presents a blessed man, an evergreen tree, planted by the river of waters.

Exodus opens with the oppression of the enemy and Israel's groaning; Ps. 42 presents the tears and fears of the godly remnant in the latter days, from "the ungodly nation and the deceitful and unjust man."

Leviticus presents God speaking out of the Sanctuary, and Ps. 73 shows it to be the place of communion with God, and also of restoring grace (17-28).

Numbers is God's order for the wilderness way; Psalm 90 gives the prayer of God's leader in the wilderness and His leading them by the right way.

Deuteronomy gives the rehearsal of God's ways and of His people's, and the law repeated; Ps. 107 is God's rehearsal and the ultimate praise He looks for, and often so long waits for.

The general theme, as the Apostle Peter says (I Pet. 1:18), is that of the sufferings and glory of Christ, but linked with that is the sufferings and future glory of Israel, and also more widely of all creation.

The first Psalm presents a Blessed Man, walking apart from the world and its ways and in communion with God, enriched by His favor and in contrast to the ungodly who shall perish. That this has so scant a measure of fulfillment in the lives of God's people leads some to regard it as an ideal Psalm, a standard never to be quite realized. True, it was only fully seen in Christ our Lord, but at the same time the "life of Jesus is made manifest in our mortal bodies" and in the measure in which it is so the Psalm describes both Christ and His own.

"He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

He will begin by making you a new person, and end by making everything new.

"That He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory" (Romans 9:23).

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: Is it scriptural to arrange for speakers in the Assembly Gospel Meeting? or ought it to be left open for whoever feels led to get up on the platform and preach the gospel? This matter has been giving a good deal of concern and so an answer in the magazine would be appreciated.

Answer: This is an important question, so we will answer it at length. While we may not have chapter and verse definitely relating to the arrangement of speakers for the Gospel meeting, we do have divine principles to guide us. "Let all things be done decently and in order" (I Cor. 14:40). A good scriptural Gospel address puts life into the Assembly. We believe that the best Gospel gift obtainable should be the aim of the responsible brethren in the Assembly. The Gospel meeting is not "The church gathered together" in the strictest sense of the word; therefore, in our judgment I Cor. 14:26-33 does not apply. Every brother does not have the gift of an evangelist any more than every brother of being a pastor or teacher, although every brother and sister has the privilege of furthering the Gospel in his or her own sphere. For this reason we believe it is well to arrange for the speakers at the Assembly Gospel meetings. To leave it open may result in two depressing things; (1) A long uncomfortable silence at the beginning of the meeting, which arouses a "wonder why" in the minds of the unsaved and the unlearned, (2) An unfitted brother may take advantage of the opportunity, and waste the time that could more profitably be occupied by a brother with a gift to preach the Gospel.

The system adopted in some Assemblies, two brethren being responsible for one month, and two others for the next month, and so on, works fairly well in some places, but is not always the best. Elders, men of experience, ought to be responsible for the arranging. Sometimes it is better if they themselves do not have the gift to preach the gospel, but are men who have a real interest in the Gospel, and of whom it could be said; "For they watch for your souls," relative to the unsaved. The "arranging brethren" ought to make their responsibility a matter of prayer and exercise, not just a case of whoever they can get, or to ask turn about. In the case of a really young brother who is just beginning to manifest some gift as a Gospel preacher, it is well to consult with others before asking him to take the platform; "Let these first be proved." Moreover, the young man ought to be counselled, asked to take just a little of the time at the beginning of the meeting, so leaving ample time for a more mature choice of speakers, or of asking a brother to preach, expecting him to reciprocate at some later time. We know that some think it to be

more scriptural to wait upon the professed leading of the Holy Spirit in the Gospel meeting, nevertheless, we are convinced, after half a century of beholding both non-arrangement, and arrangement of speakers in the Gospel meeting, the latter has been more for the glory of God in the majority of instances. It appears to be the more scriptural, the more workable, and the most likely to produce the desired results. It no doubt will require a willingness and a readiness on the part of some to submit one to another, and to esteem others better than themselves in this particular matter.

Question: Please explain the statement found in 2 Peter 1:20, "No prophecy of the scripture is of any private interpretation." We have been hearing some queer interpretations of these words.

Answer: This simply means that no prophecy of scripture is of its own interpretation. Taken by itself it is not its own interpreter, but it must be viewed as part of a grand whole. No passage ought to be taken out of its context, or interpreted apart from the rest of the Word of God. No portion of scripture should be treated as an isolated text. To do so could make some statements mean almost anything. Some tell us that the meaning of this verse is, "No scripture may be interpreted according to any man's thoughts or mind on the matter. That is, the interpretation does not lie within any one man's idea." That is true, but we do not think that is the meaning of the verse.

Question: Could you give us some help regarding the origin of the word "church"? We cannot find it in Vine's "Dictionary of Words", although we understand it to be interchangeable with the word "ekklesia," which is translated "assembly." Would "ekklesia" mean "a gathered company," and "church" refer to the building where the gathered company meets?

Answer: It is true that the word "ekklesia" means "a gathered company;" the Darby Translation of the New Testament correctly translates "ekklesia" into the English word "assembly." The Authorised Version invariably translates it "church;" we understand that this was done at the insistence of King James, who was responsible for the so-called "King James or Authorised Version". Nowhere does the word "ekklesia" convey the idea of a building. Regarding the origin of the word "church" we quote from the pen of a reliable authority. "Great variety of opinion has been expressed on the derivation of our word "church," but now fairly general agreement has been reached by scholars in regarding the Greek "kuriakon" (- of the Lord) as the source of it. As far back as the third century it has been traced as a name for a Christian house of worship. Constantine named several buildings for Christian worship built by him "kuriaka." The Scottish "kirk," the old English "cirice" or "circe" and medieval

English "chirche" are other forms showing the development towards our modern form." (J. B. Watson). In the New Testament, nowhere does the word "church" refer to the building.

Question: In 2 Peter 1:19 we read; "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." My question is, In what sense does the day star arise in our hearts? "

Answer: The sense of this is made obscure because of the arrangement of the wording in the Authorised Version. Most commentators, and translators adhere to this order. However, some, including Tregelles, Young, and Rotherham, separate the words by brackets, or by a dash, so that it may be read; "Take heed (as unto a lamp that shineth in a dark place, until the day dawn, and the day star arise) in your hearts." The apostle is here exhorting the saints to take heed in their hearts to the prophetic Word, which is as a light shining in a dark place." The "Day Star" is a title which belongs to our Lord Jesus Christ, as the Coming One. When He comes we will no longer require this lamp shining in this dark world. Until then, we do well to take heed in our hearts, to the prophetic Word, or "the Word of prophecy made more sure" to us today, which gives us the true light in this dark world. We "take heed" while we look upward for the "Star."

(continued from Inside Front Cover)

labours amongst the Spanish speaking people with a large number of unsaved attending. This is truly a "pioneer work" and needs much prayer. "The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Matt. 9:37, 38.

DECKERVILLE, MICH. — Lord willing, J. Slabough and W. Metcalf expect to commence gospel meetings on September 13th.

FRANKLINTON, LA. — L. Ballhagen saw a little blessing in the tent meetings in Franklinton, La. In follow-up meetings in a store building another man professed to be saved. He may pitch the tent in another community in this needy State. Three brethren helped during their vacations. There is a good interest now in Durant, Miss., 150 miles north of Tylertown where the tent was pitched last year.

NORTHERN IRELAND — During the summer months quite a number of gospel efforts were held in canvas tents as follows: W. Nesbitt and J. Wells at Fintona; A. McShane and N. Turkington near Rathfriland; D. Kane and T. Moore at Blagh, Bushmills; J. Martin and G. Marshall at Lambeg, Lisburn. In addition to these, several other brethren were in portable wooden halls: J. Thompson and S. Ferguson at Maralin, Lurgan; J. Brown and J. Lennox near Kilrea; A. Lyttle and J. Hawthorne at Newtownstewart. The one feature about all these meetings is the sad fact that Christian's children are not being reached whilst several "outsiders" with no connections or background have been saved. (This is indeed a sorrowful fact, experienced by labourers in Canada and the U.S.A. the past summer as well.)

CONFERENCES

EDMONTON, ALTA. — The Annual conference will be held October 17 and 18, with prayer meeting Oct. 16 at 8 p.m., in the Connor's Hill Gospel Hall, 9302 95th St. Corr. Percy A. MacTaggart, 7924 81st Ave., Phone 466-1947.

MAIDSTONE, LOUISVILLE AND MERVIN, SASK. — The Fall joint conference will again be held in the will of the Lord, M.S.T. in the Gospel Hall, three miles north of Maidstone, Sask., on October 10th at 10.30; 2.30 and 7.30, October 11th, at 10.30, 2.30 and 7.30 and October 12th at 10.00 for a Bible Reading. These meetings will be preceded by a prayer meeting on October 9th at 8.00 p.m. Corr. Harry K. McLaren, Box 354, Maidstone, Sask.

ROSEISLE, MAN. — The Assembly at Roseisle is planning, D.V., to have another one day conference on Lord's Day, October 18th, preceded by a prayer meeting on Saturday, October 17th at 7.30 p.m. Corr. P. H. Dyck, Roseisle, Man.

OIL SPRINGS, ONT. — The conference will be held, D.V., in the Community Hall on November 14 and 15 with a prayer meeting in the Gospel Hall, November 13th at 8.00 p.m. Corr. George C. Metcalf, R.R. 1. Petrolia, Ont.,

ST. THOMAS, ONT. — The annual conference will again be held in the Central Elgin Collegiate Institute, Chestnut Street and First Avenue, October 10, 11, 12 with a prayer meeting in the Gospel Hall, Erie Street at Ross, October 10 at 8.00 p.m. No meeting Saturday A.M. The Lord's servants walking in the "old paths" welcome to minister the Word. Corr. Allen McCandles, R.R. 1, Pt. Stanley, Ont.

AVONPORT, N.S. — The annual conference will be held, D.V., Nov. 14 and 15, preceded by a prayer meeting Nov. 13, 7.30 p.m. The Lord's servants who are walking in the "old paths" welcomed to minister. Corr. A. Milligan, 274 Main St. Wolfville, N.S. Phone 542-2306.

SYDNEY, N.S. — Our 12th annual conference will be held, D.V., Thanksgiving weekend, October 11 and 12 preceded with a prayer meeting October 10 at 7.45 p.m. Same order of meetings as last year will prevail on Sunday and Monday. The Lord's servants walking and teaching the old paths will be welcome. Corr. R. S. Kaiser, 15 Dover St., Westmount, Sydney, N.S.

BLUE RIVER, WIS. — The Conference will be held, D.V., October 17 and 18 with a prayer meeting on Friday, October 16, at 8.00 p.m. Corr. Raymond Studnicka, Boscobel, Wisconsin 53805.

STEUBENVILLE-TORONTO, OHIO — The annual joint conference will be held, D.V., in the Steubenville Gospel Hall, Park and Adams Streets beginning with a prayer meeting on October 30th, at 7.30 p.m. and continuing all day October 31st and Lord's Day, November 1st. Corr. H. E. Mizener, 210 Viola Lane, Follansbee, W. Va. 26037.

WATERBURY, CONN. — The conference will be held, D.V., October 3rd and 4th with prayer meeting at 7.30 on Oct. 2nd. (Details in last month's magazine.) Corr. A. Van Den Bush, Greystone Rd., RFD 2, Terryville, Conn. 06786.

HARTFORD, CONN. — The annual conference of the Charter Oak Assembly will be held November 21st and 22nd, D.V. Corr. Matthew J. Brescia, 30 Ludlow Road, Windsor, Conn.

VANCOUVER, B.C. — The annual Thanksgiving Conference will be held, D.V., jointly by Victoria Drive and Carleton Assemblies in the Technical Secondary School, 2600 E. Broadway, October 10th, 11th and 12th. Corr. for Carleton Assembly is, S. R. Logue, 3168 Kingsway, Vancouver, B.C. and for Victoria Drive Assembly is, W. Hutchison, 4760 Little Street, Vancouver, B.C.

DETROIT, MICH. — The conference will be held, D.V., in the Stark Road Gospel Hall on November 7th and 8th with a prayer meeting on November 6th at 7.30 p.m. (Details in last month's magazine.) Corr. A. Stewart, 14061 Shadywood Drive, Apt. 130, Plymouth, Michigan, 48170.

WITH CHRIST

VANCOUVER, B.C. — On August 21st our beloved sister, Mrs. Christine A. Morgan passed into the presence of the Lord. Saved as a girl in Edinburgh, Scotland, 1903, she was for many years in Assembly fellowship in the

Vancouver Assemblies and latterly in South Main Assembly. She was a kind and gracious sister who took a good interest in the assembly meetings. Hector Alves and Sidney Maxwell spoke to a large number attending the funeral service.

NIAGARA FALLS, ONT. — Our dear sister, Mrs. William Pinches, of this city went home to be with the Lord on July 25th in her 97th year. She was born in Montreal in 1874. When she was still young her parents moved to Belleville, Ontario, where she was saved at the age of seventeen. While teaching school in Windsor, Ontario, where there was no assembly at the time, she fellowshipped at the Central Gospel Hall in Detroit. There she met Wm. Pinches, evangelist. They were married in 1907 and made their home in Pittsburgh, Penn. for twelve years. In 1919 they moved to Niagara Falls, Ontario. While ministering at the Toronto conference in 1939, Mr. Pinches was suddenly called into the Lord's presence. Mrs. Pinches is survived by three daughters and one son, eight grandchildren and five great grandchildren. Service was conducted at the funeral home by Bro. David Adams and at the grave by her son-in-law, Bro. Robert Crawford.

WINNIPEG, MAN. — Our esteemed brother in the Lord, Samuel M. Vanstone, departed to be with Christ on August 12, in his 85th year, after a short illness. He was born in Exeter, England, and born again there in 1904. He came to Canada in 1910, residing in Brandon until 1918 when he moved to Winnipeg, and was associated with the West End Assembly until his homecall. Brother Vanstone was an excellent assembly man, and was correspondent about a quarter of a century. After retirement in 1952 he spent much time in prayer daily, mentioning names of many of the Lord's servants and saints far and near, and will be greatly missed in these parts. Hector Alves took the funeral services, the Gospel being faithfully preached, and exhortation given to those who remain. May God raise up such men to fill the ranks being made vacant.

SARNIA, ONT. — Our sister in the Lord, Mrs. J. Frilay, at the age of 90, went home to be with the Lord, July 26. The service, in Port Huron was taken by Bro. Lorne McBain. She was saved at 19 and in fellowship at Sarnia for many years. She loved the Lord's people and was at meetings when hardly able to attend.

ARNSTEIN, ONT. — Our dear brother Gotthelf Parolin departed to be with Christ on July 15, aged 81 years. He was saved in 1932 when brethren Widdifield and Steen had meetings here. He left a good testimony. S. Simms took the funeral service.

Also, our dear brother James Davis departed to be with Christ on August 15th at Orillia. He was saved in 1932 in Arnstein in meetings held by brethren Widdifield and Steen. S. Simms took the funeral service to a large crowd of relatives and unsaved friends.

CLYDE, OHIO — Our dear brother, R. E. Decker, aged 77, went home to be with the Lord on August 22nd. He was saved in January 1967 and was in happy fellowship in the Clyde Assembly. Our brother was saved under the preaching of James Smith and William Snyder.

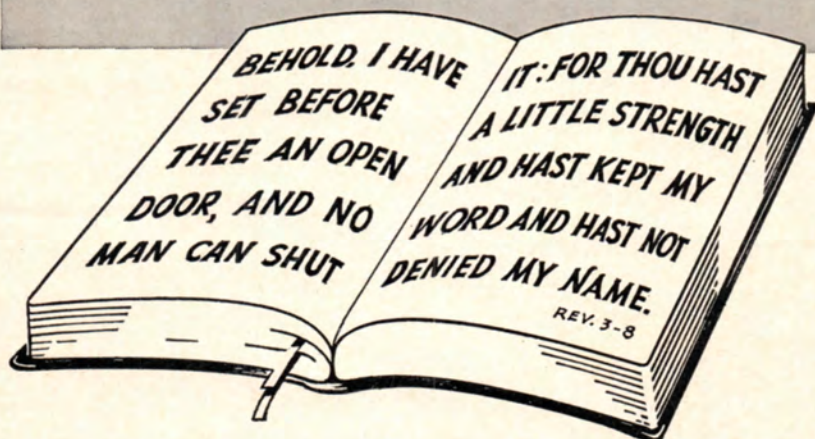
TAMPA, FLA. — Our dear sister, Mrs. Oma B. Snider, who was in fellowship here for several years, went to be with the Lord on July 26th. She was born at Valley Junction, Wis., in 1898 and born again April 1918 under the ministry of our esteemed brother Sam Hamilton. She was baptized and received into fellowship in Avondale Assembly, Chicago, Ill., shortly after. She resided in La Crosse, Wis. until 1956 and then moved to St. Petersburg, Florida. A service was conducted here by local brethren, after which, the body was flown to La Crosse, Wis. Final services were held there by Bro. Paul Elliott.

* * *

In past years we asked our correspondents to send in Conference and other notices so as to reach us by the 10th of the month. On account of the poor mail service, often taking a week for delivery instead of two or three days, please send notices, if possible on the first of the month, to ensure insertion.

Schilling

TRUTH AND TIDINGS



C O N T E N T S

UNCERTAINTY — PRESIDENT NASSER	A.W.J.	201
THE GREAT PREACHER	G. G. Johnston	203
ABOUT COUNTING THE COST	Mervyn Paul	205
DISCORD CAUSING DIVISION		208
NEW WORK IN EL SALVADOR	S. J. Saword	209
SAVED — BY A FLASH OF LIGHTNING	A.W.J.	211
CHRONOLOGY OF SCRIPTURE	E. Barraclough	213
MEN OF NOTE IN THE BIBLE, TIMOTHY		215
QUESTIONS AND ANSWERS		217
LOVE OF MONEY		220

NOVEMBER, 1970

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TIDINGS

RE NEWS ITEMS AND ESPECIALLY CONFERENCES — Will our correspondents please note the importance of sending in reports early. Mail is slowing up in delivery. Last month a Conference notice was sent to be included in October — this issue had been already mailed. Send on the **first of the previous month of insertion**.

CHANGE OF ADDRESS — Albert Hull, R. R. 4, New Germany, Nova Scotia. Mr. Gordon Johnston, Box No. 129, Bethany Lodge, Unionville, Ontario. The correspondent for the West End Gospel Hall, Winnipeg, is John Hull, 576 Home Street, Winnipeg 10, Manitoba.

Continue to remember in prayer G. G. Johnston and our aged brother Cesare Patrizio who are no longer able for the work.

VANCOUVER, B.C. — H. Paisley is seeing the hand of the Lord in salvation in the South Main Hall.

CALGARY, ALTA. — During the month of August, H. Paisley and David Speere (Recently commended to the work from West Hillhurst Gospel Hall, Calgary) held tent meetings. "A number professed salvation and many strangers heard the gospel preached as never before."

LAKESHORE, ONT. — Frank Pearcey and Fred Krauss had six weeks of well attended gospel meetings in the tent and we are thankful to say that several professed faith in Christ. Some of those who professed had been the subject of prayers of the Lord's people for many years. Following the meetings Bro. Krauss remained for four nights giving ministry especially for young children.

GRIMSBY, ONT. — The little assembly here has been cheered with one week of ministry by D. Pethrick on the Person and Work of the Holy Spirit.

UNIONVILLE, ONT. — The Christian home for the aged — Bethany Lodge, has opened and already 34 are being cared for. Many of the Christians in the Toronto area have given of their time voluntarily to assist in launching this good work.

TORONTO, ONT. — David Adams had two weeks' meetings for children in the Eglinton Hall. He is now in Pape Avenue for ministry using the Egypt to Canaan Chart.

VICTORIA ROAD, ONT. — Ken Moore and Sam Patton are beginning Gospel meetings on October 18th.

CHAPMAN VALLEY, ONT. — Stan Simms and Noel Burden are preaching Christ here.

KIRKLAND LAKE, ONT. — Ed. Doherty and Arnold Adams commenced in the Gospel on October 11th.

(continued on page 220)

UNCERTAINTY — PRESIDENT NASSER

—A. W. Joyce

Uncertainty is a problem with which, sometimes, it is most difficult to contend. In the very early days of transatlantic aerial travel, Commander Byrd was asked by reporters how the trip had affected him. His reply was to the effect that when he and his companions on the plane reached the coast of Ireland their precious gasoline supply running sort, all around them was shrouded with fog. Knowing that soon they would have to descend, yet not knowing where they would come down in the sea or on the land, "*The uncertainty was most disconcerting*".

The nations of the world and particularly their leaders are finding international conditions most disconcerting at the present time. For years we were told that President Nasser of Egypt was most responsible for stirring up trouble in the middle east between the Arab world and Israel. This week President Nasser very suddenly died of a heart attack. Has his removal put the fears of the world at rest? Very far from it. The consensus of opinion to date seems to be that the future of peace in the mid-east is far more uncertain than it was before. Now we are told that Nasser's presence was a stabilizing influence on the Arabs and that no leader presently known can take his place. The uncertainty of his successor raises many fears. Will some hot-headed military dictator arise to set that part of the world aflame? The "Uncertainty is most disconcerting" too many. By the time this magazine is being read we sincerely hope conditions will have improved.

For the child of God there is a certain remedy for all alarm and uncertainty, that is *simple, childlike faith* — Faith in the living God and in His unchanging Word. Whatever the uncertainty may be, whether uncertainty as to health, means of livelihood, war, depression or the future, all is settled by Faith.

In Acts 27 is recorded a terrible time of uncertainty because of a dreadful storm which continued so long that even uncertainty gave way to despair. "When neither sun nor stars in many days appeared and no small tempest lay on us, all hope that we should be saved was then taken away." Then "Paul stood forth in the midst of them and said . . . be of good cheer, for *I believe God*, that it shall be even as it was told me." God told Paul that the ship would be wrecked but all aboard would be saved and that was enough — Paul believed God.

In John 4:46-54, a nobleman came to the Lord Jesus beseeching Him to come and heal his son who was sick and at the point of death in Capernaum, and he cried, "Sir come down 'ere my child dies. Jesus saith unto him, Go thy way, thy son liveth. The man *believed the Word* . . . and he went his way." The father's anxiety and fear was dispelled, he believed Christ and his son was healed that very hour.

Whatever trials the reader fears for the present or the future, God lives, and is ever faithful. For the present, His Word assures us, "My grace is sufficient for thee." Closely allied to faith God gives to His own an assured *hope*, the coming again of our Lord Jesus Christ. True the world's future is dark and will grow darker but the future of the believer grows brighter as he nears heaven and home. "The path of the just is as the shining light that shineth more and more unto the perfect day" (Prov. 4:18). Trusting in the living God there should be, even now, no unbelief or uncertainty — though how often times there is, we have to confess. There will be no uncertainty in glory through ages of eternity, for there all is in perfect subjection to the will and purposes of God. There is never any uncertainty in the mind of the Lord. Acts 15:18 tells us "Known unto God are all His works from the beginning of the world." We may also be reminded of the immutability of God's works and words in Numbers 23:19: "God is not a man that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

How stabilizing to the Christians' thinking to pause and meditate upon Divine immutability — "Jesus Christ the same yesterday, today and forever." We can surely say, "'Tis better on before" and the poet adds,

"And so it is, for high in Heaven
They never suffer more;
Eternal calm succeeds the storm;
'Tis better on before."

The glory of the light is brightest
When the glory of self is dim
And they have most impelled me
Who have pointed me *to Him*.

They have swayed me, they have moved me,
Till I hung on their every word:
And fain would arise and follow
Not them, not them, *but their Lord*.

THE GREAT PREACHER

—G. G. Johnston

The preacher sought out acceptable Words — Eccles. 12:10

Words easy to be understood — I. Cor. 14:9

We have heard it said of a certain brother: "He is a good man, but he is not much of a preacher." In most cases the latter fact is counted of less importance than the former. The dear brother is accepted for his other good qualities — his gracious disposition, his earnestness, his prayerfulness, his diligence in visitation, his patience under trial, his constant distribution of gospel literature, his appeal to men in private conversation — but still his ability as a preacher is counted as small compared with some others. But who is the great preacher?

There are men who have received a liberal education and whose natural qualities help them to acquire a large vocabulary, which they are able to use with considerable accuracy. There are others who are in great measure self-made men, who make easy use of a large variety of words, some of them correctly pronounced and properly placed, others improperly pronounced, according to standard dictionaries, and without careful attention to the completion of sentences. There seems to exist the idea that the multitude of words will make up for these defects. But who is the great preacher?

The writer remembers the remarks of a man of limited education, as he finished reading the editorial of a Spanish newspaper. Like most editorials in Spanish dailies, the writer's aim was evidently to astound rather than to inform. This dear man's admiration of the article was warmly expressed. He was asked what the writer had said that impressed him. He could give no idea of the writer's meaning, and only knew that the article was "wonderful" because of the big academic words it contained. It was "wonderful" because it left its readers wondering what was meant.

The greatest of all preachers, our Lord Jesus, gives us a perfect example, from which we may certainly obtain guidance. "Words easy to be understood," was surely His rule in preaching. Manifestly He considered the measure of the intelligence of His hearers, and He "sought out acceptable words." Well may we "learn of Him" in the practice of the art of simplicity in the choice of words. Most of His words, when translated into

English, are one-syllable words, and no doubt as He spoke them they were understood even by the uneducated.

In addressing a class of young doctors, their instructor would naturally speak of the esophagus, the larynx, the epidermis, etc., while it would be a waste of time to use such expressions in addressing a gathering composed in the greater part of people of medium education. Surely the preacher should aim at being understood, so that his message should profit his hearers, rather than that he should bewitch them with big words, which to them have no meaning.

Another thing which might help those of us who attempt to preach is that most sentences in Scripture are short. The sentences used by some dear brethren are so lengthy and complicated as to require an accomplished grammarian to unravel them. Let us avoid lengthy sentences, with several modifying phrases, parenthesis, etc., which to some may make our preaching "wonderful", because the hearers wonder what is meant.

Surely the great preacher of today is the man who is wise enough to follow the pattern of the great Preacher, our Lord Jesus Christ.

* * *

To the foregoing, we may add what another writer has given along the same lines.

It is not the multitudes of words spoken, nor their lucidity, not even their soundness in doctrine that edify the people of God, and lead them nearer to the Throne. It is the spiritual condition of the speaker, and the fitness of the message, as a word direct from God to His people's present need, that goes to edify and lift up the saints who hear it. The spirit and manner of the speaker, the grace and wisdom with which he gives the Word (Act 6:10) and the personal touch he imparts to his message, all contribute to the edification of those who hear. Just as many a meal is spoiled by bad cooking, or made unpalatable through untidy serving, so much of what might be profitable ministry is rendered void and even nauseous by the uncouth and ungraceful manner in which it was given. The object of all ministry of the Word should be the sanctification and edification of the hearers and should be so rendered as not to cause offence by the manner in which it is given.

ABOUT COUNTING THE COST

—Mervyn Paul

"Give me liberty, or give me death," cried Patrick Henry, as he stormed against the Stamp Act, and sought to rouse the American colonists to fight for independence. And many young persons have echoed that cry within their own souls when, with unwelcome living conditions they have found themselves:

- Trapped by circumstances;
- Hedged in by compulsive duties;
- Thwarted, frustrated by this thing and that;
- Yet compelled to keep on going when they long "to fly away and be at rest" from it all (Psa 55:6). Many a Christian, I repeat, finds himself, herself, cornered in this way.

And many a proud spirit, striving to be self-sufficient, like Saul of Tarsus, continues "to kick against the goads", finding the effort painful, hard, and unrewarding except as this expression of their rebellion against circumstances may serve to keep their spirits from fainting in their adversities . . . an inward conviction advising them *they simply must keep up the struggle at all costs*, lest they sink down into hopelessness, despair. To these dear, harassed Christians it seems certain that to give up the battle could be nothing less than fatal. The Voice that called in salvation's day, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest," seems much too impractical for all these forms of problems. And yet, THAT BLESSED VOICE IS CALLING STILL!

* * *

"Oh well, of course I do come to Him in prayer, and I do try to cast my burden on the Lord. But then, oh well you just wouldn't understand."

I see . . . yet not too clearly, because behaviour patterns and their resultant reactions are pretty much an open book these days. Moreover I suspect that I have come over about as many humps and hollows of emotional conflict as most ordinary folk. Still, even if it be true that I wouldn't understand, there are three things of vastly more importance to consider. The first one is that, if there be such conflicts in your life, it is an absolute proof spiritually, and psychologically, *that you do not understand yourself*. The second it *that there is One Who understands you through and*

through. And it is He Who calls you again to come to Him, to take His yoke upon you, and to learn of Him — that is, if you honestly do desire to find rest to your soul, Matt. 11:28-29.

In those days when we were troubled about our sins it was none too easy to admit to ourselves that we were utterly bankrupt sinners. For some of us it was a hard fight to get ourselves down, down, to the place of admitting that we were lost, undone — “to come to an end of ourselves.” We feared to let go altogether, for then we felt we surely would be lost! And in a similar way it often proves every bit as much a battle for saved sinners to get down to the facts that, in ourselves, there is *no sinlessness*, Romans 7:17; *no goodness*, verse 18; *no power* to live as we should, verse 19. These commonly are called “the three bitter lessons of Romans 7.” They are necessary lessons for those of us who have not yet learned, in practice, our bankruptcy . . . that we died — *died* — yes, *DIED* when Christ died on the cross: Romans 6:3-9; 2 Cor. 5:14; Gal. 2:20. For is it not a fact that most of our conflicts grow out of five things?

—We can't have, or can't get, what we want.

—We can't do what we want to do.

—We can't be what we want to be.

—We can't go where we want to go.

—We can't get clear of some person, or persons, who cause us trouble.

If you can agree that this is so, then our third important consideration will have to be that you — or we — have not yet understood that people who have died do not have such concerns! Those Christians who have learned to “reckon” themselves “dead indeed unto sin, but alive unto God through our Lord Jesus Christ” (Romans 6:11) count that all such concerns stayed down there in the tomb when we died with Christ. Oh yes, I know that we rose again with Him; but that was to walk in newness of life — *a new kind of life altogether* — a kind of life where I and my desires do not matter at all, where nothing matters — nothing whatever — except the will of God. But please — oh please! — do not wring your hands and cry out in despair, “That's far too high ground for me!”

Neither let yourself say, “I must count the cost! I know within myself I just never could pay the price!” Instead, ask yourself, “Was it too great a cost for me to step out of my sins into Christ, that day I was saved?” And tell me this: Would you care to go back (if you could) into your former “lost estate”? Did you find you had paid an intolerable price after the Holy Spirit had revealed to your troubled soul both a finished work, and a

Saviour who had finished that work? If you did not, then can you suppose that to step out of your self-centred life into the life where Christ is truly Lord will cost you more?

Oh no, Beloved! It cannot be; for He Who paid the cost of our redemption by dying on the cross, now lives to save us by His life: Romans 5:10. Just as the Good Samaritan, who first rescued the man on the Jerico road, afterwards assumed the full cost of his further care (Luke 10:35) so, too, does the Lord Jesus make Himself responsible for those who *obey the command* in Romans 6:13,. For the word telling us to "yield ourselves unto God as those that are alive from the dead" is a command, every bit as forceful as that relating to Baptism . . . even as is Romans 12:1; which is exemplified in 2 Cor. 8:5, and is made good in our lives by daily renewal, 2 Cor. 4:16, — But what about counting the cost?

If you read Luke 14:25-33 you will have the Lord's answer. In verses 25-27 He tells us bluntly that total abandonment to Himself is the threshold leading to Discipleship. even as in Romans 6:13. Then He gives us two illustrative parables re counting the cost.

- The man *who is not able* to finish his tower will surely hear Satan's sneers and mockery, verse 30.
- The king who essays with a small army to make war on one twice its size, *if he is not able* to defeat it, surely will have to send an embassy to the enemy seeking conditions of peace . . And are we not among the number, Beloved, who have heard those Satanic peerings because we have had to see, so often, our hopes of living "all for Jesus" go glimmering? And how often also, we have given up and sought conditions of peace! . . . But for what reason?

Clearly the cause of such defeats is our failure to count the cost. But then, WHAT IS THE COST?

In both parables the men *were not able*. Their need was that there should be SOMEONE IN CHARGE WHO WAS ABLE. And this is the cost — the only cost. We, ourselves, *are not able*. But HE IS ABLE. And handling ourselves, and our all, over to Him we are abandoning our inabilities in order to avail ourselves of His infinite ability. Compare Josh. 5:13-15. For not in independence, but in total dependence on the Lord, even as little children, do we begin to enter into the meaning of Matt. 11:29. Was there ever one more wholly dependent on God than our Exemplar, the Lord Jesus, as a Man upon earth? And was His dependence "worth while"?

DISCORD CAUSING DIVISION

Diversity in gift without discord in doctrine: all God's truth taught and received in grace and in due proportion, leads to godly harmony, true unity of mind and of testimony. Very different is the result, when men bring in doctrines which are not found in the Word, or speak "perverse" or "distorted things to draw away disciples after them" (Acts 20:30).

It is by no means uncommon in these times of self-will and slackness in dealing with it, to find men who have never been conspicuous in their evangelization of unknown fields, or in founding assemblies as the result of their labours, who find the way into companies which have been gathered through the toil of others, with the object of introducing revolutionary doctrines to cause discord and raise contention, caring nothing for the spiritual welfare of the saints or their unbroken testimony before the world, if only they gain a footing, create a faction, and form a circle in their own particular line of things.

That there are such men, and that they gain access to assemblies of God's people, doing the devil's work, and leaving a heritage of trouble behind them wherever they go, is well enough known. Hence the need of care, receiving only as preachers and teachers, such as are well known and commended by those who have ability to discern. And in days of departure from God and the surrender of truths once acknowledged and taught, it is no guarantee that one who was accepted as a teacher in years past, is either sound in faith or spiritual in condition to-day. Some of the worst discord sowers and division makers are men who, in earlier and better times, were advocates and teachers of much that they now oppose and deny. Not past reputation, but present soundness in the faith with right moral and spiritual taste, as manifested in the results of his ministry, are the true marks of "a good minister of Jesus Christ" (I Tim. 4:6).

* * *

All God's people are called to be His witnesses by a holy life. This confounds infidelity, which has no such seal.

* * *

He that would attend to the prosperity of his own soul, must with Jesus retire from the multitude, to be alone with Him.

NEW WORK IN EL SALVADOR

—*Sidney J. Saword*

As requested by those responsible for the Missionary page of this magazine, we gladly pass on to interested readers a little of what we know of that country and of the new work now being carried on.

El Salvador is one of the six Central American republics. Assembly work has been carried on in two of them, viz., Guatemala and Honduras, for many years but it would seem that the other four have escaped the notice and prayers of those of us who are gathered to the Lord's Name, until early last year when brethren Douglas Reid and Jack Saword (our youngest son), after a period of exercise and prayer, went to El Salvador on a three months tourist permit. They built a small wooden Gospel Hall on a rented lot in a thickly populated suburb of the capital, San Salvador (pop. 400,000); began a children's work and preached the Gospel. They also contacted four Salvadoreans who had returned from Guatemala, where they had been saved and were in assembly fellowship. One of these Don Valentin, helped them to find open doors for the Gospel in rural districts where they sought to establish permanent work. When their permits expired they returned to their respective homes greatly impressed by the prospects before them.

However, Douglas Reid so far has been unsuccessful in obtaining a residence permit and therefore cannot go forward. Jack, after being commended to the work by the Arlington assembly, Wash., obtained his necessary permit and with his wife and two children ventured forth, with goods and chattels in a utility trailer to undertake the journey by road, arriving there last November.

EL SALVADOR is Spanish for "The Saviour", and the national emblem represents Christ standing on the globe, no doubt based upon the word: "For He (God) hath put all things under His feet", 1 Corinthians 15:27. It is a Republic of approximately three million souls, who are a mixture of native Indians, Spanish and other Europeans. Roman Catholicism is the state religion and Spanish is the official language. During our two months visit we were much impressed by the readiness of the people to receive Gospel literature, and their friendliness and respect for the Gospel. There is much poverty everywhere, reminding us of our Lord's words: "And the poor have the Gospel preached unto them". Murders, robberies, drunkenness, immorality are daily reported. and in the residential districts it is necessary to have night vigilants, trained by the police and paid by the householders.

The Republic is about 200 miles by 40 miles, about the same size as Palestine. It is mountainous and there are six volcanoes, all at present inactive. All available land is under cultivation, coffee, sugar and cattle raising being the principal sources of income. Oxen and springless carts with solid wooden wheels are much in use.

Years ago many of the peasants, being unable to find land for cultivation, were obliged to colonize in Honduras where by honest labour they got comfortably established. A number of these heard the Gospel there, were saved, baptized and received into Assembly fellowship. Then disputes began between the two governments over the question of international boundaries, which led to hatred, hostilities and warfare. The Salvadorean colonists were forced to flee back to their own country, leaving their possessions behind. Some of them were seized by soldiers, ill-treated and put into concentration camps. We met the widow of a believer, who with a few other brethren were found by the soldiers praying in a camp. They were marched away to be shot but were asked if they had anything to say. This brother asked permission to pray first, and after he had done so he was taken away and shot.

In spite of the extreme and critical need of these Salvadorean believers, we were impressed with their bright spiritual condition. Together with our son we were able to locate some of them in out of the way places where they were living in destitution. The authorities had promised them relief in January and in May it had not yet been distributed amongst them. They were most grateful for any material help received. They were also eager to co-operate in any Gospel efforts to reach the unsaved in their different vicinities. On April 13 an assembly, with 25 in fellowship, was formed in the capital and meets in the Gospel Hall. Brethren from the U.S.A. and our son have since helped in the building of another Gospel Hall in a distant centre from the first one, and there a nice number meet as an assembly. In two other towns assemblies have been planted composed of refugees, and through their exercise unevangelized places are being visited with the Gospel.

So we thank God that through His permitting such tribulations, the neglected Republic of El Salvador now has assembly testimony and active Gospel work in progress in the towns and rural districts over an extensive area. Prayer is needed that the Lord will raise up men and women with love for souls and for pioneer work, and also with conviction as to assembly principles, and who themselves are walking in the old paths.

SAVED — BY A FLASH OF LIGHTNING

—A.W.J.

A few days ago a sailing dingy which had just been home-built was launched on Saturday afternoon. Seven hours later, happiness changed to fear as a storm broke over Lake Ontario. The centre board of the little sail-boat jammed, the rising wind struck and the boat capsized.

"It was pitch black and blowing and the dinghy drifted towards the centre of the lake." The three occupants, a girl and two young men, were thrown into the water. For almost three hours the girl fought to keep the head of one of the men above water.

A PROVIDENTIAL LIGHT

An 85 foot yacht finally came near and just then a flash of lightning revealed the green keel of the upturned boat. The Captain told them later: "Even if I'd known you were out there, it would have been like looking for a needle in a haystack. *It was just that flash of lightning.*" The rescued girl later said to the Captain of the yacht. "If it hadn't been for you, we'd all be dead."

How Providential that just at the right moment the flash of lightning revealed the perilous condition of the near drowning trio. Will the rescued ones ever forget those hours of peril and the flash of lightning without which they would have perished in darkness?

But there is another deeper, denser darkness than the kind to which we have just referred and also a greater danger than the one that overtook the sailing dingy. This is the darkness of sin and the danger of eternal death. This also requires a light brighter than the lightning flash which revealed the three struggling in the waters. In Acts chapter 9, we learn that Saul of Tarsus was travelling on to Damascus, blinded to his own spiritual condition by the God of this world. Outwardly his life seemed to be all that could be desired. Earnestly endeavouring to keep the law of God, moral, upright, religious, yet he was travelling down the broad road to Hell.

A SUPERNATURAL LIGHT

Saul of Tarsus, years later when known as the Apostle Paul, described his never-to-be-forgotten experience. At mid-day a "Light above the brightness of the sun" shone around him and a voice from Heaven reached him, "Saul, Saul, why persecutest

thou me?" Saul's darkness was dispelled, he realized his sinful and dangerous condition before God and trusted the Lord Jesus as his own personal Saviour. He described later how he discovered "Christ Jesus came into the world to save sinners of whom I am chief." What a marvellous transformation was wrought in the life of Saul of Tarsus that day.

THE DIVINE LIGHT OF INSPIRATION

By nature, all of us were travelling down the broad road to eternal destruction. We were in the darkness, unconscious of our extreme peril. But one might object: No one ever now has an experience like Saul. No one sees a light or hears a voice from Heaven. Certainly not a literal light, certainly not an audible voice from Heaven. How then does God dispel the darkness surrounding the sinner? How does God speak to the soul? *One answer, by the Word of God, the Bible.* The Bible is the light from Heaven. The Bible is the Voice of God. "Thy word is a lamp unto my feet, and a *light unto my path*" (Psalm 119:105). "He that *heareth My Word*, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5:24).

Without *that Light and that Voice* there is no salvation. We read, "God, who commandeth the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). The Bible is the light above the brightness of the sun. The Bible is the voice from Heaven that reaches the soul. The Lord Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). Will you allow that light to reveal your darkness? Will you hear and obey the voice of the Saviour through His Word?

Dr. Bonar beautifully described his experience.

"I heard the voice of Jesus say, come unto me and rest.
Lay down thou weary one, lay down, thy head upon My breast.
I came to Jesus as I was, weary and worn and sad,
I found in Him a resting place, and He has made me glad.
I heard the voice of Jesus say, "*I am this dark world's light*"
Look unto me, thy morn shall rise and all thy days be bright.
I looked to Jesus and I found in Him, my Star my Sun.
And in that light of life I'll walk till travelling days are done."

* * *

Never treat sin as a trifle or a weakness. It is the abominable thing that God hates.

CHRONOLOGY OF SCRIPTURE

—*Ellis Barraclough*

The following brief compilation of some dates of Scripture has been made, not as a final statement, but suggestively. Chronology and Dates in the Word of God form no small part of that which is "profitable for teaching, for reproof, for correction, for instruction, which is in righteousness" (2 Tim. 3:16-17). If they are carefully compared with the Scriptures given, they will open out truths which are not otherwise apparent to the reader who neglects them. Much may be gathered for edification and warning by such landmarks set up in the lives of individuals, peoples, and nations, during the Old Testament times.

From the birth of Seth to the birth of Jacob inclusive, dates are given with the utmost precision, the actual year in which each successive link in the line was born, being given in the age of his father, so that there is no difficulty in fixing the actual year of both birth and death in the year of the world, not the material world, as dating from creation, but the world as it began and exists with the introduction of sin, sorrow, death.

From the going into Egypt of Jacob, he being then 130 years old, a new order is observed, commencing or terminating with fixed points which stand out prominently as waymarks along the course of time. From these, a forward or backward reckoning is necessary, to complete and fix upon matters not otherwise given in the letter of Scripture. For example, the dates of the Exodus from Egypt, birth of Samuel, foundation of Solomon's temple fall, desolation, and rebuilding of Jerusalem, are thus ascertained.

At the fall of Adam, 130 years prior to the birth of Shem, man forfeited the right to eat of the tree of life, and with the seeds of death implanted, in a corrupt nature, he went forth to till the ground from whence he was taken (Gen. 3:23). Though Divine mercy had intervened, and the execution of death had been delayed, yet the malignity of sin is demonstrated, and Jehovah's displeasure against it is legibly registered in the history of mankind. The ground is cursed for man's sake, and in the sweat of his brow must he eat bread, till he return unto the ground; dust he was, and to dust he must return (Gen. 3:17-19). Thus, in the dawn of revelation, while only the first elements of redeeming grace are made known, man's wickedness waxes bold and presumptuous. He rapidly fills up the measure of his iniquity, and thus the picture darkens until Methusaleh is born. Of Cain's sons we have no dates of their birth or death; only a brief record of their

names and deeds (Gen. 4:19-24), which show them to be men of the world, and away from God. Methusaleh was born A.M. 687, from whose birth (Gen. 5:24) his father, Enoch, commences his walk of 300 years with God, naming his son Methusaleh, which means "at his death it shall be." Men had ere this utterly departed from God and his testimony at Eden's gate, and Adam beholds his posterity rushing madly to judgment. This is registered in a living person, whose name is a testimony that the judgment of God is pronounced upon the world. At the birth of Methusaleh, Adam was 687 years old and lived 243 years after. Having realized throughout the period of his life since his fall, the consequences of his sin, and seeing his posterity, with the exception of a small remnant, increasing in wickedness and hastening to judgment, his long predicted death, after a life of faith in God's promise, would be welcomed at the age of 930. The long lives of these men of faith enabled them to hand on to successive generations the Divine revelations committed to them, before there was any written Word of God. Thus Adam lived contemporary with eight generations of his descendants. He would walk and converse with Methusaleh for 243 years, while Methusaleh would be contemporary with Noah for 600 years. Enoch walked with God 243 years before Adam died, and was translated 55 years before the death of Seth.

LEARNING THE TRUTH FROM GOD

There is a new generation arising and coming into prominence in many assemblies of the Lord's people, who have come into the position they occupy, more by force of example than by conviction from personal examination of the Word. They have inherited rather than "bought" the truth, which many of their fathers fought to win and suffered for. The tendency is for such to hold what they do with a feeble, often with a half-hearted grasp, and in the hour of testing to let it slip, or forsake it.

Nothing is really a blessing or a power in the soul, save that which is learned from God, and held in the firm conviction that it is God's truth which can never be changed. Let it be the business of the soul to "search" (John 5:39) and "examine" (Acts 17:2) the Word of God, and thus learn the truth direct from Himself. Then it will become a power in the heart and an unction in the life and ministry. It will not be something to barter or trifle with, or to change with every passing wind of doctrine. It will stand firm in the soul, and faith will ever hold it fast in communion with its Divine Author.

"His truth at all times firmly stood,
And shall from age to age endure."

MEN OF NOTE IN THE BIBLE

—Hector Alves

(17) TIMOTHY, THE "MAN OF GOD."

It has been well said, "What Joshua was to Moses, and what Elisha was to Elijah, Timothy was to Paul. God raised up this young man to be a fellow-labourer with the apostle when he no longer had Barnabas or John Mark as a companion, only Silas. Many encouraging lessons are to be learned from the accounts given to us of Timothy's life and service for the Lord. We will consider his Character, Conversion, Commendation, Course, Care, Charge, and Constancy.

HIS CHARACTER — It is of real significance that the term "man of God" is found only twice in the New Testament, and in both instances it is applied to Timothy (1 Tim. 6:11; 2 Tim. 3:17). This denotes the true character of the man, and puts him in the class of Moses and Elijah, who also bore the same title. The meaning of the name "Timothy" is worthy of note, "honouring God," and "valued of God." These words marked the life of Timothy to the very end. He was indeed "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. 2:21). The first mention of Timothy as a "man of God" follows the statement, "For the love of money is the root of all evil," a thing that in no wise entangled Timothy. The other mention of the term is in connection with the profit of the inspired word of God, given in order that the "man of God may be complete, (R.V.) thoroughly finished unto all good works."

HIS CONVERSION — No account is given of Timothy's conversion. We are told that "from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus (2 Tim. 3:15). Some would tell us Timothy inherited that faith, and grew into salvation because of his knowledge of the Holy Scriptures. That was not so, nor is that God's way of salvation. In writing to Timothy Paul addresses him as "My son in the faith" (1 Tim. 1:2). That is, Paul was the means of Timothy's conversion; just as he wrote to the saints at Corinth; "I have begotten you through the gospel" (1 Cor. 4:15). It would seem that Timothy's conversion took place during the first visit of Paul and Barnabas to Lystra and Derbe, (Acts 14:20-22). We are not told if Paul knew anything about it at that time.

HIS COMMENDATION — "Then came he to Derbe and Lystra: and, behold, a certain disciple was there named Timotheous . . . which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with" (Acts 16:1-3). Some seven years after his first visit we find Paul back in Lystra, and on this occasion he seems to have become closely acquainted with Timothy, evidently the fruit of his former visit. The report he received would rejoice his heart, and compensate him for his being "stoned and dragged out of the city." During those seven years Timothy had made spiritual progress and the eyes of the brethren had been upon him. Now they give Paul a hearty commendation concerning his son in the faith. Paul exercised his apostolic authority, and took Timothy along with him in full time service for the Lord, the commendation of the brethren was all that was necessary. God has a variety of ways and means of sending forth His servants to preach the gospel but one thing is always needful, that is, a proper commendation by the brethren in the assembly. It could be said that Timothy went forth by God's call, by the brethren's approval, and by Paul's exercise. It is apparent that Timothy had manifested the necessary qualifications, and perhaps also had inward aspirations, and was abiding God's time and the brethren's encouragement to launch out further afield in the work he had begun to do at home. Happy is the man who goes forth called of God, approved by the brethren, and encouraged by an older and experienced servant of the Lord.

HIS COURSE — Of Timothy it could be said, he began well, he went on well, and he ended well. Timothy lost no time but, armed with the best of credentials, and in company with a seasoned evangelist, he began his new work at once with a good start. Writing to the saints at Corinth some seven years later, Paul said: "He worketh the work of the Lord, as I also do." Paul had numerous fellow-labourers in the gospel, good men, but Timothy seems to have been the most trustworthy, and the best loved of all. In writing to the saints at Philippi, Paul said of him; "But ye know the proof of him, that as a son with the father, he hath served with me in the furtherance (R.V.) of the gospel." Timothy earned his commendation at home, then he won the approval of the great apostle during the ensuing years. The brethren at Lystra and Iconium never had to withdraw, or modify, or regret the commendation which they had given to him, rather it was substantiated. Timothy seems to have excelled as an evangelist; a careful meditation on his service ought to be an incentive to young men today, "The fields are already white unto harvest." The late British magnate and journalist, Lord Beaverbrook, said; "If I were in a position to influence the life of a sincere young man today, I

would say to him; rather choose to be an evangelist than a cabinet minister or a millionaire. When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am older I envy him his career. This is life's real satisfaction; there is nothing I admire quite so much as the evangelist; the supreme source of satisfaction."

(To be continued, D.V.)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: There are two questions I would like answered. In Acts 20:7 we read, "And upon the first day of the week . . . the disciples came together to break bread." Since that was the purpose of their coming together should it not exclude ministry of the Word before that act is performed? Second. When we gather together to break the bread it is customary to have the Word of God read. Is there any scriptural reason why the speakers could not be appointed beforehand to do this?

Answer: The purpose of our gathering together on the first day of the week is to "break bread," or "partake of the Lord's Supper". Nowhere in the New Testament do we find a set of rules governing such gatherings together of the saints. However, this does not give licence to do as we please on such occasions. We believe the principle found in 1 Cor. 14:26-40 applies, being a continuation of the subject of chapter 11, the Lord's Supper. "Each one of you hath a psalm, hath a doctrine," etc. From one's own experience we believe the "Remembrance Meeting" ought to be taken up with a little singing, a good deal of audible thanksgiving, and perhaps a short reading of the Scriptures with comments relative to the purpose of our gathering together. Anything which would detract from our remembrance of the Lord is to be avoided.

It must be kept in mind that the purpose of our gathering together is for worship, not ministry. Therefore it is neither the time nor the place for arranged speakers. The Lord's Supper is one thing; a Ministry Meeting is another thing altogether. Where the Assembly is fairly large in numbers, and blessed with spiritual gift, a brother may be led to minister the Word to profit after the breaking of the bread and the drinking of the cup. We do not think that the Lord's Supper should be confined to less than an hour, where there is a gift to carry on a little longer to profit. We know there is the danger of brethren ministering to no profit, and

at times they are obviously out of the current of the meeting. "Let the prophets speak . . . and let the other judge." Where local gift is small, we believe that at least a few verses ought to be read every Lord's Day morning. There can be no scriptural objection to the reading of the Word of God after partaking of the Lord's Supper, but most certainly that is neither the time nor the place for pre-arranged speakers. Ministry of the Word at the Lord's Table ought to be of an open character; "When ye come together each one of you hath a psalm, hath a teaching" etc. (R.V.), not two of you appointed beforehand.

Question: Is the present occupation of the Holy Land by the Jews, one of the signs of the near return of the Lord to reign on the earth?

Answer: There is no doubt the present partial occupation of the promised land by the Jews today is an indication of the nearness of the Lord's return to earth. However, we are not living in the times of the signs, although we may be impressed by the signs of the times. God's purpose just now is to "visit the Gentiles, to take out of them a people for His name" (Acts 15:14). The prophetic word makes plain that the return to, and possession of the land of Palestine by the Jews is not to be brought about by their own efforts. At present they are returning of their own volition, and for political, social, commercial, and religious reasons. The "great trumpet" has not yet been blown. (See Isa. 27:13. Matt. 24:31, etc.) God is yet going to undertake the matter of bringing back His earthly people to their own land, in His own way and time. Then the Lord will come "with power and great glory" (Matt. 24:30).

Question: In Luke 22:44 we read, "And His sweat was as it were great drops of blood falling down to the ground." Was our Lord's sweat actually blood. Or what does this mean?

Answer: This question comes up from time to time, and there is difference of opinion concerning it. Luke was a physician, and he is careful in describing the agony of the Lord in the garden. The phrase "as it were" would indicate that it was not actually blood. Had that been the case, Luke, the medical man, would have said, "He sweat great drops of blood." The phrase "as it were" is used to represent something that is similar to what is mentioned. Let us keep to the exact words of Scripture, "As it were great drops of blood." We need to guard against any suggestion of our Lord shedding His blood prior to His making expiation for sin of the cross, where His blood was actually shed.

Question: In Matthew 24:40, 41 we read of two being to-

gether, and "the one shall be taken, and the other left." How is this prophecy to be interpreted? Does it apply to the rapture of the church?

Answer: Frequently these words of our Lord are applied to the rapture of the church but that is a wrong interpretation of this portion of Scripture. When the Lord comes to the air with a shout, with the voice of the archangel, and with the trump of God, the redeemed will be "caught up" to be forever with the Lord, the unsaved will be left for judgment. Here in Matthew chapter 24 it is the opposite, those who are "taken" are taken in judgment; those who are "left" will be left for the blessings of the millennial reign of our Lord on the earth. The immediate context makes this plain. Speaking of the days of Noah, (verses 37-39), "the flood came, and took them all away." The wicked were taken away in judgment, the righteous were left to live on. "So shall also the coming of the Son of Man be." He will sever the wicked from among the righteous, the wicked shall be taken in judgment, the righteous will be left for blessing.

Question: Why is it that in some outstanding verses in the Bible, when quoted the first word of the verse is left out? I notice in the magazines, on wall texts, and by speakers on the platform. For instance, Matt. 18:20 reads, "For where two or three are gathered together," etc. the word "For" is left out. And so with John 3:16, "For God so loved the world," etc. yet this is invariably quoted, "God so loved the world." Romans 10:9 reads, "That if thou shalt confess with thy mouth;" but the word "That" is very often omitted. What is the reason for this?

Answer: Likely the chief reason is for brevity's sake; but it may also be carelessness. Our attention has been drawn to this more than once, especially regarding framed texts on the walls of Meeting Places; and we may have been guilty of this in our written ministry in the magazine. We would not call it misquotation, but it certainly is part-quotation. We also frequently find verses unfinished in quoting, thus missing the full import of the statement. For instance, Acts 16:31; "Thou shalt be saved, and thy house." Too often these last three words are omitted, yet they are just as important as the former words, "thou shalt be saved." We believe it is a grave error to leave off the word "For" when quoting Matt. 18:20. The meaning of the statement cannot be properly interpreted apart from the use of the conjunction "for", which connects the statement with that which goes before. The meaning of Matt. 18:20 can only be understood in the light of the preceding context of the passage. We would not make a man "an offender for a word," but we would encourage care in quoting the Holy Scriptures.

LOVE OF MONEY

—James Campbell

It is not the mind of God that any of His blood-bought people should make it their aim to be rich in this world. I have never known any who sought after riches, who did not soon lose their spiritual freshness and power, and sink down to the level of worldlings. God and mammon cannot both be served. When believers advance in the present world, the general result is they get away from God and out of fellowship with Him. The Son of God when He was here did not rise in the world but went down lower as He went on in the path of obedience to God. The manger of Bethlehem was low enough at His birth but He slept on a mountainside and, at last, died the shameful death of the Cross.

Paul and others who followed Him closely were not great men in the world but were accounted as the "filth and offscouring of all things." The love of money is causing many of our young brethren to leave the path of separation to God and go into unequal yokes with the ungodly. The promise of a good position with a fine house has led many a Christian young woman into the devil's snare of marriage with an unconverted husband. Some of the worst wreckages in life and testimony that we have ever known have had as their cause, the love of money. Let us be honest with ourselves before the Lord in this matter, and He will soon show us where we are. When He lets us see the "strange gods" which steal the heart from Him, let us deal with them as He bids us in His Word.

If all God's dear people were right in this matter and were using the money they have for God, there would be a revival of spiritual power among us of which the poor world would soon see the effect. May the Lord speak to our consciences about this.

(continued from Inside Front Cover)

MARITIMES — J. McCracken and W. Bingham closed the tent meetings in Pugwash with only a token of blessing although the interest was good to the end. They hope to start in a rented hall at Freeport, N.S. Fred Holder and David Swan have been preaching faithfully in this area. Many strangers heard the gospel in the tent and also outside with the use of a loud speaker. Vern Markle had some ministry meetings in Baddeck.

STRAWBERRY POINT, IA. — July twelfth marked the close of several weeks of gospel meetings in the tent in Strawberry Point. The meetings were sponsored jointly by the assemblies in Manchester, Garnaville and West Union. Brother Harold Paisley joined us in the effort and the Word was preached faithfully each night. He and some of the other brethren did a lot of visiting in the area and a good number of unsaved from the area heard the Word. A good number professed, among them some strangers and we trust they wi

prove to be really born of God and live to prove the reality of what they profess.

WATERBURY, CONN. — The recent conference was reported encouraging and profitable. Two servants of the Lord and local brethren spoke the Word.

DURANT, MISS. — Louis Smith and L. Ballhagen have just commenced meetings in the tent in Lexington, Miss. This is new ground, and the prospects look good. It is some thirteen miles west of Durant where the tent was a year ago. Some are coming from this town to the meetings. The Lord has given us good weather thus far. Prayer is certainly valued for this effort.

DECKERVILLE, MICH. — John Slabaugh and Bill Metcalf commenced Gospel meetings September 13th. They have been encouraged by a very good attendance of children also relatives of believers, and look to God for blessing.

CLYDE, OHIO — Norman Crawford, who has been quite unwell is feeling better and has commenced meetings in Clyde using a chart on "The Feasts."

MANCHESTER IA. — The recent conference here was well attended and considered good. Brother Archie Stewart while in Garnavillo, Ia. broke a small bone in his foot and has it in a cast. Eric McCullough and Paul Elliott were in the third week of meetings in an empty house in Madison, Wis. which is a city of about 175,000 and an ungodly place. With the large University there, it is a hippie centre and the streets are alive with young folks in every conceivable garb, beards and hair do. The interest in the meetings so far has been fair.

REP. DE HONDURAS, C.A. — James Scallon writes, "We are greatly encouraged in the printing work as we hear from many countries of help and blessing received through the monthly magazine for believers. This month we printed 11,320 and there are continual increases. At present we are trying to get some translation work ahead, but we have many interruptions or changes in our plans, but His plans are best.

The conference held in Progreso in August was large and the Lord gave help and blessing both to saved and unsaved. There were about 800 present during the first two days and around 1,000 on Sunday. Here in La Ceiba we had a good conference in June with about 500 present. These are times of refreshing for the believers, many of whom come from isolated places where they get very little help in the study of the Scriptures.

We would ask you to pray about the great need for workers in this country, and especially in this part of the country. At present half of the missionaries are absent from the field. There are many open doors for the gospel and the assemblies also need help and ministry."

CONFERENCES

OMAHA, NEB. — The annual conference held on the U.S. "Thanksgiving" day November 26th will, D.V., commence with a prayer meeting Wednesday 25th at 7.30 p.m. Location of the Hall is 5622 North 69th Street and Hartman Ave. Phone 455-5068. Corr. S. Eadie, 4608 North 90th Street, Omaha, Nebraska.

HARTFORD, CONN. — The annual conference of the Charter Oak Assembly will commence, D.V., with a prayer meeting, Friday, November 20, at 7.30 p.m., continuing over Saturday and Lord's Day, November 21 and 22. Breaking of Bread at 10.00 a.m. Servants of the Lord, walking in and teaching the old paths, are heartily welcomed for ministry. Prayer is requested that the Lord may grant a time of help and blessing for His people. Corr. Matthew J. Brescia, 30 Ludlow Road, Windsor, Connecticut, 06095. Tel. 688-2388.

EAST BOSTON, MASS. — Lord willing, we purpose having our eighteenth annual conference, December 5th and 6th with a prayer meeting on December 4th at 8.00 p.m. at the Gospel Hall, 35 Putnam Street, East

Boston. Usual order of meetings will prevail. Breaking of Bread at 10.00 a.m. on Lord's Day. We are looking to the Lord to send men who preach and practice the right ways of the Lord. Corr. Frank Procopio, 78 Falcon Street, East Boston Mass. 02128.

SAN DIEGO, CAL. — The San Diego Conference will, D.V., commence with a prayer meeting in Front Street Gospel Hall, 3951 Front Street on Thursday December 31 at 7.45 p.m. and continue thru Friday, Saturday and Lord's Day January 1, 2, 3, 1971. Corr. Andrew Hall, 5168 Ewing Street, San Diego, Cal.

PHOENIX, ARIZONA — The annual conference will be held again, Lord Willing, on November 26, 27, 28 and 29, preceded by a prayer meeting on Wednesday evening, November 25th at 7.30 p.m. Will those who purpose to attend please contact: Corr. Wm. Ismay, Rt. 1, Box 278A, Phoenix, Arizona 85040.

WITH CHRIST

ORILLIA, ONT. — Our dear brother Lou Courvosier, went home to be with the Lord and was buried in Orillia on September 21st. He was saved in Arnstein and in fellowship there for many years till he moved to Orillia. He was in his 87th year. The funeral was taken by J. Adams.

NEW GLASGOW, N.S. — Wm. Kay was called home on September 14th. He was saved about forty years ago and for many years was in fellowship in the Sydney Assembly and latterly in New Glasgow. He was a faithful brother. Bill Bingham and J. McCracken shared the funeral service. He is survived by his wife Susan.

BRIDGEWATER, N.S. — Our brother George Mosher was called home after a long illness. He bore a good testimony in the hospital at Bridgewater. He was saved well over thirty years ago at meetings held by L. K. McIlwaine and W. N. Brennan and was in fellowship in Nineveh Assembly since its commencement almost forty years ago. He is survived by his wife and daughter both in happy fellowship.

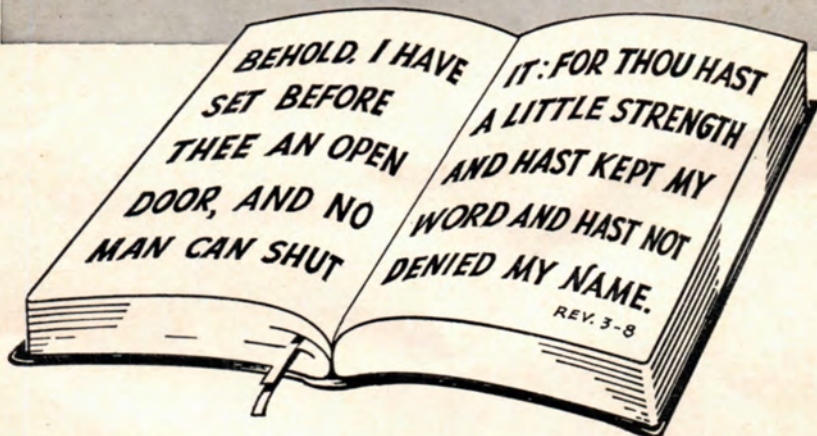
TRENTON, N.S. — Our dear brother Jonathan Dalzell departed to be with Christ on July 13th, aged 91 years. Born in Carnagh, County Armagh, N. Ireland, he moved to the U.S. as a young man, spending many years in Worcester, Mass., also Cliff Street, Boston and Springfield, Mass. Assemblies. He was a faithful brother, an ardent gospeler in open air work and an active tract distributor to the end. He bore a good testimony to all and will be greatly missed in the New Glasgow assembly where he was in fellowship since moving to Nova Scotia some seven years ago. The funeral service at Worcester, Mass., was conducted by Neil Dougal and Walter Gustafson.

WEST UNION, IA. — Our dear sister Mrs. Oran Nutting went to be with the Lord on September 1st at the age of 58 years. She was awakened to her need of a Saviour some years ago in meetings held in Clermont by Wm. Warke and L. H. Brandt and saved some time later. She was in happy fellowship in the West Union Assembly and will be missed, especially by her husband and an unsaved daughter. The funeral service was taken by Leonard DeBuhr and L. H. Brandt.

DETROIT, MICH. — Our dear sister, Mrs. Margaret Buchan, age 93, went home to be with Christ on July 29, 1970. She was saved in early years in Scotland and in fellowship in Peterhead Assembly before coming to the U.S.A. in 1926, where she continued in fellowship in Assemblies in Central Gospel Hall and West Chicago Gospel Hall in Detroit and Stark Road Gospel Hall, Livonia Michigan, until her home call. She was consistent in attendance at meetings but the last number of years because of age and infirmity only present as able. She left a quiet godly testimony and will be missed. She was predeceased by her husband in Scotland and a son James in Detroit, and is survived by a daughter Margaret. The funeral service was taken by L. E. McBain.

Schilling

TRUTH AND TIDINGS



CONTENTS

VESSELS GOD WILL USE	A. W. Joyce	221
RIGHTLY DIVIDING THE WORD OF GOD	H. S. Paisley	224
A ROYAL CEMETERY	Wm. Rodgers	227
THOUGHTS CONCERNING HIMSELF	J. J. Stubbs	230
DOMINICA	Peter Simms	233
REMARKABLE TESTIMONIES		234
STRONG FOR THE BATTLE	J.R.	235
MEN OF NOTE, TIMOTHY (2)	Hector Alves	236
QUESTIONS AND ANSWERS		239

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TIDINGS

CHANGE OF ADDRESS — Hector Alves' address must contain Zone No. (10) as shown above.

REMEMBER THE SICK — Our dear brother Wm. Warke suffered another heart attack and is in Hospital in Lansing, Mich., in intensive care. Norman Crawford had to go to hospital again but is improving somewhat. Remember still, brethren G. G. Johnston, C. Patrizio, G. Baldwin and A. Klabunda, all of whom need our prayers.

SAULT STE. MARIE, ONT. — Frank Pearcey is having well attended gospel meetings here.

TORONTO, ONT. — D. L. Adams had helpful meetings in Pape Avenue Hall, using the "Egypt to Canaan" chart. In the Lansing Assembly, A. W. Joyce has ministry meetings on Assembly truths for young believers.

MIDLAND, ONT. — E. Doherty and G. Sharp are commencing Gospel meetings here.

NIPISSING JUNCTION — The Assembly goes on for God with some blessing seen. The meetings in Restoule still continue with a weekly meeting and interest in the Gospel.

CHAPMAN VALLEY, ONT. — There is a good interest in Gospel meetings by S. Simms and Noel Burden. The latter brother laboured in P.E.I. with blessing and has the hearty commendation from the Assemblies there and from British Columbia.

MARITIMES — Albert Ramsay is exercised about further meetings in Murray's Corners, N.B. The visit of Clay Fite to the Maritimes has been helpful and all his meetings very well attended. He took part profitably at Clementsvalle, Sydney and also the Newfoundland conferences. Gaius Goff and Wallace Buckle began gospel meetings in Sydney Mines after the Sydney Conference where one has professed. Vernon Markle has been over on Newfoundland giving help in the gospel and at various conferences. J. McCracken and Bill Bingham finished in Freeport with not too much encouragement, although a few came in to hear the gospel. They hope to try meetings later. Believers at Weaver Settlement hope to have a one day meeting, D.V., on December 13.

HITESVILLE, IA. — R. Orr and P. Elliott are at present having gospel meetings at Hitesville. They are in their third week and the attendance and interest has been good thus far. The fall conferences in these parts were large and the ministry considered good, one soul professed to be saved at the Manchester conference.

HARTFORD, CONN. — L. E. McBain and J. Smith preached the Gospel

(continued on Inside Back Cover)

VESSELS GOD WILL USE

A. W. Joyce

In Romans 9:22-23 we read of two kinds of vessels — "Vessels of wrath" fitted to destruction and "Vessels of mercy" prepared unto glory. We might have been among the former, but by God's distinguishing grace, we were put among the latter.

"Chosen not for good in me,
Wakened up from wrath to flee."

"God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have *this treasure in earthen vessels*" (2 Cor. 4:6-7).

In Acts 9 the chapter opens with Saul of Tarsus "breathing out threatenings and slaughter against the disciples of the Lord." The believers at that time would say "Surely there is a vessel of wrath fitted for destruction." But no, by wondrous grace the Saviour subdues the proud pharisee, humbles him in the dust and saves him by His grace.

A CHOSEN VESSEL

The Lord sends Ananias to Saul saying, "Go thy way; for he is a *chosen vessel* unto me, to bear my name before the Gentiles, and Kings and the children of Israel." God could have chosen angels to carry the glad tidings of the Gospel to a perishing world, but He did not.

An angelic messenger was never used to carry the tidings of salvation to a perishing sinner. God employed an angel to acquaint Philip the evangelist where to find a seeking sinner, (Acts 8:26) but it is Philip who is sent to "preach Jesus" and lead the sinner to the Saviour.

An angel told Cornelius where the Gospel could be found, (Acts 10:3) but Peter must present Christ to him and give "words whereby he could be saved" (Acts 11:14). How marvelous that God should choose to use sinners saved by grace to win other souls to Christ, rather than angels.

Do we really appreciate the wonderful privilege that God has given to us as "chosen vessels" carrying the light of the Gospel within us as "earthen vessels"? Does this light shine through us and from us to others? Who are still sitting in darkness and in the shadow of death" (Luke 1:79) as the Lord saw them.

EMPTY VESSELS

But one may ask "Why does the Lord not use *me* more in bringing blessing to others?" While the *power* for blessing is all of God, yet there are conditions that must be fulfilled ere the vessel can be used. In 2 Kings 4:2, in order to bring blessing to a lonely troubled widow the prophet told her to go for *empty vessels*. The oil was ready to meet all her need, but the vessel *must be empty*. Alas how often we fail to be used because we are so *full of self*. The Laodiceans were so full of self there was no room for Christ. Self must be judged, our vessels must be emptied out before the Lord, ere we can be filled by the Lord. Conceit, pride, boastfulness rob God of His glory and the servant of his power.

CLEAN VESSELS

To Israel the message came, "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; *be ye clean that bear the vessels of the Lord*" (Isa. 52:11). Separation from evil and cleansing from defilement are two all important conditions for usefulness. The vessel must be clean. Similarly in the New Testament Paul wrote, "If a man therefore purge himself from these, he shall be a *vessel unto honour*, sanctified and *meet for the Master's use*, and prepared unto every good work" (2 Tim. 2:21). Continued usefulness demands continual cleansing. What will produce this? There must be the constant application of the Word of God in our lives.

The Lord Jesus said, "Now ye are clean *through the Word* which I have spoken unto you" (John 15:3). The Psalmist wrote "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psalm 119:9). Again in Eph. 4:26, "That He might sanctify and cleanse it with the washing of water by the Word." One has well said, "God cannot use a vessel twice without cleansing it". This principle was emphasized to the priests in Israel as they had to wash from the laver each time they went into the Holy Place to serve and each time after they came out.

The mother in the home, the young Christian teaching the Sunday school class, the young man on the Gospel platform must be clean or he will not be used. But we must add that it is just as necessary for the most highly gifted minister of the Word to be clean before the Lord, or all his best efforts in ministry are useless.

BROKEN VESSEL

But there is another condition of fruitfulness and blessing which the flesh does not like and would avoid, and that is, the

breaking of the vessel. Did the Apostle Paul have the story of Gideon before his mind when he wrote 2 Cor. 4:7? All the preceding steps leading to the wonderful victory over the Midianites seemed to be teaching that there must be no confidence in the flesh and the Lord must have all glory. God made the choice of Gideon as leader, who said of himself, "Wherewith shall I save Israel? behold my family is poor in Manasseh and I am *the least* in my father's house" (Judges 6:15). The reduction of Gideon's army from thirty-two thousand to ten thousand, the further reduction from ten thousand to three hundred seemed to render victory impossible. Why did God do this? "The people with thee are too many for me to give the Midianites unto their hands lest Israel vaunt themselves against me, saying, *Mine own hand hath saved me.*" Gideon learned folly of the sarcastic statement made by a modern war leader, "I notice God is always on the side of the big battalions."

But notice especially the armament of Gideon's three hundred men: Empty pitchers, lamps and trumpets, Judges 7:16. The three hundred surrounded the huge hosts of the enemy and following Gideon's example, they *blew* with the trumpets, they *broke* the pitchers and the lamps *beamed* out. God wrought a wonderful victory, but for the lamps to shine forth the vessels *had to be broken*.

Grace put the light into our vessels and we fain would treasure the vessel and conceal the light but God teaches us that the vessels must be broken if the light is to shine forth. Faith will break the vessel in order that "The excellency of the power" may be seen to be of God and not of us. *Self* is the cause of our lack of power over the world. "I" "Me" "My" occur some forty times in Rom. 7. No light shines out till the lesson is learned and the vessel is broken. The trumpet testimony of Paul was the result of the breaking of that "chosen vessel" by trials, persecutions and tribulations and he cried "We shine as lights in the world holding forth the Word of life (Phil. 2:15-16).

We have been made "Chosen Vessels," are we willing to be *empty, clean, and broken* that we might be "Meet for the Master's use."

Be of good cheer, thou weary, tempest-tossed follower of the Lamb. Beyond Time's fitful sea there is an everlasting calm. Beyond this vale of tears there is a clime where tears shall never come, and from which sorrow and sighing shall flee away.

RIGHTLY DIVIDING THE WORD OF GOD

Harold S. Paisley

As one moves amongst the assemblies of God today the need of instruction in the diligent and careful study of the Word of God becomes more and more evident. Having been approached by many exercised brethren and sisters to give some help as to the private reading and understanding of the Scriptures these thoughts are expressed.

READING THE WORD

The Scriptures can never be rightly understood if not carefully and prayerfully read and re-read. How many times does the average child of God read the Bible right through in a year? When the Word is thus read the reader should then seek to commit to memory the contents of each part, the substance of each chapter and then finally get a verse by verse working knowledge of the whole New Testament. The writer has practised this method for many years, and with the exercise of memory the Holy Spirit will endue any believer with an increasing comprehension of the written Word. The excuse of having a bad memory is vain, for we can all remember what we desire to recall. The truth is that most of us are in danger of having a lazy memory.

DIVIDING THE NEW TESTAMENT

This amazing library contains twenty-seven Books. God is its author. The glorious Person of the Lord Jesus is the subject and the Holy Spirit of God has verbally inspired the whole. There are no mistakes and its authority is final and infallible.

The New Testament compares with the first five Books of the Old Testament, called the Pentateuch.

1 . . . The Four Gospels correspond with Genesis, for they present the beginning of the Gospel of Jesus Christ. Mark 1:1.

2 . . . The Acts correspond with Exodus, for both present great deliverances. Exodus delivers from the bondage of Egypt and calls out a company into the wilderness, while in the Acts there is the deliverance from the world and the nations, of another called out company, in testimony, to the Name of Our Lord Jesus Christ.

3 . . . The Church Epistles of Paul correspond with Leviticus, as in them the saint is led to understand the truth of his priesthood and service in the heavenly Sanctuary.

4 . . . The last four epistles of the New Testament correspond with the book of Numbers, as there we have the wilder-

ness pathway of the strangers and pilgrims, and God's unfailing and wonderful provisions to meet their need.

5 . . . The Revelation goes with the little read book of Deuteronomy which is a summary of God's ways with men and nations and the unveiling of the One who has led His own all the way.

THE FOUR GOSPELS

How little we really know of the blessed Person of the Lord Jesus because we do not study and read carefully the delightful portraits of Himself in the four Gospels. These will give *bread* to the eater, *seed* to the sower, and a *full* basket to the worshipper.

Matthew, the government official, presents the Royalty of His Person in twenty-eight absorbing chapters. Where may our eyes see the King in His beauty as we do there? We see the presentation of the Son of David — Heir to the Throne — and the Son of Abraham — Ruler of the land. The city of His Royal Birth, Bethlehem, is prominent only in this Gospel. His work on the Cross is as the Trespass Offering. The emblem of this Gospel is the Lion — Ezek. 1:5, 10, the ruler of the beasts. The Lord meets the Jew in this Gospel as their Messiah, was rejected by them, yet in exaltation all authority is given unto Him in Heaven and on earth. Truly we see the Purple of His official glory.

Mark presents in his short but important Gospel of sixteen chapters, the busy servant "Who came not to be ministered unto but to minister." He drew not back, as did Mark himself. The imperfect servant presents the One of Whom God says, "Behold My Servant" (Isa. 42:1). The city of prominence is Capernaum. The Sin Offering aspect of His Death is in view, and the emblem of the Ox fits the beautiful portrait as He was ever ready for the labour of the plough and the sacrifice of the altar. Even after His glorious ascension to the Father He still works in fellowship with His servants in the world Mark 16:30.

Luke in His touching Gospel reveals the perfection of the Holy Manhood of the Lord — the antitype of the Meal Offering and also in His death, the True Peace Offering. Here we have the Moral Perfections and Glory of THE MAN. He is a babe in the manger, the child is in the arms of a Simeon, the boy of twelve in the midst of the doctors of the law, and the man of thirty years on the banks of the Jordan. As Son of Man His dominion will reach beyond the land of Israel. He shall reign from shore to shore and from the river to the ends of the earth. Well might we say as we peruse this path of humiliation Gospel, "A Man of Sorrows and acquainted with grief."

John's Gospel is set apart from the other three which are known as the synoptics as they write from the same standpoint. The form of the fourth is as the Son of God. Here is the essential Glory of the Son of God. The well is deep for this is the "good wine" Gospel, with waters that cannot be passed over. He is here presented under the figure of an eagle, the bird from Heaven, whose keen eye beheld the world of sinners lost and Who ever did the things which pleased the Father. The Burnt Offering is here. If in Matthew, Bethlehem's Royal City is seen, and in Mark, Capernaum where He lived and laboured, in Luke, Nazareth the city of no repute is before us. In John it is Cana where He manifested forth His glory.

Our Lord is the Eternal Son of God who became a Man yet never ceased to be what He always was, and ever will be, God the Son and the Son of God.

Well might we say of *Him* and to *Him* as we read such wondrous things:

"MY LORD AND MY GOD."

A REVIVAL OF REVERENCE

From the Treasury 70 Years Ago

In prospect of the opening of the new century the editor of a British religious newspaper addressed to prominent religious leaders a request for a brief indication of the need of the new era. From one came the reply, "A revival of the sense of reverence."

These words may stand as a motto for this article, since its object is to call attention to what seems a growing characteristic of these latter days, namely the irreverent attitude of mind evidenced in the expressions and modes of speech in use among Christians. This irreverence is most pronounced in the prevalent use of the personal name of the Saviour in a manner different from the pattern of healthful words to which the apostle Paul urged Timothy to hold fast. (We add to this the irreverence of addressing the Godhead as **YOU** instead of **THOU**).

* * *

"And they shall see His face" (Revelation 22:4).

"He and I, in that bright glory,

One deep joy shall share:

Mine, to be for ever with Him;

His, that I am there."

(Frances Bevan)

A ROYAL CEMETERY*—Wm. Rodgers*

As you have walked through some ancient burial ground, and have gazed on the various memorials of those whose bodies lie mouldering to dust in it, you have doubtless seen much that was of interest, and, it may be, have been not a little profited as well. Now I want you to walk with me through a cemetery more ancient than any you have thus far visited, in the hope that you will find it too both interesting and profitable.

It is the burying place at Jerusalem of the royal house of Judah; and if you inquire, how are we to get there, I reply, it is quite easy, for we have but to open our Bibles at the Second Book of Chronicles. There we find a series of particulars, which are not elsewhere recorded, as to the place and manner of the burial of the kings, of whose times it contains the history; and, unlike the records usually inscribed on tombstones, which tell only what is good of the person lying beneath, we shall find that these appraise each man at his actual worth, as estimated by those left behind him.

When a king of Judah died, his subjects appear to have had it in their power to decide where and how his burial should be; and however much they may have flattered him in his life-time, having now nothing either to fear or to hope from him, they seem to have made their real opinion very manifest in each case. They proved themselves shrewd judges too, and even where they had allowed their king to lead them into wickedness while he was alive, they showed that they still knew the difference between good and evil, when it came to be a question of his funeral.

Thus it may be also with ourselves. We have been flattered and fawned upon, until we have come to hold much too high an opinion, both of our spirituality, and of our ability. But behind all this flattery, we have been scrutinized carefully; and it would perhaps surprise some of us very much, were we to see ourselves as others see us, and to learn how well our measure has been taken.

But come along to this royal cemetery, and let us see what is to be found there. Like every other place of the kind, there are in it some positions more honourable than others; and here in the very best of all, we find a well-known name. It is the tomb of Hezekiah, concerning whom the record is, "They buried him in **THE CHIEFEST OF THE SEPULCHRES** of the sons of David, and all did him honour at his death," — 2 Chron. 32:33. Well they might do so, for since the days of David himself, there had been no king like him (2 Kings 18:5). There had been good men

of course, but none of whom it could be said, as it was of him, "In every work that he began, in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered," — 2 Chron. 31:21. There had been kings who sought to put down idolatry; yet the brazen serpent, which had been turned into an idol, was let alone until he destroyed it (2 Kings 18:4); and the high places where unauthorized worship of the Lord was carried on (as distinct from those devoted to false gods), were not interfered with, until he put an end to them (2 Chron. 32:12). And there had been those, as Jehoshaphat, who desired to bring together the two parts of the divided nation; but none who made a definite effort in that direction on a scriptural basis, until Hezekiah did so in 2 Chron. 30: 1-11.

But moving onward, we notice another sepulchre, which, like Hezekiah's, is evidently that of someone held in high esteem. When we reach it, we find to our surprise that, although in the royal cemetery, it is not the tomb of a king at all, but of the high priest Jehoiada. This man, while not himself a king, might like a certain earl famous in English history, have been called a king-maker; for it was to him king Joash owed his crown; and through his instrumentality God was pleased to preserve the line of the house of David in a time of deadly peril. Of him we read, "They buried him in the city of David **AMONG THE KINGS**; because he had done good in Israel, both toward God, and toward His house" (2 Chron. 24:16).

Passing by other honoured tombs, such as that of Josiah, who, we may see, lost his life prematurely, by meddling with strife which did not concern him (2 Chron. 35:20-25); and that of Asa, who seems to have outlived his usefulness (2 Chron. 16:12-14); we arrive at the boundary of the royal cemetery proper, though beyond it there lies an extension of the field in which it is situated. Placed away by itself in this portion, we see the sepulchre of Uzziah, the leper king, as lonely in his burial as he was during the latter years of his life. His story is that of a good man, who allowed his testimony to be ruined beyond recovery in a moment of pride. Concerning him it is said, "He was marvellously helped till he was strong, but when he was strong his heart was lifted up to his destruction." And when he died we read, "They buried him **IN THE FIELD** of the burial of the kings, for they said, He is a leper" (2 Chron. 26:15, 16, 23).

Still further away from the resting places of Judah's great ones, we come on quite a group of tombs, those of the men concerning whom it is written, "They buried him in the city of David, but not in the sepulchres of the kings." Among them we find

Joash, who got on well so long as he allowed himself to be guided by the good priest Jehoiada; but who showed himself in his true colours, as soon as the prop was removed, and evil associates got his ear (2 Chron. 24:25). Here too lies Ahaz, the man who sought to improve on the order of God's worship by arrangements of his own, (2 Chron. 28:27, with 2 Kings 16:10-17). And here in the uttermost corner is the neglected tomb of Jehoram, concerning who it was written, "The people made no burning for him, like the burning of his fathers . . . and he departed **WITHOUT BEING DESIRED**" (2 Chron. 21:19-20). Possibly when he first ascended the throne, it might have been said of him, as it was of Saul, "On whom is all the **DESIRE** of Israel, is it not on thee"; but if so, he speedily manifested himself to be a troubler of the nation, until at his end God's people were glad to be rid of him.

Before bringing our walk to a close, I would like to take you to the grave of yet another king; but you will have to travel some distance to get there; for not only must we leave the royal cemetery, and its environs, but we must go outside the walls of Jerusalem itself. Moreover we shall have difficulty in discovering the exact spot, for there is no memorial stone, and the nearest indication we are given, is that it lies in the place where the citizens buried their dead asses. It is the grave of Jehoiachim, and the record is to be found, not in 2nd Chronicles this time, but in Jer. 22:18, 19, where we read, "They shall not lament for him, saying, Ah my brother, . . . he shall be buried with the **BURIAL OF AN ASS**, drawn and cast forth, beyond the gates of Jerusalem." This was the end of a man who trampled on everyone's rights (verses 13-17), in order to gratify his own selfish whims. Small wonder that there was no one to say, "Ah my brother," when he died.

Now let me remind you, my brother, that these things have been "written for our admonition," and it rests with ourselves to profit by the lessons which they teach. If the Lord were to remove us, would our funerals be like that of Stephen, over whom "devout men made great lamentation" (Acts 8:2); or that of Dorcas, where "all the widows stood by, weeping and showing . . ." — Acts 9:39? Or would it be on the other hand with us, as with Jehoram, that our departure would be looked on as a relief by the people of God? Let us remember too that our record is being day by day set down, not by our fellow-men merely, but by God Himself. And ahead of us there lies, not alone the rough and ready justice which those who knew us may mete out to us on the day of our funeral, but the judgment seat of Christ, where we shall all be made manifest as we really are; and where the Lord will honour us, according as we have honoured Him here.

THOUGHTS CONCERNING HIMSELF

—John J. Stubbs

How precious and sweet it is to meditate upon our blessed Lord, and to go through the Scriptures musing upon the "things concerning Himself." Very often when we do so we think of the Lord HIMSELF with all that this conveys to our souls. We turn to such Scriptures as, "He humbled HIMSELF" (Phil. 2 v. 8). "Who gave HIMSELF" (Gal. 1 v. 4). "Christ . . . offered HIMSELF" (Heb. 9 v. 14). These are all positive presentations of truth in relation to the Lord's incarnation and crucifixion. Other references too may well come to mind as the reader reads these lines. But there are two interesting, and we believe important references, to HIMSELF which are put in a negative way. These are the following: "Even Christ pleased NOT HIMSELF" (Rom. 15 v. 3), and "Christ glorified NOT HIMSELF" (Heb. 5 v. 5). In the former truth as to HIMSELF is the condemnation of wrong behaviour among the saints. In the latter it is a strong proof presented in relation to the Priesthood of Christ. The one is brought in as it bears upon PRACTICE — Rom. 15 v. 3. The other is brought in as it is vitally linked with DOCTRINE — Heb. 5 v. 5. Both relate to the earthly life of the Lord Jesus. Let it be clearly understood that these references to the lovely qualities of Christ are not merely to some particular incident in His life when He manifested them, but rather that the whole life of this blessed One was ever and always marked by the absence of self-gratification and self-ambition. In other words these delightful and incomparable traits were a fixed principle in His life.

CHRIST PLEASED NOT HIMSELF — Rom. 15 v. 3

Observe that Paul makes this reference in a context where he is dealing with the petty differences and practical problems affecting the different positions of Jewish and Gentile believers (Rom. 14 v. 1 to ch. 15 v. 7). It was no easy task for him to shew the wrong of these things, but in an impartial way and by the inspiration of the Holy Spirit he performs this task powerfully and wisely. Paul would strengthen the exhortation of v. 2, "Let every one of us please his neighbour for his good to edification," by furnishing the great example of Christ Himself, "For even Christ pleased not Himself". Note in Rom. 15 vv. 1 to 7 how that Paul three times brings in the example of Christ. If it be seeking the good of my neighbour I must remember the example of Christ, v. 3. If it be the need of exhibiting patience and comfort towards my brethren then it is "*According to Christ Jesus,*" v. 5. Finally in the matter of welcoming each other to our affections and to our mutual relationships in the assembly we should do this

as Christ welcomed us with a view to promote the glory of God, v. 7. (This latter verse is a favourite with those who advocate "OPEN RECEPTION" to the assembly, but seen in the light of its context such a use of it is wrong for it does not relate to assembly reception!) Thus in ch. 15 v. 3 we have the Pattern as seen in Christ. In the light of His humility and grace our petty bickerings and prejudices would be seen in their true place, as ridiculous as they are unnecessary!

How much self pleasing there is with us, but there was none with Him. The only one who has a right to judge is the One Who said, "I seek not mine own will, but the will of the Father which hath sent me" (John 5 v. 30). To the Jews He said of the Father, "I do always those things that please Him" (John 8 v. 29). No wonder He could say on another occasion, "Thou hearest me always" (John 11 v. 42), for He was the perfect Model of the condition required for answered prayer in 1st John 3 v. 22, "Whatsoever we ask, we receive of Him, because we keep His commandments, and do these things that are PLEASING IN HIS SIGHT". Psalm 69 v. 9 is cited. "The reproaches of them that reproached Thee fell on Me." This Scripture describes prophetically the very spirit of His life. The verse is surely quoted to show our Lord Jesus Christ set aside all self-pleasing by exposing Himself to the reproaches of those who were set against His God and Father. To be devoted to the cause of God as Christ was there must be no room for self-pleasing and we must be prepared to endure the reproaches of those who are opposed to the One we love and serve. As Man, Christ ever moved for God. As God He ever moved for the good of man. To be full of self is to be empty of Christ. Let us then keep His example before us, "For even Christ pleased not Himself".

CHRIST GLORIFIED NOT HIMSELF — Heb. 5 v. 5

Here at this point in the fifth chapter of the Hebrews the writer will clearly establish the fact of the Priesthood of Christ. In vv. 1 to 4 the writer indicates the two necessary basic qualifications of priesthood seen in the old economy. The Priest had to be COMPASSIONATE through human experience, and to be CALLED by divine appointment. So in v. 5 the writer applies the great principle of v. 4 to Christ, "So also Christ glorified not HIMSELF. He was not marked by selfish ambition. He never went out of His way to grasp at such a dignified office as the High Priesthood. The question might be asked what kind of a Priesthood does the Lord Jesus possess? The writer makes wonderfully plain that Christ is the Son-Priest. This is why in v. 5, Psalm 2 v. 7 is cited, "Thou art my Son . . .". This proves to us what sort

of Priesthood Christ has. Priesthood in Israel depended on those who belonged to the tribe of Aaron. They had to be sons of Aaron. Christ is a Son, and what a Son! He is the very Son of God, and therefore superior to the old order of priesthood. Such an idea then of Christ electing Himself to the dignity and honour of the High Priestly position is utterly foreign to the nature and character of our blessed Lord. Moreover, unlike the priests of old whose calling was in time and on earth, the calling of Christ to be Priest is by eternal decree. Hence the references to Psalm 110 v. 4, "Thou art a priest for ever after the order of Melchisedec". But that such an idea as the Lord Jesus claiming this position unthinkable is seen from vv. 7 & 8 of this passage, for whilst the proposition, "Christ pleased not Himself" is perfectly true of the life He lived, yet there is a point in the earthly experience of Christ which makes very clear what the writer is proving. (The Lord's freedom from making Himself High Priest.) So we believe in these verses Gethsemane is referred to, and it is as we gaze upon this solemn scene of the Saviours' agony, and see His reverent submission to God, and intense physical experience because of sin (see Luke 22 v. 44) that we gladly endorse the writers words, "Christ glorified not Himself. Such an idea as Christ glorifying Himself compared with the lovely language of the Lord in Gethsemane are as far removed as can be, "Nevertheless not my will, but thine be done". The reference to the Lord's crisis in Gethsemane of course would also prove that He is able to sympathize with us and to represent us in the presence of God, because He has gone to the lowest point of physical experience. He passed through this at Gethsemane. This One then that has trod the path before and never yielded to sin because He could not sin, nor to temptation, is the same One who is now interceding for us in Heaven itself. May this cheer our hearts and uplift our spirits. There is nothing like a consideration of HIMSELF, for this will help us in our dealings one with another and give us fresh incentive in His service in this scene.

Do not be overwhelmed by unexepected reverses. Man's disappointments are God's appointments.

* * *

Be courteous even to the troublesome individual who is always in your way. God sends him to you.

* * *

We shall be like Him, for we shall see Him as He is. O my soul, keep that day before thee. Remember the dignity of thy calling — the glory of thy destiny — the untold rapture that awaits thee, when "we shall see Him as He is"!

DOMINICA*—Peter Simms*

Dominica was discovered by Christopher Columbus on his second voyage in 1493. He landed on the island on a Sunday and called it "Dominica" which means "belonging to the Lord." The name surely was a suitable one, for it truly is a picture of God's handiwork. The island is a mass of hills and mountains, with a population of 70,000, who live on the sea coast, leaving the interior almost uninhabited. It is the largest and most northern of the Windward Islands, in the Caribbean. The people are of African descent, being brought here as slaves. The Carib Indian who originally inhabited the island, is nearly gone. The few who remain have been put on a reservation on the island. The island is now a state in association with England. The language spoken is English and Patois. The people are 95% Roman Catholics, and are very poor. Most of the older people can neither read nor write. The younger generation are having the privilege of obtaining an education.

The gospel was brought to the island about thirty years ago by the "Worldwide Evangelization Crusade". These men preached the gospel over nearly all the island. A brother from Texas came later and saw souls saved and taught many of these Christians the foundation truths of the gospel. However, it was not until Brother McCune from Ireland came to the island, that the truth of gathering to the Name of the Lord Jesus and many other New Testament principles were taught. About ten years ago, Brother McCune saw a little company of believers gathered to the name of the Lord and this still remains the only Assembly on the island. A few years ago, Mr. McCune went to be with the Lord, and his wife returned to Dominica alone. She is doing a fine work with the children and young sisters. There is also a sister from Barbados serving the Lord here, Miss Daisy Ashby, and she also works with the children. Both these sisters are very courageous and most helpful in the Lord's work here.

The Lord had blessed the tent work and open air work. There have also been many Bibles and New Testaments sold and Gospel tracts given away. The prison work has also been blessed of God with a couple saved and many coming to listen to the Gospel each week. My wife has a Sunday School and about fifty children attend. So we labour on sowing the seed, and not till the day of harvest will we know the results of our labour.

(Brother Simms was commended by the Birchcliff Assembly, Toronto for the work in Dominica, to which he went with his wife in 1968.)

REMARKABLE TESTIMONIES

In these last days when there is such a disregard for God and the Bible, it is refreshing to read of the testimony borne by many outstanding leaders of a bygone day. How sad the reading of the Scriptures is being removed from our school!

Abraham Lincoln: "I believe the Bible is the best gift God has ever given to man. All the good from the Saviour of the world is communicated to us through this Book."

W. E. Gladstone: "I have known ninety-five of the world's great men in my time, and of these eighty-seven were followers of the Bible. The Bible is stamped with a Specialty of Origin, and an immeasurable distance separates it from all competitors."

George Washington: "It is impossible to rightly govern the world without God and the Bible."

Napoleon: "The Bible is no mere book, but a living Creature, with a power that conquers all that oppose it."

Queen Victoria: "That Book accounts for the supremacy of England."

Daniel Webster: "If there is anything in my thoughts or style to commend, the credit is due to my parents for instilling in me an early love of Scriptures. If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

Thomas Carlyle: "The Bible is the truest utterance that ever came by alphabetic letters from the soul of man, through which, as through a window divinely opened, all men can look into the stillness of eternity, and discern in glimpses their far-distant, long forgotten home."

John Ruskin: "Whatever merit there is in anything that I have written is simply due to the fact that when I was a child my mother daily read me a part of the Bible and daily made me learn a part of it by heart."

Patrick Henry: "The Bible is worth all other books which have ever been printed."

U. S. Grant: "The Bible is the sheet anchor of our liberties."

Andrew Jackson: "That Book, sir, is the rock on which our republic rests."

Robert E. Lee: "In all my perplexities and distresses, the Bible has never failed to give me light and strength."

Sir William Herschel: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Sacred Scriptures."

Sir Isaac Newton: "There are more sure marks of authenticity in the Bible than in any profane history."

John Quincy Adams: "So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hope that they will prove useful citizens of their country. I have for many years made it a practice to read through the Bible once every year."

STRONG FOR THE BATTLE

J.R.

ENCOURAGEMENT FOR THE AGED — Joshua 14:6-15

In the wars of the Lord, as recorded in the Book of Joshua — that great record of Faith's victories in olden time, when the host of the Lord had crossed the Jordan to "possess their possessions" (Obad. 17) — there is no grander testimony borne to the faithfulness of Jehovah, than the glowing confession of the aged Caleb, on that day when he stood before Joshua in Gilgal. He demanded the hill of Hebron as his possession, according to the promise made to him in Kadesh, forty-five years before.

After reminding Joshua of that dark day when they had stood alone for God in the midst of the unbelieving host who refused to go up and possess the goodly land (Num. 14:30, 37), and of the Divine promise to keep them alive to enter it because they had wholly followed the Lord, the aged warrior triumphantly confessed in the midst of his brethren of Judah who stood around: "And now behold the Lord hath kept me alive as He said, these forty and five years." Others might drop off one by one along the wilderness way, but as surely as "He said," Caleb must yet live to enter the land of His possession.

Nor was he a "retired veteran," living on the memories of the past, and "fighting his battles o'er again," as too many of the Lords' warriors do in words, who no longer draw the sword. He was able to add, as he stood in the dew of his youth that day, as I was in the day that Moses, sent me, as my strength was then, even so is my strength now for war" (Josh. 14-2). Praise be to God for such a confession. It is truly refreshing and inspiring, for the God of Caleb is the God of His people still.

True, He may not prove His faithfulness in granting continuation of physical strength to all in such measure, but to those who trust His Name and cleave to His Word, God yet preserves the dew of spiritual youth. In a green old age they are still bringing forth fruit (Psa. 92:14), "strengthened in the grace that is in Christ Jesus" (2 Tim. 2, 1, R.V.), "strong in the Lord and in the strength of His might" (Eph. 6:10, R.V.), clad in the panoply of God, "men of might and men of war, fit for the battle" (I Chron. 12:8), as was the aged warrior who stood in Gilgal. Counting on the God on whom He had leaned, and whose faithfulness he had proved throughout a long life, he drives from Hebron — (which means "fellowship" — his inheritance), the race of giants, who had frightened the whole host of forty-five years before (see Josh. 14:12, 13, 15:13, 14).

Thus "with garments fresh and foot unwearied," some still hold on their way in the heavenly warfare, desiring to end well and to "finish their course with joy" (Acts 20:24). "God is able" to give them strength so to do, even should it be with no one standing with them but the Lord Himself (2 Tim. 4:7, 16, 17), there to see the victor's crown "laid up" to garland their brow, in the coming day of manifestation and rich reward.

MEN OF NOTE IN THE BIBLE

—Hector Alves

(17) TIMOTHY, THE "MAN OF GOD."

(Concluded)

Having considered Timothy's Character, Conversion, Commendation and Course; we will now look at his Care, His Charge, and his Constancy.

HIS CARE. "For I have no man like-minded, who will naturally care (truly, R.V.) for your state. For all seek their own, not the things which are Jesus Christ's" (Phil. 2:20, 21). When Paul wrote to Timothy from a Roman prison some thirteen years after taking him with him to preach the gospel, he said; "Neglect not the gift that is in thee, which was given thee by prophecy" etc. (I Tim. 4:14). Then a year later he wrote to him from the same place; "Stir up the gift of God, which is in thee by the putting on of my hands" (2 Tim. 1:6). This gift apparently developed with the intervening years for not only did Timothy have the gift of an evangelist, but also the ability to take care of the saints of God. In this he was like his father in the faith, who had "the care of all the churches" (2 Cor. 11:28). Timothy genuinely cared for the state of the saints at Philippi; with Paul

he could say of them, "I have you in my heart" (Phil. 1:7). This did not apply to one assembly only for in writing to "the church of the Thessalonians," Paul said, "And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to stablish you, and to comfort you concerning your faith" (1 Thess. 3:2). Among the gifts given to the church by our risen Head are "evangelists, pastors, and teachers" (Eph. 4:11). The two former, if not all three, were found in Timothy. We thank God for every one who is doing "the work of an evangelist" (2 Tim. 4:5) but, alas, where are the pastors today? those who would naturally care for the saints. Paul's parting words to the elders of the church in Ephesus were "Take heed . . . to all the flock . . . to feed the church of God" (Acts 20:28). No mention is made of any of Timothy's oral or written ministry; all is concerning what he was and what he did. It is quite clear that he had ability, and also used that ability wherever he went. We find him sent to Corinth; (1 Cor. 4:17) abiding at Ephesus; (1 Tim. 1:3) and being bidden to come to Rome;" (2 Tim 4:9), etc.

HIS CHARGE: "O Timothy, keep that which is committed to thy trust." The earnestness which runs through Paul's First Epistle to Timothy reaches its climax in these words, "O Timothy." The full meaning is, "O Timothy, guard the entrusted deposit." The deposit which was entrusted to Timothy was the gospel and its subsequent teaching, the apostle's doctrine. In other words, "The faith which was once for all delivered unto the saints" (Jude 3). Timothy was made responsible to guard it from all attacks, avoiding profane and vain babblings" etc. (1 Tim. 6:20). In his Second Epistle Paul returns to the same subject. "That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1:14). Here something is added; Paul tells Timothy that he is about to return his deposit to the Lord, Who will take care of it against that day. "For I know whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day" (verse 12). The same word is found in 1 Tim. 6:20; 2 Tim. 1:12, 14; "that which was committed" is a translation of the Greek, "my deposit." This, Timothy is charged to "keep" or "guard." What Paul is saying in verse 12 is that the Gospel for which he suffers, and for which he is not ashamed, is entirely safe. He knows the One in whom he trusts, and is persuaded that in spite of his near decease, Christ is able to guard the truth that he had been appointed to preach and teach (verse 11). Then he goes on to charge Timothy; "That good deposit which was committed unto thee guard through the Holy Ghost." The Lord had deposited with Timothy the same doctrine that He had deposited with Paul, and now the apostle

charges Timothy to guard that deposit. Further in chapter 2, verse 2, we read; "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Timothy in turn was to deposit the doctrine with competent and trustworthy men. This was Timothy's great charge; and it is also ours today.

HIS CONSTANCY: In 2 Timothy 4:9 we read, "Do thy diligence to come shortly unto me." Then in verse 21, "Do thy diligence to come before winter." This is Paul's last recorded letter, and when we come to chapter 4 we have his last recorded words, mention being made of some of his fellow-workers. There runs through this Epistle an undertone of sadness, "This thou knowest, that all they which are in Asia be turned away from me" (1:15). "At my first answer no man stood with me, but all forsook me" (4:16). Paul was a lonely man; a thing which he prized highly and which he was entitled to, was being denied him, i.e. the fellowship of those whom he had led to Christ. "Only Luke is with me" (verse 11). "Alexander the coppersmith did me much harm" (verse 14). There is something very touching in the manner in which he asks Timothy to come for twice he uses the words, "Do thy diligence to come," his last known request. The recording of these words show that Timothy had gone on steadfastly to the end, and Paul had full confidence in him. From the day of their being yoked together we read of nothing derogatory concerning Timothy. He would make all haste to be with the apostle but whether he got to Rome to see Paul, we do not know. In our day we sorely needed Timothys. All that is written concerning this "man of God" is calculated to stir up others to have kindred spirits in the things of God.

"In truth and love" (2nd John 3).

Truth alone is not enough; it must walk arm in arm with holy love. Our love grows soft if it is not strengthened by truth. Our truth grows hard if it is not softened by love.

I think I see more of Christ than ever I saw, and yet I see but little of what may be seen.

(Samuel Rutherford)

* * *

"As the Father hath loved Me, so have I loved you" (John 15:9).

Here is the measure of the love of Christ to His people. As the Father has loved Him, with a love eternal, infinite, and holy, so has the Son loved them. Can our hearts really take this in? (H. C. Hewlett)

QUESTIONS AND ANSWERS

(Send all questions to Hector Alves)

Question: What about a professing overseer in the Assembly withholding the offering on Lord's Day morning, for whatever reason, instead of turning it over to the recognized treasurer of the assembly who has taken care of the funds in an honourable manner for over 35 years? Is this covetousness? Is it stealing? Does not such action disqualify the man from having a say in the distribution of the saints' money given to the Lord?

Answer: We would not call such action "covetousness", nor "stealing," unless the money was being appropriated by the man himself, for his own personal use. If he is acting alone in this thing, then it could be termed self-will, going against the mind of his fellow-overseers by refusing to turn the money over to the recognized treasurer of the assembly. By this action he disqualifies himself for the place he occupies. Among the qualifications for a bishop or overseer given in the Epistle of Titus, are, "For a bishop must be blameless, as the steward of God; not self-willed" etc. (Titus 1:7).

Question: Is there any Scripture to show that the meeting when we come together to break bread should be called the "Worship Meeting"? I know that we do, or should worship God at this time, but surely worship should characterize us every day.

Answer: Individually we should worship God every day, but collectively as an Assembly we can only worship God when we are gathered as an Assembly. There is no Scripture which states that the gathering to "break bread" is to be called a "Worship Meeting" though certainly there is no gathering of the Assembly so conducive to worship, see Heb. 13:15-16. There is much likeness in Israel's "Feast of the Passover" to the Lord's Supper to us. Both commemorative deliverance by the blood of the Lamb. What did this lead Israel to do? "Ye shall say, it is the sacrifice of the Lord's passover Who passed over the houses of the children of Israel in Egypt . . . and the people bowed the head and worshipped" Ex. 12:27. Surely, as we sing, "We have known deliverance Lord, from bondage worse than theirs by far", and the remembrance of it will draw out our hearts in worship at such a time. The word "worship" comes from an old English word, "worthship", and it is the Lord's Table when we are gathered together to keep the Lord's Supper that we proclaim the "worthship" of our Lord Jesus Christ. We therefore cannot find fault with this expression.

Question: How should a person be received into the Assembly? Please give scripture in your answer in the magazine.

Answer: The question might first be asked, "Who are to be received into fellowship of the assembly?" The person must be saved, with a good story regarding their conversion. Moreover, he or she ought already to have been baptized. From Acts 2:41; 18:8, etc., we learn that the order is "believed," were "baptized;" then "added." We fail to find an unbaptized believer in a New Testament church. Also, the applicant for reception must be morally clean in life, and doctrinally correct in belief. All reception is "in the Lord" (Rom. 16:2). Scripture lays down no precise procedure when "receiving", apart from reading a "Letter of Commendation;" (See Rom. 16:1, 2; and Phil. 2:29; and also personal testimony See Acts 9:26, 27). The words of the apostle in 2 Cor. 3:1, 2 lay down the principle of a "Letter of Commendation." In the case of one who does not come from another assembly, or who has never been in the fellowship of a local church, the name of the person ought to be mentioned to the church where reception is desired. It is the church as a whole that receives into its fellowship. While primarily referring to a special circumstance, yet laying down a basis to act upon, we read in Acts 15:4 that Paul and Barnabas in going to Jerusalem, "were received of the church."

Question: At the end of John 1:1 we read, "And the Word was God." Is there any authority for translating this, "And the Word was God."?

Answer: We wonder if the questioner has been listening to someone belonging to one of the latter day cults who are teaching heresy. As far as we have been able to learn from Greek Lexicons, and scholars who know Greek, there is absolutely no authority for such a translation. We quote, "The only allowable translation of the clause is as it is found in the King James Version, "The Word of God." Help will be received from "Vine's Dictionary of New Testament Words." Beware of any change from the Authorized Version in all translations of the Scriptures published during this present century. And especially in those that refer to the Deity and Person of our Lord Jesus Christ. We are ignorant of some of Satan's devices relative to the Holy Scriptures.

Nature is content with a little, and that which is most natural; Grace with less; but Lust with nothing.

* * *

One of the ancient philosophers once said; "When men speak ill of thee, live so that no one will believe them".

(continued from Inside Front Cover)

with blessing in the Charter Oak Hall, and purpose going on to Midland Park, N.J.

NEW CREEK, WEST VA. — R. Surgenor has been giving ministry for the young believers who were saved last summer. Religious opposition closed the door of the building in which the meetings have been held. Meantime till a new door opens cottage meetings are continuing.

DECKERVILLE, MICH. — The saints were encouraged by recent meetings held by J. Slabaugh and Wm. Metcalf. A few teenagers professed to be saved and others are concerned.

DETROIT, MICH. — The Stark Road Conference was the largest they have ever had in the new Hall, and all seemed to feel that it was most helpful. Bert Dobson and Timothy Kember are following on with a series of Gospel meetings.

NORTHERN IRELAND — T. McKelvey and J. G. Hutchinson are seeing a good interest in Ballymoney. J. Martin and G. Marshall continue in Derriaghey with some having professed. W. Nesbitt commencing in Erryrow and R. Beattie and J. Brown have commenced in Sion Mills. A. Lyttle and J. Hawthorne commencing in Tassagh; S. McBride and J. Finnegan (Jr.) in Central Hall, Bangor; J. Duff and R. Neill (Zambia) in Edenberry and T. Bentley is having ministry meetings in Belfast area.

CONFERENCES

HAMILTON, ONT. — A one day Conference will be held in Kensington Avenue Gospel Hall, Hamilton, Ontario, on New Year's Day, Friday, Jan. 1, 1971. First meeting 2.30 p.m., Supper served at 5.00 p.m. and evening meeting at 7.00 p.m. There will be usual arrangements and hospitality extended to visitors. Corr. Nathaniel Davidson.

PICTON, ONT. — The New Year's conference will be held in the Elk's Hall, Picton, Ontario, D.V., on January 2nd and 3rd at 10.30; 2.30 and 7.00 p.m. with a prayer meeting in the Elk's Hall on January 1st at 7.00 p.m. The Lord's servants walking in the "old paths" will be welcome to minister.

SEATTLE WASH. — The annual conference of the West Woodland Assembly will be held D.V. on January 1st, beginning with a prayer meeting at 10.30 a.m. and continuing Jan. 2nd and 3rd with three meetings each day at 10.30, 2.30 and 7.30 p.m. Corr. Howard D. McNicol, 1702 No. 160th, Seattle, Wash. 98133.

PENNSAUKEN, N.J. — The annual conference will be held, D.V., Friday, January 1st, commencing at 10.30 a.m., continuing through Saturday, Jan. 2nd, and Lords' Day, Jan. 3rd, preceded by a prayer meeting on Thursday, Dec. 31st at 8.00 p.m. All meetings to be held in the Gospel Hall, 6530 Caroline Avenue. Corr. C. J. Strom, 4763 Poplar Avenue, Merchantville, N.J. 08109.

TAMPA, FLA. — We purpose to have our annual conference, D.V., on Dec. 26 and 27, 1970, preceded by a prayer meeting on Friday, Dec. 25th at 7.30 p.m. in the Gospel Hall, 12704 Marjory Avenue, Tampa, Fla. 33612. Servants of the Lord teaching and walking in the "old paths" are welcomed. Corr. Charles L. Trask, 127 Connie Avenue, Tampa, Fla. 33612.

WITH CHRIST

ABBOTSFORD, B.C. — Our dear brother Mr. John Hyde passed suddenly into the presence of the Lord on September 25th in his 82nd year. Born in England in 1889 he was born again as a young man at Asquith, Sask. in 1908. He came to Abbotsford assembly in 1934 and was a faithful attender until his homecall. The gospel was faithfully preached and words of comfort given to a large company by brethren Matt Murphy and Phil Barber.

SAULT STE. MARIE, ONT. — Our dear sister Mrs. Janet Hurley, wife of the late Joseph Hurley and sister of Mary McCrory of Illinois, went home to be with the Lord on Sept. 28th in the home for the aged. She was 89 years of age, saved 77 years ago, beloved of all who knew her and in assembly fellowship here from early days.

Bertrum Hurley, aged 72, step-son of Janet Hurley died suddenly, Oct. 1st, leaving his wife and two sons and two daughters, also several

grandchildren. He will be missed in the assembly here where he was in fellowship for many years. Brethren Ernest Sarlo and James Clark took the double service at the funeral home and graveside. A large number attended the funeral and heard the gospel.

WINDSOR, ONT. — Our aged brother Duncan Ferguson passed away on October 5th at the age of 84. He came to this country from Scotland over 60 years ago and was saved a few years later. He was an ardent Sunday School teacher in younger years and with his dear wife, who survives him, entertained the Lord's servants in their home for many years. Faithful in attendance at the meetings, he will be missed much by the saints here. His seat is empty here but filled in the glory which is far better. James Clark and James Blackwood took the funeral service.

GRAND BEND, ONT. — Our dear sister in the Lord, Mrs. Arnold Gratton (Anna) went home to be with Christ on October 19th. She had been ill for a considerable time, borne uncomplainingly with Christian fortitude. Many remember thankfully her and her husband's hospitality, happy Christian spirit and love for the truth and the Assembly. The writer has known her and her husband from their childhood and with many others feel keenly her departure. She was saved in her childhood and gathered out in the Assembly in Grand Bend. Albert Ramsay preached the Word to a large company, assisted by Frank Pearcey and David Adams. —A.W.J.

TORONTO, ONT. — Our dear brother George C. Craik passed suddenly into the presence of the Lord on August 2nd, in his 83rd year. In Bracondale assembly since its beginning, he was a true shepherd, and a brother given to much prayer. Pray for an unsaved son, and his wife and family.

KANSAS CITY, MO. — Our dear brother Carl A. Minnear age 74 passed away suddenly to be with the Lord on October 2nd. He was saved November 16, 1916 and was in fellowship at the Troost Avenue Assembly, Kansas City, Mo. for fifty years. He was a faithful brother who will be missed. Harm Harms preached the word at the funeral.

HITESVILLE, IA. — Our beloved brother Lawrence Christopherson, 73, went to be with Christ, October 13th. He was saved in the first meetings at Hitesville held by Mr. Oliver Smith, on June 16, 1926, and has been in happy fellowship in the assembly there since its beginning. The funeral at Hitesville which was large, was shared by E. McCullough, Leonard DeBuhr and Paul Elliott.

CHICAGO, ILL. — Our dear sister, Mrs. H. Boyd, passed peacefully into the presence of the Lord in her 79th year on October 16th after a five month illness. Her husband preceded her by fifteen years. She was saved in her early teens at meetings held by J. Stewart in Randalstown, N. Ireland and received into fellowship in the assembly. Shortly after, she came to Chicago and was in fellowship at 86th and Bishop, now 88th Ave and 106th St., Palos Hills. Through the years their home was open to the Lord's servants, many of whom will rise up and call her blessed. Our brother, William Warke preached the Word at her funeral.

MATOACA, VA. — On October 14th, 1970, our beloved sister, Miss Daisy Butler lovingly called by all who knew her (Miss Daisy) age 92, passed into the presence of the Lord. She was saved in her teens in tent meetings held by Bre. Alex Lamb and William Beveridge. A year or so later, a Gospel Hall was built. She took her place in the assembly and for seventy years never failed in attendance. She was very active until the last few months before her passing. Her life's work was behind the scenes and it was never her desire to be in the spotlight. No doubt her reward will be great. John W. McEwen and Samuel Ellison shared the funeral.

NORTHERN IRELAND — Mrs. John Thompson in her 92nd year (mother of Mr. A. Thompson of S. America) passed into the presence of the Lord. She was saved in 1903 and for many years in Ardstraw Assembly where with her husband, she faithfully served God and His people. She was a good, kind woman whose prayerful interest will be much missed. Brethren R. Beattie and J. G. Hutchinson spoke at the funeral services with J. Hawthorne, W. Graham and S. W. Lewis sharing in hymn and prayer.